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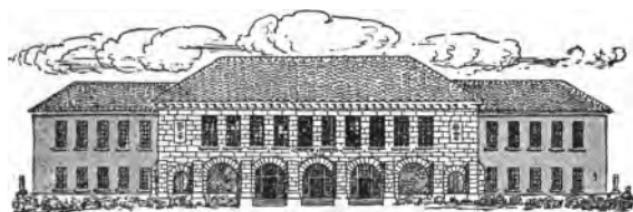
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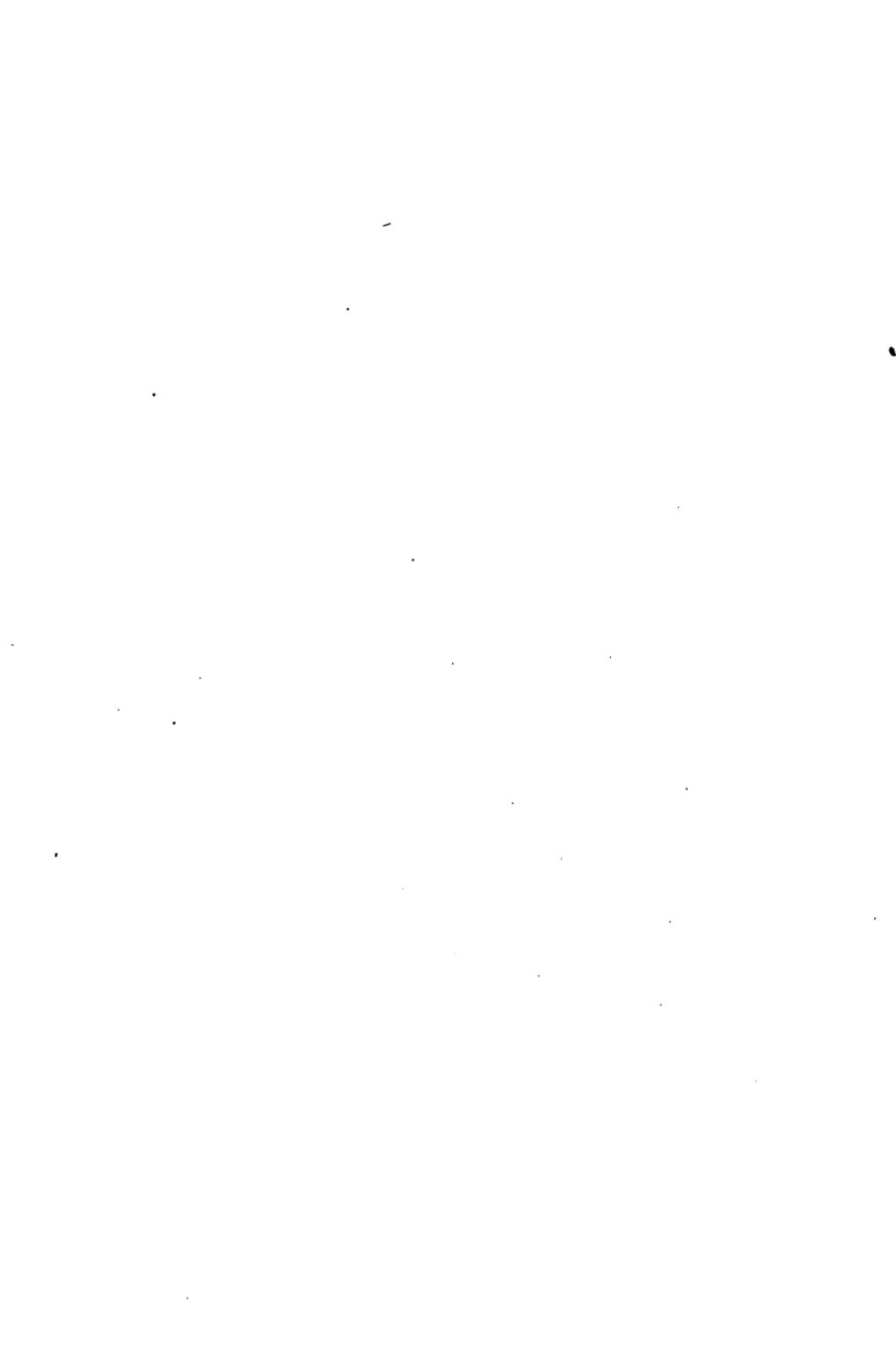


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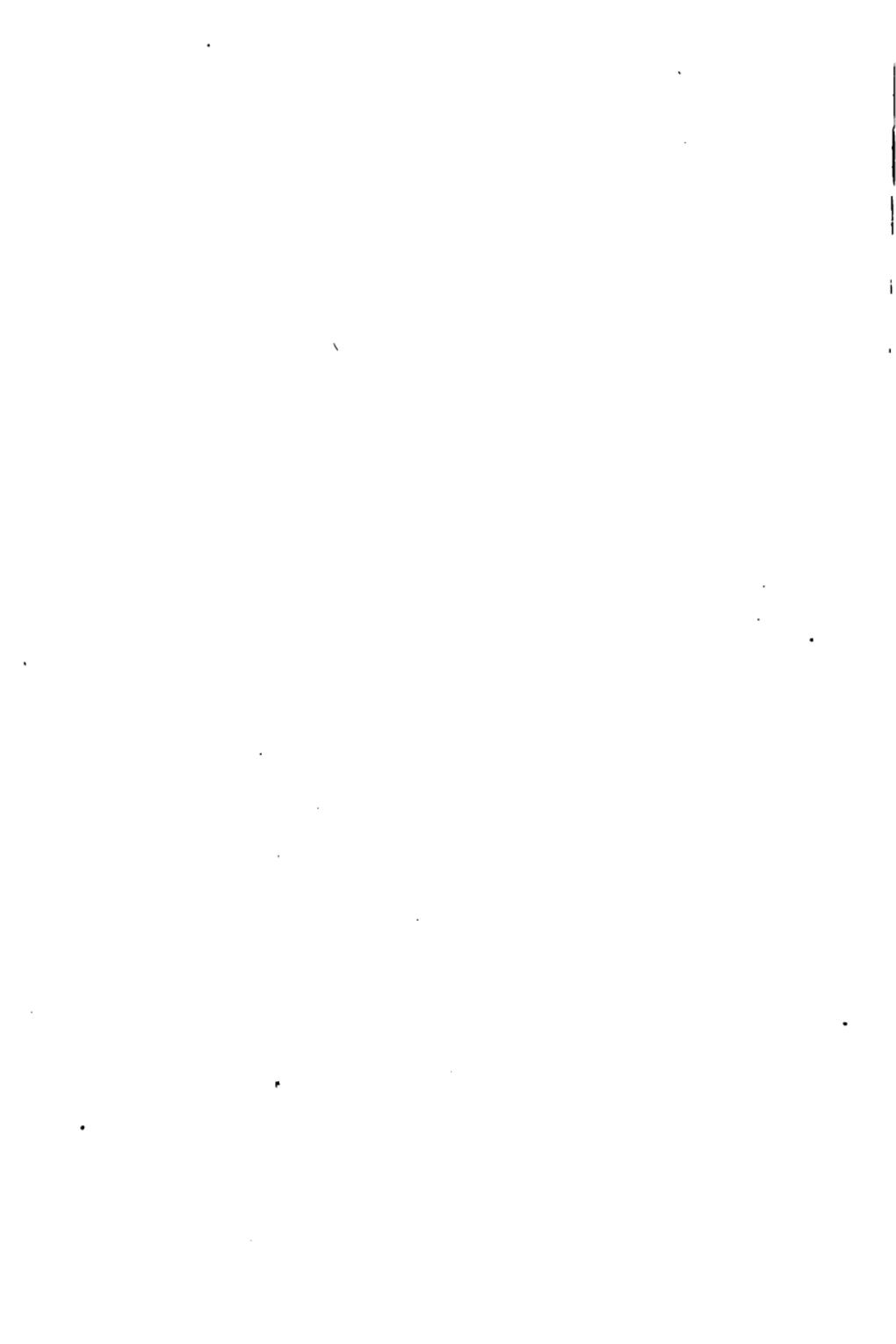
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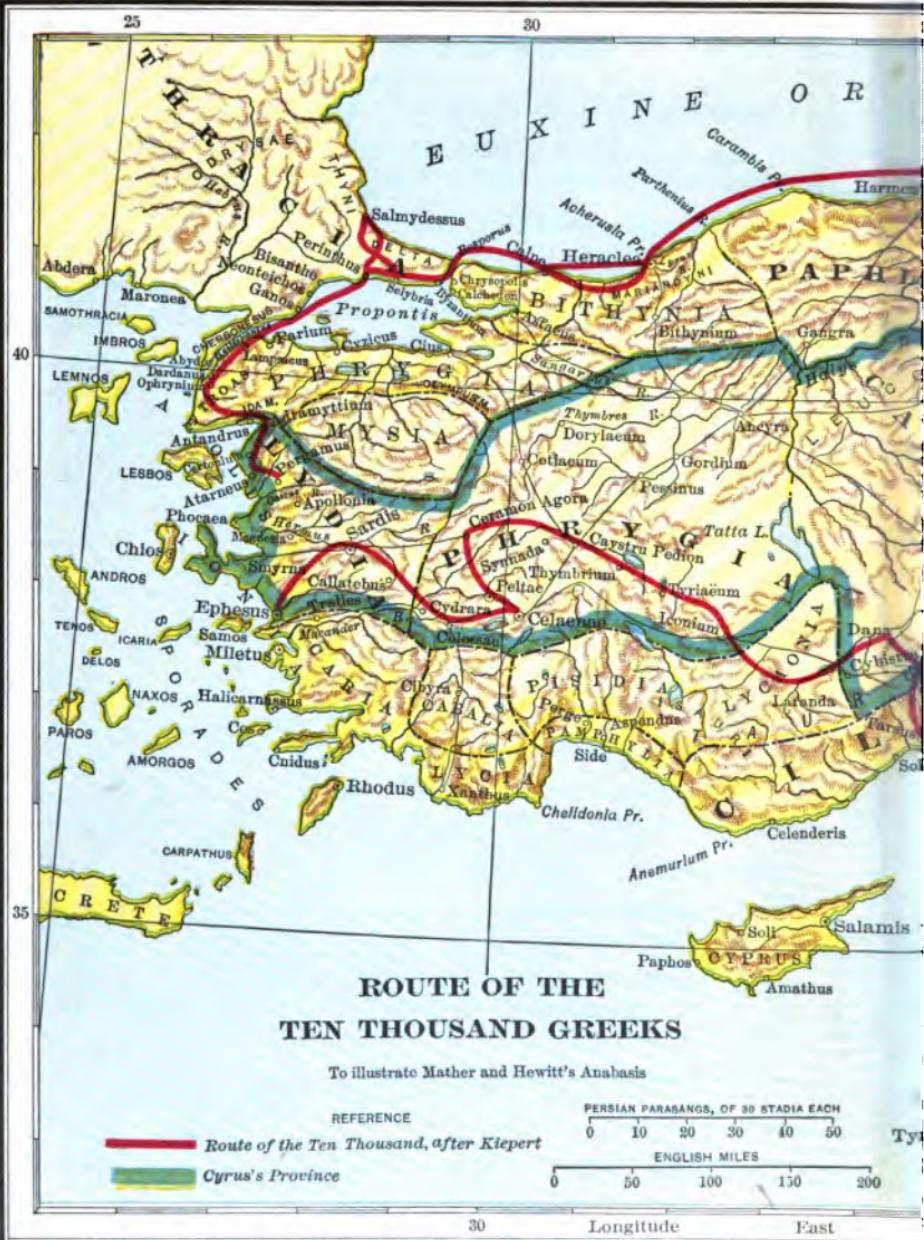
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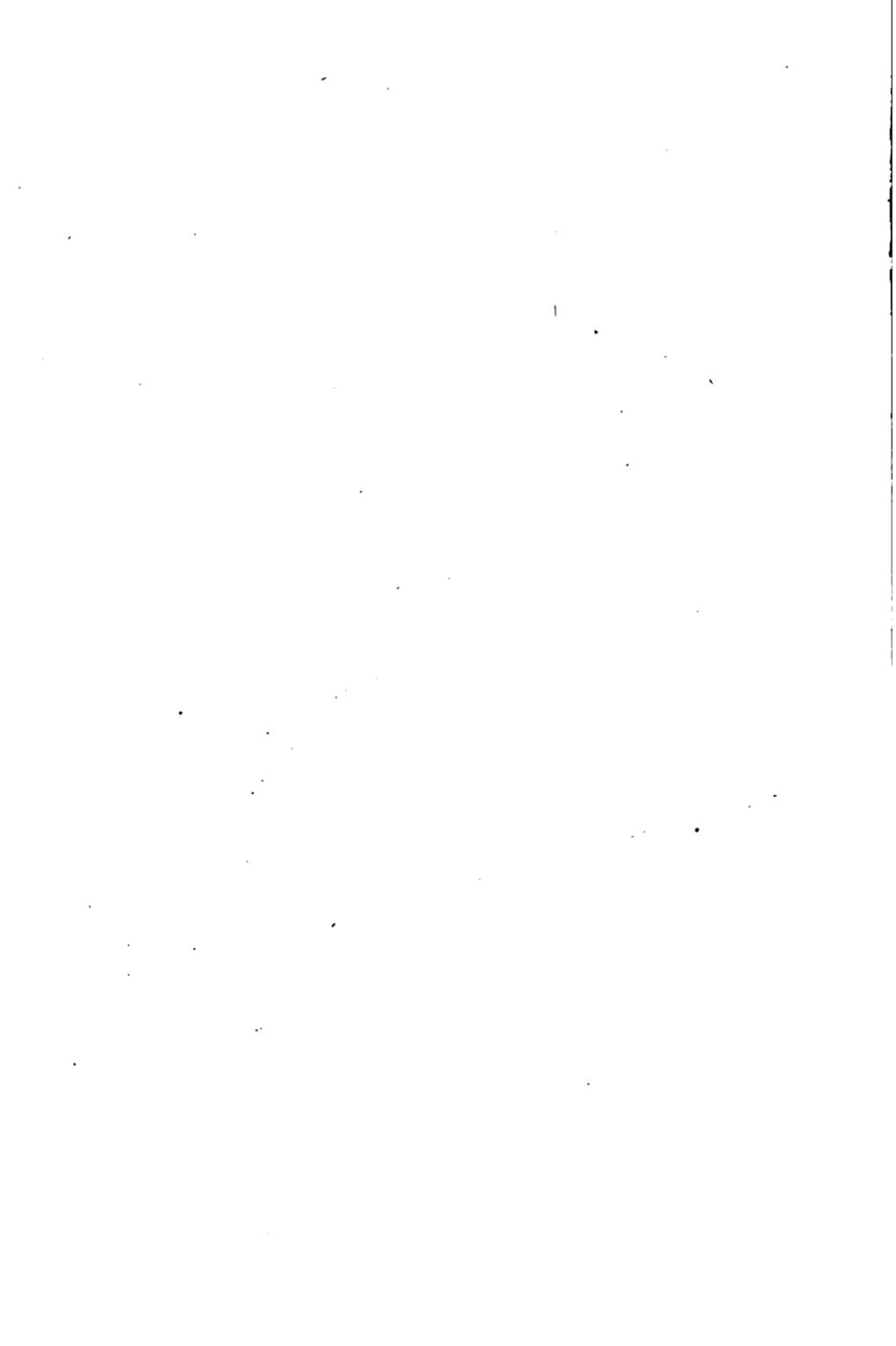


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# XENOPHON'S ANABASIS

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## BOOKS I-IV

EDITED

WITH AN INTRODUCTION, NOTES, AND VOCABULARY

BY

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MATHER AND HEWITT, ANABASIS.

W. P. I

## PREFACE

THIS volume contains the text, with notes and vocabulary, of the first four books of the *Anabasis*, together with an introduction on the expedition of the Ten Thousand Greeks, Xenophon's life, and the army of Cyrus. In the division of the work Mr. Hewitt has written the notes on Books I and II, Mr. Mather those on Books III and IV. The writing of the Introduction and the selection of the illustrations rested chiefly with Mr. Mather, while for the preparation of the text and of the Vocabulary the editors were equally responsible.

It is the aim in the Introduction to give briefly the story of the expedition, its causes and results, to sketch with considerable fullness Xenophon's career both as a man of action and as a writer, and to describe the military antiquities connected with the expedition sufficiently to make all references to them in the first four books of the *Anabasis* intelligible to the pupil. The short list of books at the end of the Introduction will provide interesting collateral reading for those pupils and teachers who wish to make a more thorough study of the expedition, of Persia, and of Xenophon.

The text is based on a comparison of Marchant's edition (Oxford, 1904) with Gemoll's *editio maior* (Leipzig, 1899). In some details, however, neither of these authorities has been followed. For instance, the genitive plural of neuters in -os, like ὅπος, is spelled regularly with contraction, as ὅπων 62, 14. Again, in order to avoid variations in spelling, like ἀεί αἰεί, εἰς ἔς, σύν ξύν, — occurring in the MSS. and properly adopted in text editions, but which in a book of this sort merely add to the difficulties of the young pupil, — only the commoner form has been admitted. In 162, 24 Cobet's conjecture τούροις has been

adopted as offering the simplest remedy of a corrupt passage. Out of deference to tradition the certainly spurious summaries at the beginning of the second, third, and fourth books have been retained, but are relegated to the bottom of the page as footnotes. All references to the text are made by page and line.

Grammatical references in the Notes have been put at the foot of the page, following a system which has been tried for several years and appears to have met with the hearty approval of teachers and pupils. As a rule, the grammatical principle to which reference is made is also stated in each case in the note, thereby relieving conscientious teachers and pupils from the necessity of looking up a reference if they are already familiar with the principle in question.

It will be observed that the legends of the illustrations are made fuller than is customary. Too often illustrations are regarded, not only by pupils, but by teachers as well, as mere entertaining embellishments, inserted without any serious purpose. It is hoped that in this book, through the detailed explanations, the educational value of the picture and the interest of the pupil may be much increased. The immediate source of each illustration may be learned from the list, pages 8 ff.

The note on the eagle, 103, 18, is due to a suggestion of Professor Campbell Bonner of the University of Michigan. Valuable assistance has been received from the criticisms and suggestions of Professor Arthur Gordner Leacock and Dr. Francis Kingsley Ball of the Phillips Exeter Academy, and of Professor Herbert Weir Smyth, the general editor of the series in which this book appears.

M. W. M.  
J. W. H.

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## INTRODUCTION

### THE TEN THOUSAND GREEKS

#### *Cause of the Expedition of Cyrus*

1. When Darius II., king of Persia, died, in 405 B.C., he left the throne to his son, Artaxerxes II. A younger son, Cyrus, who was far more capable and energetic than his brother, had been confident of being selected by Darius as his successor, partly because he was the favorite of his mother, Parysatis, who had great influence over the king, and partly because he was born after his father came to the throne, whereas Artaxerxes had been born before the accession.<sup>1</sup> So strong was his confidence, that in the early part of 405 B.C. he had put to death two of his own cousins, who appeared before him without thrusting their hands into their sleeves—an act of deference shown only to the king, and serving as a safeguard against attack upon his person. Darius, who lay sick in Media, upon hearing of this presumption, had summoned Cyrus to his presence. Not long after his arrival his father died, refusing—partly perhaps owing to his recent high-handed conduct—to appoint him his successor.

2. Cyrus's disappointment was of course known, and his enemy, Tissaphernes, took advantage of it to lay an accusation before Artaxerxes that his brother was plotting to assassinate him at the ceremonies of coronation. This charge, though discredited by Xenophon (p. 51, l. 13), may well have been true. Cyrus was not a man to pocket his chagrin, and more than one king of Persia, including the father of Cyrus himself, had ob-

<sup>1</sup> A hope based on this ground was not unreasonable, since the same consideration had contributed to place Xerxes I. on the throne in 486 B.C., to the exclusion of an older brother not born in the purple.

tained the royal power by murder. Artaxerxes had him arrested, and would have put him to death had not their mother, Parysatis, interceded. Although allowed to return to his province, he felt deeply humiliated and disgraced, and determined to leave no stone unturned to wreak vengeance on his brother, and win the crown for himself.

*Preparations of Cyrus*

3. In 407 B.C. Cyrus, then only seventeen years old, had been appointed by his father satrap, or governor, of Lydia, Greater Phrygia, and Cappadocia, with command of nearly all the military forces of western Asia Minor. He superseded Tissaphernes, whose power was now limited to the satrapy of Caria and to the Greek cities of Ionia (see map, frontispiece). Henceforth Tissaphernes was his enemy, but open hostilities did not break out between them until after Tissaphernes had so nearly procured his death at the hands of his brother, Artaxerxes (§ 2).

4. The Greek cities, whose good will Cyrus had already won, —the more easily because Tissaphernes was an exacting and unjust governor,—hastened, upon Cyrus's declaration of war, to revolt (404 B.C.). Miletus alone was held in subjection by Tissaphernes's strong garrison and his severe measures against the leading rebels, many of whom were killed or banished. The exiles found a warm supporter in Cyrus, who at once collected an army and a fleet and besieged Miletus on land and sea. At the same time the Greek garrisons of the other cities were strengthened by Cyrus with Peloponnesian mercenaries, whom it was easy to secure in abundance, since the close of the Peloponnesian War had left without employment many soldiers, who, with no home ties or taste for civil life, were glad to enter the well-paid service of Cyrus.

5. It was Cyrus's plan to use later against the king the forces which he was collecting for the war with Tissaphernes. But the king failed to see through the plot, and was in fact not dis-

pleased to have his ambitious brother waste his resources in rivalry with Tissaphernes. Cyrus was prompt, too, in paying into the royal treasury all the tribute due from the Greek cities,

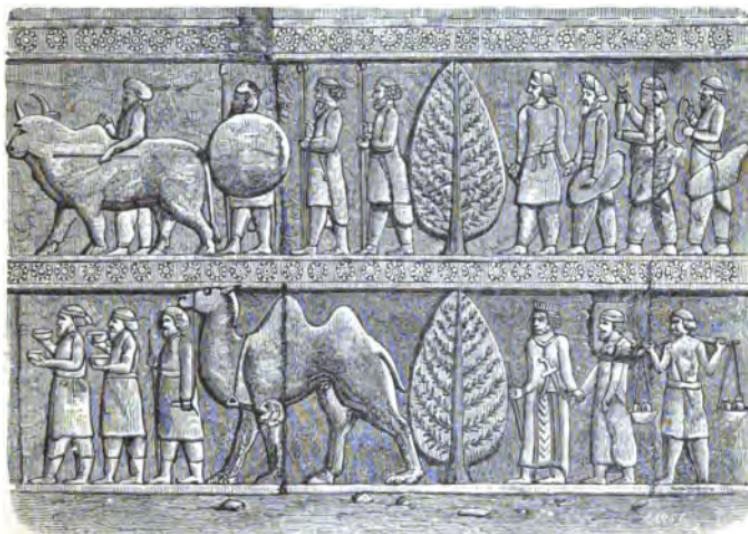


FIG. 1.—Bringing tribute for the Persian king. The men in the upper row, except the driver of the ox, represent soldiers, who were required of subject states in addition to tribute of money and in kind. Bas-relief from Persepolis, one of the capitals of ancient Persia.

and showed the utmost respect in all his dealings with his brother. At the same time by his popular ways and lavish gifts he won away from their allegiance many persons who came to him as envoys from the king. Parysatis coöperated with him, and did what she could to mislead the king as to his real aims.

**6.** As commander in chief of all the king's forces of western Asia Minor Cyrus was able to raise an army of some 100,000 native troops without rousing suspicion. But, knowing that one Greek was better than ten Asiatics, he recruited on the Chersonese and in Greece, through the agency of his friends Clearachus, Proxenus, and others, several thousand mercenaries,

who were variously employed until he was ready to begin his expedition against the king. Not that he advertised his real object,—for it is doubtful if he could have persuaded any considerable number of Greeks to enlist for such a cause,—but he hired some on the understanding that they were to serve against Miletus, and others ostensibly for a campaign against the Pisidian marauders on the southern borders of his province.

7. Not satisfied with bringing into his service individual Greeks, he also negotiated with the Spartan government. He had good reason to hope for the support of this the strongest state in Greece, since it was to the aid which he had given Lysander, in the closing years of the Peloponnesian War, that Sparta owed her supremacy. The government of Sparta, unwilling to refuse his request, and yet not daring to offend the king, pretended to believe that they were helping him merely against his border enemies, and sent 700 men under Chirisophus, with ships, to the coast of Cilicia, hoping that they could give satisfactory explanation of their action whether Cyrus or the king proved successful.

### *The Expedition*

8. In March, 401 B.C., Cyrus set out from Sardis on the famous march to Babylon. He had collected from his garrisons in the Ionian cities all the Greek troops that were not required for their defense, and joined with them the forces which he had withdrawn from the siege of Miletus. Proxenus and other recruiting officers had come to Sardis with their levies, while still others joined the army on the march. Altogether Cyrus's Greek contingent numbered nearly 11,000 heavy-armed men, and over 2000 light-armed. The cavalry numbered only about forty. By far the greater part were Peloponnesians, many coming from Arcadia. In addition there was an army of 100,000 natives.

9. So well had Cyrus masked his plans that no word reached the king to rouse suspicion until the expedition was ready to

start. Then Tissaphernes, guessing from such extensive operations that some greater enterprise than a Pisidian campaign was on foot, hastened to warn the king, who at once began counter preparations.

10. At Tarsus in Cilicia, where four centuries later St. Paul was born, the Greeks, suspecting that they were being led against the king, refused to go any further; but through the craft of Clearchus,—who alone was in Cyrus's confidence,—and upon the declaration of Cyrus that he was marching against his enemy Abrocomas, who, as he had heard, was at the Euphrates, they finally yielded, their anger being further mollified by an increase of fifty per cent in their monthly wages.

11. At Issus Cyrus was joined by Chirisophus with his 700 Spartans (§ 7) and by reënforcements of native troops. When he reached Thapsacus on the Euphrates, he told the Greeks—what was doubtless clear enough to them before this—that he was leading them to Babylon to attack the Great King. Their objections this time were easily overcome by promises of generous rewards and of pay in full until they should again set foot in Ionia.<sup>1</sup>

12. As they approached Babylon and the king failed to appear,—even allowing them to advance unmolested through a narrow passage between the Euphrates and a trench which he had built for the express purpose of barring their progress,—they became more and more confident that he was afraid to meet them. Consequently the whole army grew careless, neglecting all discipline, and marching in great disorder, while the arms of many of the soldiers were carried on wagons or on beasts of burden.

#### *The Battle*

13. Suddenly one forenoon, when they were near the village

<sup>1</sup> Mercenary troops were usually paid only for such time as their services were needed, and if they were far from home when dismissed, they had to make their way back as best they could.

of Cunaxa,<sup>1</sup> a scout came riding up at full gallop, crying out in Greek and in Persian that the king was near at hand with a great army all equipped for battle. In confusion and haste they armed themselves and drew up in fighting array. The Greek contingent, commanded by Clearchus, held the right wing, next the Euphrates; Cyrus with a bodyguard of 600 mounted Persians was at the center, and Ariaeus in command of the native infantry was stationed on the left. According to all ancient authorities the king's army was several times as large as his brother's, his numbers being variously stated from 400,000 to 900,000. His line was so long that the center was beyond the extreme left of Cyrus.

**14.** In spite of the king's superiority in numbers, the little army of Greeks might have won the battle for Cyrus, had it not been for the failure of Clearchus to obey Cyrus's command and for the inexcusable rashness of Cyrus himself. In accordance with the rule of Greek tactics not to expose the right, or unshielded, side to the enemy, Clearchus had drawn up his troops with the right flank protected by the river (see plan, p. 90). When Cyrus directed him to lead the Greek army against the enemy's center,—because there the king was stationed, and if he were routed or killed, the victory was secure,—Clearchus felt afraid that in case he moved away from the river he might be attacked on flank and rear; accordingly he disobeyed orders and charged the left wing, which was opposite him. To this mistake he immediately added another; for when the king's left speedily took to flight, he foolishly pursued, thus withdrawing the best part of Cyrus's army from the conflict, while he left the king's center and right free to surround Cyrus's native force.

**15.** Seeing the success of his Greek division, Cyrus was more confident than ever of victory, and the men round him began to

<sup>1</sup> Plutarch (*Life of Artaxerxes*, 8) is the only ancient writer who gives the name of this village.

salute him as king. Artaxerxes meanwhile, having no antagonist before him, since Cyrus's line was not long enough to reach even to the center of his vast force, began to wheel his right round to encircle his foe. To prevent this maneuver, Cyrus with his bodyguard of 600 horse rushed upon the 6000 horse who guarded the king and put them to rout. Many of his guard pursued the fugitives, leaving Cyrus in the midst of the enemy with only a handful of his most trusty men, the so-called "Table Companions," about him. Presently he caught sight of his brother. In a perfect transport of hate, casting all prudence to the winds, he darted furiously upon him and inflicted a slight wound with his lance. But the odds were against him, and soon, being himself hit and falling from his horse, he was slain with all his companions. This settled the struggle, for, although the Greeks were again victorious in a skirmish, the native army of Cyrus fled, and his camp was pillaged.

### *The Return Journey of the Greeks*

16. It was not until the next morning that the Greeks learned of the death of Cyrus. This news filled them with dismay. Nevertheless, putting on a brave front, they offered to make Ariaeus, the commander of Cyrus's native army, king of Persia. Knowing that the nobles would never consent to be ruled by a man of his social rank, he refused to fight for the crown, declaring that he meant to start for the coast on the next morning and offering to take the Greeks with him. They accepted his offer, having previously refused to surrender their arms at the king's demand.

17. On their first day's march together they saw evidences that the king's army was not far distant. Heralds came the following morning to propose a truce, and guides, sent by the king, conducted them to villages where they obtained quarters for several days in the midst of plenty.

While they were here, Tissaphernes made a covenant with them, in the name of the king, in which he promised to conduct them back home, and to furnish

constantly during their march an opportunity for them to buy provisions, while they on their part were to refrain from injury to the country through which they passed. Their departure was delayed, however, for three weeks while Tissaphernes was making his preparations for the journey, and during this time a coldness sprang up between the Persians under Ariaeus and the Greeks, due to the frequent messages the former received from their kindred and the promise given them by the king not to harbor against them any ill will for their part in the expedition of Cyrus. The Greeks suspected that treachery was on foot, and these feelings of distrust continued after the march was begun.

FIG. 2.—Persian king, wearing a long robe (*κάνδας*) and upright tiara. One attendant has a flap to keep off flies, the other a parasol. Above is the symbol of Ahura Mazda, god of light. Bas-relief from Persepolis, one of the capitals of ancient Persia.



18. Their suspicions cannot have been lessened when Tissaphernes, instead of marching toward Ionia, led them to the east across the Tigris at Sittace. From there a march of about two weeks brought them to the Zapatas River (the Great Zab). By this time the hostility between the Greeks and the native army was so pronounced that Clearchus arranged with Tissaphernes for a conference of the officers on both sides, that the cause of the suspicions might be removed. Accordingly,

with considerable reluctance the Greeks allowed four generals and twenty captains to accompany Clearchus to the tent of Tissaphernes, some three miles away — the Greek army having regularly during the march encamped that distance in the rear of the Persians. About 200 unarmed privates went along with them as an escort.

19. When they reached the appointed place, the five generals were invited into the tent of Tissaphernes, while the captains remained outside. In a few moments, at a given signal, the generals were seized and bound, to be taken away to the king, and the Greeks outside were fallen upon and killed. Xenophon mentions only a single survivor, who returned desperately wounded to the Greek camp to tell what had happened.

20. Tissaphernes appears to have believed that under the shock of such a calamity the Greek army would readily surrender. If he had attacked them with his whole force before they had recovered from their first feelings of dismay and terror, it seems probable that he might have overpowered them, but his demand for the surrender of all their arms, on the ground that whatever had belonged to Cyrus must now belong to the king, was met with defiance. Nevertheless, they did not fail to realize their appalling situation, as is clear from Xenophon's touching description at the beginning of the third book of the *Anabasis*.

21. The man who, more than all others, was to rescue them from their danger and lead them back to Greek lands, with but comparatively light losses, was Xenophon. Having joined the expedition merely as a friend of Proxenus, without any position in the army, even as a private soldier, he showed himself at this crisis more worthy of being a general than the generals themselves. Awaking in the night from a dream which he took to be of good omen, he called the officers together, and by his earnestness, eloquence, and tact filled them with new hope. Five generals were chosen, of whom Xenophon was one, to take the places of those who had been seized. At dawn the whole army was assembled for the purpose of ratifying the action of

the officers, and of considering their future course. Several officers addressed them, but it was Xenophon who most of all inspired them with courage, and suggested the measures which must be taken for their march.

22. The difficulties of their journey proved greater than those through which they had already passed. Tissaphernes, with his Persian army, harried them constantly until they reached the



FIG. 3.—Persian soldier, wearing a soft cap, tunic, trousers, and shoes, and armed with a spear, short sword (*άκινάχης*), and a bow-case containing bow and arrows. Cp. Fig. 1, p. 13. Bas-relief from Persepolis.

country of the Carduchians, a warlike race, who took advantage of every opportunity afforded by their steep mountains and difficult roads to work harm to the invaders; while in their march through Armenia their sufferings from hunger, cold, and snow were intense. Many a time they were rescued from a dangerous situation by the good sense and the tactical genius of Xenophon, and finally, in the early spring of 400 B.C., a year from the time of their departure from Sardis (§ 8), nearly 10,000 survivors reached Greek civilization again at Trapezus, the modern Trebizond, on the Black Sea. There they remained a month, recuperating from their hardships, not failing to pay their vows to the gods who had brought them on their way, and celebrating their deliverance by athletic games.

23. In their journey along the coast to Byzantium (Constantinople), many dangers beset them, arising partly from the fears of the peoples, both Greek and Asiatic, through whose territory they passed, and partly from their own lack of discipline, and the intrigues of some of their officers. Xenophon maintained his ascendancy over them, and at Harmene, near Sinope, would have been elected the sole commander if he had not positively declined the honor. At Heraclea, owing to dissension, the army divided, part

continuing their journey by water, part by land ; but at Calpe they were reunited, the narrow escape of one division from annihilation showing them the necessity of union. At Byzantium, having been grossly deceived by the Spartan admiral in command there, they forced an entrance into the city, and would doubtless have given it over to pillage had not Xenophon's persuasive oratory demonstrated to them the utter folly of incurring the enmity of Sparta, which was then supreme in the Greek world. Outrageously treated a little later by the Spartan harmost or governor of Byzantium, they were glad to enter the service of Seuthes, king of Thrace ; but although he was firmly established in his kingdom by their assistance, he failed to carry out his promises of generous pay and rewards. Fortunately, just at this time (spring of 399 b.c.), Sparta was beginning a campaign in aid of the Greek cities of western Asia Minor against the designs of Persia. Thibron, who was in command of this campaign, needing troops, took the remainder of the Cyreans, about 6000 in number, into his pay. Xenophon led them to Pergamus, and there delivered them to their new commander, under whom they were united with other Greeks, and ceased to exist as a separate body.

**24.** Although the death of Cyrus was a misfortune for the Greeks who had accompanied him, for Greece as a nation it was doubtless an advantage. With his energy, talent for organization, understanding of the Greeks, and ability to attach great numbers of them to himself, he would probably have been able to reduce the whole country to dependence on Persia, and thus to avenge the defeats suffered by his ancestors nearly a century before when the immense armies of Darius and Xerxes invaded Greece.

#### *Lessons of the Retreat*

**25.** The expedition was a failure in its immediate purpose — namely, to win the throne for Cyrus and secure ample fortunes for the Greeks who participated in the venture. Still the fact

that a Greek army of only a few thousand men could escape from the very heart of the king's country—always defeating or outwitting the barbarians wherever they came into conflict with them, and themselves suffering only slight loss—taught the Greeks the utter incapacity of the Persians in warfare, a lesson of the greatest significance which they were not slow to comprehend. Persia had hitherto been considered impregnable. From this time dreams of the conquest of the empire fired the ambition of Greek statesmen and military leaders. The first manifestation of this new idea is seen in the war which Sparta undertook in 399 B.C. (§ 23) against Persia. Agesilaus, who was given charge of this war in 396 B.C., was planning, with the coöperation and advice of Xenophon, to lead his army against the king at Babylon, when he was recalled to Greece (394 B.C.) to carry on a war against the enemies of Sparta at home. Jason of Pherae, Philip of Macedon, and others cherished the same ambition to overthrow the Persian power, but it remained for Alexander the Great, king of Macedonia 336–323 B.C., to achieve what others had only dreamed.

26. As Holm points out (*History of Greece*, III. 2 ff.), the successful retreat shows the national character in a more favorable light than any other exploit of the Greeks. This body of 10,000 men was a marching democracy, not a military monarchy or even oligarchy. They chose their own officers, and generally gave them ready obedience. If at times a lawless spirit broke out among them, it was quelled not by harsh military measures, but by an appeal to their reason and common sense, in a meeting of the whole army, at which any man, officer or private, was free to express his views. Plans proposed by the officers on any matter of consequence were likewise laid before the soldiers for thorough discussion, and were then put to a vote for acceptance or rejection. They remained faithful to their national religion, trusting to signs and omens which they believed indicated heaven's will, and conscientiously performing the usual sacrifices, and paying their vows to the gods. There

were representatives in the army from almost every state in Greece, the majority being adherents of Sparta and opposed to Athens, yet they sank their local prejudices sufficiently to follow the Athenian Xenophon as their real leader, although the nominal commander was Chirisophus, a Spartan. In fact, the conduct of the Ten Thousand on the retreat—a retreat which Ruskin<sup>1</sup> calls “more honourable than a hundred victories”—shows that they were no unworthy sons of the heroes who had defended the home land in the days of Marathon, Salamis, and Plataea.

#### LIFE OF XENOPHON

**27.** Our knowledge of the expedition of the Ten Thousand is derived almost wholly from the vivid account of it written by Xenophon. An eyewitness of the events which he describes, a sharp observer with a taste for details, possessed of an abundant sense of humor, and writing in a clear, straightforward, easy style, he has given us in his *Anabasis* both a reliable source of information about an important episode in Greek history, and a picturesque story full of human interest.

**28.** The main facts in Xenophon's life are known through casual statements made in his own writings, but only a few of them admit of being dated with exactness.

Judging from passages in the *Anabasis*<sup>2</sup> in which he speaks of himself as if he were a young man at the beginning of the retreat of the Ten Thousand, in the fall of the year 401 B.C., we may infer that he cannot have been born earlier than 431. It is not likely, either, that he was born later than 429 or 428, since all his acts and words are those of a man in full maturity. He was a native of Erchia, some seventeen miles east of Athens, and was thus a fellow townsman of the celebrated orator and teacher, Isocrates. His family was in easy circumstances, and

<sup>1</sup> In a note found among his manuscripts. See his *Works*, edited by Cook and Wedderburn, vol. 23, p. 162.

<sup>2</sup> For example, p. 143, l. 13 f.; p. 145, l. 12.

he doubtless enjoyed the best educational and social advantages of the time.

The story of his first meeting with Socrates is told by Diogenes Laertius in his brief *Life of Xenophon*. Xenophon, who was a modest and handsome youth, was met one day in a narrow street by the old philosopher, who held up his staff to bar his passage, and asked him where various commodities could be bought. The lad had a ready answer for every question; but when Socrates inquired where men were made fair and good, he hesitated. "Follow me, then, and learn," rejoined Socrates. From that time he was a follower of the sage as pupil and friend,<sup>1</sup> probably for ten or fifteen years, until he left Athens to join the expedition of Cyrus in the early spring of 401 B.C.

29. Whether he took any part in politics during these years at home is not known. It has been thought that his aristocratic leanings may have led him to act, or at least to sympathize, with the short-lived rule of the Four Hundred in 411 B.C.; but it is clear from his writings that tyranny, such as was practiced by the Thirty, in 404-403 B.C., received no support from him. Being unable to cast in his lot with the democracy,—perhaps, too, feeling that Athens, which had lost her independence in the Peloponnesian War, offered little opportunity for a career,—he appears to have welcomed the invitation, which came from his friend Proxenus, to seek his fortune with the generous prince Cyrus.

30. That any association with Cyrus, through whose aid largely the Spartans had been enabled to conquer Athens in the recent war (§ 7), would be likely to discredit him with his fellow citizens, was pointed out by Socrates, who accordingly

<sup>1</sup> The story that his life was saved by Socrates at the battle of Delium (424 B.C.) probably arose by confusion with the narrative in Plato's *Symposium* (220, 221), where Alcibiades relates that he himself was once rescued by Socrates, and that at another time, on the flight of the Athenians from the field of Delium, he had been a witness of Socrates's remarkable courage.

advised him first to consult the oracle of Apollo at Delphi. But the self-reliant young man made up his mind for himself, and, instead of asking the oracle whether he should go or not, inquired to what gods he ought to sacrifice in order to be most successful in his undertaking. At the outset he had no idea of Cyrus's treasonable plans against his brother (§§ 5, 6), but the opportunity for a few years of travel and adventure, combined with the probability, which was held out to him by Proxenus, of gaining a handsome fortune, appealed irresistibly to his active, practical mind.

31. Until several of the Greek officers, including Proxenus, were entrapped by Tissaphernes at the Zapatas (§§ 18, 19), Xenophon played no important rôle in the army. That he was able in a single night (§ 21), in spite of his youthfulness and his comparatively slight experience in war, to become the acknowledged leader of the retreat, over the heads of older men who were soldiers by profession, speaks well not only for his native ability, but also for the value of the Athenian education and training. Although he was distrusted at times, and some of his Boeotian and Peloponnesian comrades, jealous at an Athenian's success, intrigued against him, his eloquence, good judgment, ready wit, and quick insight always triumphed (§§ 22, 23). He won the affection of his men by his care for their comfort and his willingness always to share in their toils and hardships. Certain modifications in the tactics of Greek armies arose from the experiences of the Ten Thousand, and it is likely that some of the maneuvers of the retreat were suggested by Xenophon.

32. In March, 399 B.C., he turned the remnant of the army over to Thibron (§ 23). Whether he himself remained with it or returned to Greece, is not known. It is probable that about this time he was banished from Athens for his participation in the expedition of Cyrus. Thus the fears of Socrates (§ 30) were shown to have been well grounded; indeed, Xenophon says in one of his works, written several years later, that those who failed to heed the advice of Socrates lived to repent of their

folly. That this action of his fellow citizens caused him great sorrow is clear from his remark that exile is one of life's hardest misfortunes.

33. By the end of the year 399 B.C., at any rate, he appears to have been with the army of Thibron, and perhaps he had not left it. He served under Thibron's successors, Dercylidas and Agesilaus (§ 25), accompanying the latter to Greece in 394 B.C., and being present with him at the battle of Coronea, in which his own country, with other Greek states, was pitted against Sparta. Whether he actually took part in the battle or not, the fact that he was an exile seems, in the eyes of the ancients, to have freed him from all blame for participation in a war against his country. He himself betrays no sting of conscience, and no word of criticism of his conduct is found in any other writer.

34. After the battle of Coronea he went with Agesilaus to Sparta, where he was probably joined a little later by his wife, Philesia, whom he had married in Asia, and their two sons, Gryllus and Diodorus. These boys were brought hither, at the suggestion of Agesilaus, to be reared under the Spartan system of education. Although Xenophon owed to his Athenian training many of the qualities which had enabled him to acquire and maintain his influence over the Ten Thousand, he had a strong belief in the efficacy of the stricter Spartan methods, and wished his sons to have the benefit of them.

35. In a few years, probably about 387 B.C., he was sent as a colonist to Scillus, near Olympia, in Elis. The Spartans gave him a house and land, and near his home he bought an estate on which he built a temple to Artemis, and celebrated an annual festival in her honor. Here he lived for many years as a well-to-do country squire, having leisure for writing, entertaining his friends, and hunting. That he was happy in his home may be inferred from the ideal pictures of married life which he sketches in his writings. He was not altogether out of touch with the world, either, since once in four years the fes-

tival of Zeus brought together at Olympia throngs of men, representing every calling, from all parts of Greece and the colonies. Literary men — orators, historians, poets — took advantage of these great gatherings to recite their works, and artists exhibited their masterpieces. Many such men, with politicians and statesmen, may have been entertained by Xenophon at his home, which was only two or three miles away. We may be sure that he had his horses and dogs, to the training of which he devoted no little attention. The earliest important works we possess on the subjects of hunting and horsemanship are by his hand.

**36.** Not long after the battle of Leuctra (371 B.C.), in which Sparta lost her position as the supreme state in Greece, the Eleans drove out of their country the unwelcome colonists whom Sparta had imposed upon them. Xenophon and his family, being obliged to leave their pleasant home at Scillus, removed to Corinth.

In 369 B.C. Athens became allied with Sparta against the dominant power of Thebes, and about this time the decree of banishment against Xenophon was revoked. There is no evidence that he returned to Athens to live, although he may have gone there at different times to get material for use in his writings. That he cherished no bitterness against his country is seen by his permitting his sons to fight in the Athenian cavalry. In a skirmish preceding the battle of Mantinea (362 B.C.) Gryllus was slain. Diogenes Laertius says that Xenophon was sacrificing, with a garland on his head, when the news was brought to him of his son's death. Thereupon he took off the garland; but being told that he fell nobly, he replaced it, and merely said, without shedding a tear, "I knew that my son was mortal."

Xenophon probably died at Corinth about 354 B.C. The latest date referred to in his works, if we assume the treatise *On the Revenues* to be genuine, — and it is thoroughly in his style, — is 355 B.C.

**37.** Among Xenophon's most prominent characteristics was

his piety, in which he heartily assented to the orthodox beliefs and practices of his time. He would not undertake any matter of importance until the will of the gods had been ascertained through omens obtained by sacrifice. At the time when he was offered the sole command of the Ten Thousand (§ 23), he appreciated the honor, and would have liked to accept the office, but since the gods vouchsafed only unfavorable omens in answer to his inquiries as to what course he should adopt, he felt it necessary to decline. While he believed in oracles, dreams, and signs like sneezing, he also emphasized the value of prayer, and he had faith in the goodness of the gods and in the immortality of the soul.

38. He was something of a hero worshiper in his attitude toward Socrates, Cyrus, and Agesilaus. These men of genius had great influence over him, and in his admiration for their good qualities he was blinded to their faults.

His affection for his wife is probably reflected in the beautiful womanly characters he portrays in the *Oeconomicus* and the *Cyropaedia*; and the charming, lifelike description of the boy Cyrus in the latter work may well have been drawn from the lives of his own sons. The warmth of his friendship is illustrated by his loyalty to his friend Proxenus.

Xenophon's sense of humor is seen often in the *Anabasis*, for instance, in the third book, when, in order to minimize the disadvantage of a lack of cavalry, he exaggerates the dangers to which horsemen are exposed, and again in the picture he gives, at the end of the fourth book, of races on the slope of a hill so steep that many of the horses, riders and all, rolled over and over going down, but had hard work to get back at a slow walk.

Although he was for a number of years a follower and hearer of Socrates, he did not have a philosophical mind, and the wise man's teachings appealed to him only as they could be applied to everyday living. In all the occupations of life he demanded adequate knowledge, believing that knowledge led to virtue, and that virtue alone made a life worth living. He had the Greek

love of beauty, justice, and temperance or self-control. From his military experience he felt the need of good discipline, and seeing that the democracy at Athens was unable to secure a stable government, he became convinced that one head or king was necessary. The result was that he looked to Sparta, with its cut-and-dried system of education and training, as his model state, and was prejudiced against Athens.

**39.** As a historian he was guided by a Socratic love of truth and accuracy. He has been severely criticised for his neglect of important events, such as the founding of Megalopolis and of Messene; but as Holm remarks (*History of Greece*, III. 14 f.), he had no gift for universal history, and sometimes failed to comprehend the significance of matters of which he had no personal knowledge. The charge that he was partial to the Spartans is not altogether undeserved, but he blamed them for their oppression of Thebes, and told other truths not pleasant for them to read. Although he was not always able to sink personal or political prejudices, yet on the whole he is "a candid, amiable writer, who, as a genuine Socratic, eschews all phrase making, and his critics themselves recognize his excellence by reproducing his best narratives at length."

**40.** There is no authentic likeness of Xenophon in existence. Raphael's fresco, called "The School of Athens," in the Vatican at Rome, gives at the left of the center of the picture an imaginary representation of Socrates and half a dozen of his pupils and followers, including Xenophon. Socrates<sup>1</sup> has the uncomely features attributed to him by Alcibiades in Plato's *Symposium* (215), while Xenophon, a fair and modest young man, stands leaning on his elbow, intently drinking in the words of the great teacher.

#### *Xenophon's Literary Activity and Influence*

**41.** Xenophon must be regarded chiefly as a literary man. Great as his achievements were with the Ten Thousand, no

<sup>1</sup> See Fig. 45, p. 141.

other writer of that time mentions him in connection with the expedition, and we should never have heard of him but for his own writings. Although he cannot be called an author of the highest rank, he was the first versatile Greek writer, including in his works history, travels, biography, memoirs, practical philosophy, romance, theories of government and of household management, military tactics, and handbooks on horsemanship, cavalry maneuvers, and hunting.

42. The *Anabasis*, in seven books, shows Xenophon at his best, narrating details of which he was a witness, and for which he must have made copious notes on the march. Only the first book describes the anabasis proper,—the “march up” to Babylon,—the remaining books being devoted to the retreat, and the adventures of the Greeks until they joined Thibron (§ 23). Sophaenetus, one of the Greek generals with Cyrus, and a Syracusan, Themistogenes, who is mentioned as the historian of the expedition at the beginning of the third book of Xenophon's *Hellenica*, also wrote about the adventures of the Ten Thousand, but their works are not preserved, having doubtless been superseded by Xenophon's superior account.<sup>1</sup>

The *Anabasis* was probably not published till after Xenophon left Scillus (§ 36). If, as some have held, the work was written to justify Xenophon for his conduct in joining Cyrus, the enemy of his country, the purpose was certainly well concealed. It is more likely that we can take the book for what it purports to be—a plain, unvarnished tale of a remarkable episode in Greek soldiering, which gave the world a new idea of Persian impotency.<sup>2</sup>

<sup>1</sup> It has been thought by some that Themistogenes was a fictitious name under which Xenophon published his *Anabasis*, and by others that Themistogenes, not Xenophon, was the author of the work, but the style is clearly Xenophon's, and the reference to Themistogenes in the *Hellenica* (3. i. 2) can be most easily explained on the assumption that Xenophon's *Anabasis* had not then been published.

<sup>2</sup> Xenophon's other works may be briefly described:

The *Hellenica* is the only trustworthy and clear account we have of Greek

43. Xenophon was not trained for a literary career, and his style shows great unevenness; for, while his practical nature led him to tell what he had to say with perfect simplicity and clearness, he was under the influence, to some extent, especially affairs from 411 to 362 B.C. The first two books were probably published before Xenophon left Athens to join Cyrus, and were intended as a continuation of Thucydides's history of the Peloponnesian War; but the work was not completed until the last years of his life.

The *Cyropaedia*, written in his old age, sets forth Xenophon's ideas of a perfect government. Cyrus the Great, king of Persia 558–529 B.C., is the hero, but Xenophon makes no pretense of confining his story to actual history. Most of the details in the organization of his model state were borrowed from Sparta, and many of the characteristics of the hero were suggested by the best traits of Xenophon's friends, Cyrus the Younger and Agesilaus. As a political and moral romance the *Cyropaedia* has been likened to Fénelon's *Télémaque*, and the noble, manly, but impossibly good characters of Cyrus and some of his officers have suggested a comparison with the tales of King Arthur and his Round Table. Mixed with much that is dry and uninteresting are many delightful episodes, among them the earliest love story in European literature.

The *Memorabilia* gives us the best idea we have of Socrates the man as distinct from the philosopher. It was probably written not long after Xenophon's return to Greece with Agesilaus (§ 33), and its purpose was to show, by drawing a true picture of Socrates's life and beliefs, the injustice of the charges under which he had been condemned to death in 399 B.C. Socrates's deeper philosophical doctrines were beyond the comprehension of Xenophon, but his practical teachings are here presented in a series of actual conversations between himself and his friends, some of which Xenophon had heard and others of which he reports at second hand. The well-known allegory on the choice of Hercules between a life of ease and pleasure on the one hand, and a life of virtue and usefulness on the other, occurs in the first chapter of the second book.

The conception which we gain of Socrates from the *Memorabilia* is supplemented by the *Oeconomicus* and the *Symposium*. The former shows Socrates's interest in practical agriculture and household management, although many of the views expressed are doubtless Xenophon's own, as it is hardly likely that Socrates was intimately acquainted with country life. It gives the best picture in Greek literature of the relations between husband and wife. Socrates is told by his friend Ischomachus how he had trained his young wife to be a worthy helpmate, persuading her to leave off high-heeled boots and

in his later years, of Isocrates and his rhetorical school, and he lacked the literary training or sagacity which would have enabled him to avoid an inartistic mingling of the two styles.

paint, to take good care of the slaves when they were sick, etc., until she at last became his own wisest judge and critic. The *Symposium* portrays Socrates on the lighter side, as a guest at a banquet, where he discourses on love and beauty. It gives a good notion of the frivolous talk and entertainments indulged in on such occasions at Athens.

The *Agesilaus* is a panegyric on Xenophon's friend, the Spartan king.

The *Hiero* represents the tyrant Hiero of Syracuse setting forth the dangers of absolute power, and the poet Simonides advising him how to rule justly and so as to win the affection and devotion of his people.

The *Constitution of Sparta* is not so much an account of the Spartan government of Xenophon's day as an encomium on the institutions of Lycurgus, many of which had passed away.

The pamphlet *On the Revenues* was probably written in 355 B.C., being thus the latest of Xenophon's works. It is a socialistic tract aiming to show how the Athenian revenues could be sufficiently increased so that every citizen, rich and poor alike, might receive daily from the state a free gift of three obols (equivalent to nine cents, but with a purchasing power several times greater), a sum which would relieve the poor and return to the rich good interest on their taxes. Such an impractical and dangerous proposition is surprising, coming from Xenophon, who had no sympathy with demagogues. The book contains a valuable description of the silver mines of Laurium in southern Attica. The view is expressed that the value of silver is unchanging, even as compared with gold. This tract shows that Xenophon in his later years had given up his earlier prejudices against Athens.

We have also three technical treatises by Xenophon. One, *On Hunting*, deals with the breeding and training of dogs, the hunting of hares, boars, and other game, the use of hunting nets, etc. In this, as in all his works, Xenophon's piety shines out ; he advises opening the hunt with prayer to Apollo and Artemis. The *Cavalry General* was written in the desire to improve Athenian cavalry operations. The third treatise, *On Horsemanship*, gives instruction in buying and training horses, showing incidentally that the risky nature of a horse trade is no new thing. All these technical works are of interest chiefly to the antiquarian, although they were of practical value when written.

Of two other works which have come down to us under Xenophon's name, one, the *Constitution of Athens*, is certainly not by him, and the other, the *Apology of Socrates*, is not considered genuine by most scholars.

Nevertheless, he is, as Dakyns says,<sup>1</sup> “a sweet-tongued talker, a wise man and a good, whose style reminds us of the Vicar of Wakefield.”

His language is Attic, but he admitted many Ionic, Doric, and poetical words, also words taken from the dialect of the people; and in grammatical constructions he frequently departed from the best Attic usage. Every one of his works contains many words not found elsewhere in his writings or in any other Attic author. These departures from pure Attic cannot be wondered at when we remember that he left Athens at the age of about thirty, and was associated henceforth with men from other parts of Greece.

In spite of these faults his works were popular, and exerted a great influence on the development of Attic known as the Common Dialect, which was spoken and written by educated persons in Greece and elsewhere from about the time of Alexander.

**44.** The Romans were specially fond of Xenophon, as they could read him easily, and his subjects were of interest to them. We learn from Cicero<sup>2</sup> that Scipio Africanus the Younger always had a copy of Xenophon's *Cyropaedia* by him. Mark Antony was familiar with the *Anabasis*. When his army was in distress during his Parthian campaign, he was heard to exclaim repeatedly, “O the Ten Thousand!” apparently admiring the success of their retreat, although they had a longer distance to travel and a more powerful enemy to contend with.<sup>3</sup>

Cicero cannot say too much in Xenophon's praise. As a young man he translated the *Oeconomicus*,<sup>4</sup> and in his *De Senectute*<sup>5</sup> he gives a free rendering of a passage in the *Cyropaedia*<sup>6</sup> on the immortality of the soul. The discourse of Xenophon, he says,<sup>7</sup> is sweeter than honey, and the Muses spoke with his voice. Quintilian, one of the best of Roman critics, mentions<sup>8</sup>

<sup>1</sup> *The Works of Xenophon*, translated, I. cxlvii.

<sup>2</sup> *Tusculanae Disputationes*, 2. 62; *Epistulae ad Quintum Fratrem*, I. I. 23.

<sup>3</sup> Plutarch, *Life of Antony*, 45.

<sup>4</sup> *De Officiis*, 2. 87.

<sup>5</sup> 79-81.      <sup>6</sup> 8. 7. 17-22.

<sup>7</sup> *Orator*, 32 and 62.

<sup>8</sup> 10. I. 82.

the unaffected charm of his style, as if his speech had been molded by the Graces.

Caesar, in his *Gallic* and *Civil Wars*, writes in a simple, conversational style, clear and elegant, which may have been influenced to some extent by Xenophon. His Roman predecessor in the writing of personal memoirs was Quintus Lutatius Catulus, whose book, as we learn from Cicero,<sup>1</sup> was composed in an easy, Xenophontean style.

**45.** Greek writers, too, in the Roman period, were admirers of Xenophon. Dionysius of Halicarnassus,<sup>2</sup> who ranks high among Greek literary critics, accords to him, to be sure, faint praise in comparison with Herodotus; but Dio Chrysostom<sup>3</sup> says that he is sometimes moved to tears by Xenophon's words of exhortation, and he advises students of oratory to study his writings. Polybius<sup>4</sup> speaks of the retreat of the Ten Thousand under Xenophon as one of the causes leading to Alexander's campaign in Asia, and Eunapius, a historian and biographer of about 400 A.D., declares that Alexander the Great would not have become great but for Xenophon.

Plutarch, in several of the *Lives*, refers to Xenophon as one of his sources of information. Arrian, who lived in the second century after Christ, took Xenophon as his model both in his life and in the variety and character of his writings, so that he was even called "the younger Xenophon." One of his works was the *Anabasis of Alexander*. Xenophon of Ephesus, of the third century A.D., wrote a romance, *Ephesiaca* (Ephesian Adventures), of the love of Habrocomes and Anthea, which in one or two features reminds us of the story of Romeo and Juliet. He imitates, to some extent, the style of Xenophon the Athenian, and the names of the lovers appear to be a reminiscence of Xenophon's tale, in the *Cyropaedia*, of Abradatas and Pan-

<sup>1</sup> *Brutus*, 132.

<sup>2</sup> *De Compositione Verborum* (On the Arrangement of Words), 10; *Epistula ad Cn. Pompeium* (perhaps a freedman of Pompey the Great), 4.

<sup>3</sup> *Orationes*, 18.

<sup>4</sup> 3. 6. 9 f.

thea, the first love story in Greek literature. Numerous other writers of antiquity make mention of Xenophon, and some were undoubtedly influenced by his style.

**46.** By about 400 A.D. Greek learning had largely died out west of the Adriatic, and was not revived until near the close of the fourteenth century, when a Greek, Manuel Chrysoloras, became professor of Greek at the University of Florence. In the fifteenth century some parts of Xenophon were translated by Italians. The *Oeconomicus* was specially popular. Upon it Leon Battista Alberti modeled the third book of his *Treatise on the Management of the Family*, and he expressly states that he has sought to reproduce the simplicity and purity of Xenophon's style. Matteo Palmieri in his *Vita Civile* also drew not a little from the same source.

The earliest printed edition of any work of Xenophon was published in Latin, at Milan, in 1467. The *Hellenica* was the first of Xenophon's works to be printed in Greek, being published by the famous house of Aldus, at Venice, in 1503.. The oldest manuscripts we have were not written before the twelfth century.

**47.** The Englishmen of Queen Elizabeth's time were fond of Xenophon. Sir Philip Sidney, in his *Apologie for Poetrie*, ranks Xenophon's Cyrus with the great generals and heroes of the world, and calls the *Cyropaedia* "an absolute heroicall poem," while Lord Bacon, who mentions Xenophon several times with high praise in *The Advancement of Learning*, speaks<sup>1</sup> of him as "the young scholar" whose retreat with the Ten Thousand through the heart of the king's country astonished the world and furnished the inspiration for the achievements of Alexander.

**48.** In our own day Xenophon has been highly praised as a military expert. Colonel Theodore A. Dodge says in his *Alexander*<sup>2</sup> that "the soldier of greatest use to us preceding Alexander was unquestionably Xenophon," and he calls him<sup>3</sup> "the father of the system of retreat, the originator of all that

<sup>1</sup> I. 7. 30.

<sup>2</sup> p. 101.

<sup>3</sup> p. 105.

appertains to the science of rearguard fighting." In the *Cyropaedia* Xenophon describes theoretical tactics which were in advance of the best military science of his day and were first put into practice, with great success, by Philip and Alexander of Macedon.

### THE ARMY OF CYRUS

#### *The Native Forces*

49. Cyrus led against his brother, the king, an army of about

100,000 Asiatics and nearly 13,000 Greeks. The native army was recruited not only from his province of Lydia, Phrygia, and Cappadocia, but also from the other states of western Asia Minor over which his military command extended (§ 3). There were consequently many nationalities represented, and, according to Persian custom, each nationality formed a separate unit in the whole organization, being armed and equipped in its native fashion. The contingent of one district would be archers, that of another, slingers; while yet other groups would be composed of spearmen, or of warriors with a combination equipment of bow, quiver, and spear, or, in some cases, of bow, quiver, and battle ax. A dagger or short sword (*ἀκινάκης*) was worn by many, if not by all.



FIG. 4.—Persian archer. He wears a long robe (*κάνδος*), and has the case for his bow and arrows strapped over his shoulder. Cp. Fig. 3, p. 20. Frieze from Susa, one of the residences of the kings of Persia; now in the Louvre.

jackets, trousers, and shoes, thus presenting a great contrast to

50. The bas-reliefs which have been found among the ruins of ancient Persian palaces show us that the defensive armor of Persian foot soldiers was usually limited to a shield, but they wore caps, long

Greek troops (cp. Fig. 3, p. 20, with Fig. 11, p. 55). The Chalybes, through whose territory the Ten Thousand marched on the retreat, were armed more nearly like Greeks, having linen corselets, helmets, greaves, long spears, and short cutlasses.

**51.** Perhaps the most efficient division of Cyrus's native army was the cavalry, 600 of whom formed his bodyguard. They were armed with corselets, thigh pieces, and helmets, carried spears and cutlasses, and their horses were protected by frontlets and breast pieces. Cyrus had also about twenty war chariots, armed under the axles and on the hubs with scythes, which, while terrible in appearance, were not effective in battle, as an enemy found it easy to avoid them.

**52.** Naturally the promiscuous collection of soldiers of various nationality which made up any large Persian force was not capable of being reduced to good discipline. Fighting, too, for a master of different race from their own, they lacked all incentive of patriotism, and were usually more ready to seek safety by flight than to sacrifice themselves for their foreign leader. Great numbers, rather than skill, were depended on to win victories. Cyrus, realizing the weakness of Persian troops, and knowing that he could not hope to muster a large enough native force to compete on anything like equal terms with the king, placed his main reliance on his little army of Greek mercenaries.

### *The Greek Mercenaries*

**53. MERCENARIES.** — Before the time of Philip of Macedon the best soldiers of antiquity were Greeks. In the fifth century B.C. the custom arose, especially in the mountainous districts of Peloponnesus, for many able-bodied men to enlist as mercenaries (*μισθοφόροι, ξένοι*) under a foreign king or prince, who could pay good wages and whose service gave promise of opportunities for



FIG. 5.—Horse's frontlet and breast piece. Wall-painting from a tomb near Paestum in Italy, now at Naples.

gaining boundless wealth from plunder. The munificent liberality of Cyrus toward Lysander in the last years of the Peloponnesian War (§ 7) had given him great prestige among the Greeks, and it was easy for him after the war was over, by keeping his real purpose concealed, to raise as strong a Greek force as he needed ( §§ 4, 6).

**54. COLLECTING THE ARMY.**—His army was collected for him by a few friends, like Clearchus, Proxenus, and others, to whom he supplied large sums of money. These men were the generals (*στρατηγοί*) of the mercenary force, each commanding with the assistance of a lieutenant general (*ὑποστράτηγος*) the troops he had enrolled. Accordingly the number of men in the divisions (*τάξις*) varied, but all divisions were organized in the same way. Naturally most of the men came from states friendly to Sparta, the great majority being Peloponnesians; the Spartan government itself sent 700 men under Chirisophus (§ 7). There were also many Thessalians, Rhodians, Cretans, and Thracians, with a few Boeotians, Athenians, and others.

**55. PAY.**—Cyrus paid the Greek private at the outset a daric a month (about \$3.60, but with a purchasing power several times as great), but this was increased at Tarsus (§ 10) to a daric and a half. The captain received twice, the general four times, as much. Lavish promises were made, too, of additional pay and rewards in case the expedition were successful, all of which were of course rendered futile by the death of Cyrus at Cunaxa. Probably many of the soldiers added substantially to their gains by selling from time to time to the sutlers who conducted the market supplied by the Persians (§ 60) part or all of their share of the plunder taken from the country through which they traveled.

**56. ORGANIZATION OF THE HEAVY-ARMED TROOPS.**—Each division (*τάξις*)<sup>1</sup> of heavy infantry (*δυλιται*) was organized by com-

<sup>1</sup> *Tάξις*, like English *division*, varies in meaning, being used for a body of troops, of undefined size. The commander of a *τάξις* was called *ταξιλάρχος*; in p. 147, l. 21, the lieutenant generals (§ 54) appear to be designated by this title.

panies (*λόχοι*) of normally 100 men (ninety-six privates and four lieutenants), each commanded by a captain (*λοχαγός*). The captains were probably appointed by their own generals, and in many cases had doubtless assisted in raising the quota of their divisions. The company was divided into two platoons of fifty men (*πεντηκοστίς*), each under the command of a first lieutenant (*πεντηκοντάρος*); and each platoon was again divided into two squads of twenty-five men (*ένωμορίαι*). Of the four enomoties thus formed in each company, two were probably commanded by the penteconters, and the other two by second lieutenants or enomotarchs (*ένωμόταρχοι*).

**57. ORGANIZATION OF THE LIGHT INFANTRY AND THE CAVALRY.** — The light infantry (*γυμνῆτες*) comprised peltasts or targeteers (*πελτασταί*), archers (*τοξόται*), javelin throwers (*ἀκοντισταί*), and slingers (*σφενδονῆται*). The targeteers were the most important of the light troops, and their name was frequently used as synonymous with *γυμνῆτες*. There were no slingers in the Greek army until they crossed the Zapatas on the retreat, when a division of about 200 Rhodians was organized to compete with the slingers of the enemy (p. 163, l. 9 f.). The organization of the light-armed forces appears to have been less complete than that of the hoplites, their divisions being designated only by the indefinite word *τάξις*, and their commanders being called *ταξιάρχοι* (p. 183, l. 20). They were usually stationed on the wings in battle, and on the march were assigned to any post where they could best protect the main body.

The only cavalry (*ἱππεῖς*) with the Greeks on the march inland was a troop of forty Thracians, who deserted to the king after the battle; but fifty cavalrymen were equipped on the retreat at the time the slingers were organized. They were commanded by a cavalry captain or hippoc (i<sup>n</sup>ππαρχος).

**58. EQUIPMENT OF THE HEAVY-ARMED TROOPS.** — The hoplite, when fully equipped, carried about seventy to seventy-five pounds of armor. His greaves (*κνημῖδες*) and helmet (*κράνος*) were of bronze; he wore also a leather cuirass (*θώραξ*), reën-

forced on the breast with metal, provided with shoulder pieces, and having a single or double row of flaps (*πτέρυγες*), consisting of leather or felt, hanging from the lower edge as a protection for the hips and groin; and he carried on his left arm a large round or oval shield (*ἀσπίς*), made of several layers of hide and covered on the outer surface with metal. Under the cuirass he wore a tunic (*χιτών*), often of bright colors (see p. 60, l. 8), and reaching a few inches below the *πτέρυγες*.



FIG. 6.—Greek hoplite fully armed, about to offer a libation to the gods before departing for battle. He has in his right hand a sacrificial cup (*φιάλη*, cp. Fig. 73, p. 219) into which the woman is pouring wine. Vase-painting by Duris.

His weapons were a short, pointed, two-edged sword (*ξίφος*), and a spear (*δόρυ*), consisting of a long shaft,

with iron head (*λόγχη*), and often having a pointed shoe at the butt for fastening it in the ground. The spear was chiefly used for thrusting, although it could be thrown a short distance.



FIG. 7.—Greek helmets. The two at the left are from vase-paintings, the third is a cut of a helmet found in Greece, and the fourth, which shows how a helmet could be tipped back when not in use, is from a bust of Pericles in the Vatican.

Sometimes two spears were carried, one probably for hurling, the other for thrusting. Other forms of sword than the *ξίφος* were also used: the cutlass or saber (*μάχαιρα*) was longer and had only one sharp edge, somewhat curved; like the *ξίφος*, it hung at the left side by a strap over the right shoulder; a straight dagger (*έγχειριδιον*), or a curved dagger (*ξυλήγη*), was worn by some.

It is clear from the hoplite's outfit that he could engage only in close combat.

#### 59. EQUIPMENT OF THE LIGHT INFANTRY AND THE CAVALRY.—

For skirmishing, or fighting with an enemy at some distance, the light-armed troops and the cavalry had to be called upon. Of the former only the targeteers or peltasts had defensive armor, consisting of a small, light, crescent-shaped shield (*πέλτη*), whence their name was derived; they fought with light spears and possibly a sword. The archers carried a bow (*τόξον*), arrows (*τοξεύματα*), and a quiver (*φαρέτρα*). The javelin throwers had only light spears (*ἀκόντια*) for hurling. At the center of gravity of these spears a thong (*ἄγκυλη*) was attached, which the thrower wound several times round the spear and held tight by inserting one or two fingers through a loop at the end. By sharply twitching the thong at the moment of throwing, he gave a rotary motion to the spear, increasing the accuracy of aim<sup>1</sup> (see Fig. 62, p. 196). The slingers were armed only with slings (*σφενδόναι*) and leaden bullets (*μολυβδές*).



FIG. 8.—A peltast, armed with helmet, shield (*πέλτη*), greaves, and spear. The inscription, in early Attic letters, is *Χαρυλίων οἰοίσσεν*, made by Chachrylion. Vase-painting.

<sup>1</sup> The same effect is obtained in modern firearms by spirally grooving the bore.

The cavalry, being organized in an emergency (§ 57), were partly equipped with corselets (*θώρακες*), partly with leather jerkins (*σπολάδες*); they doubtless wore helmets, perhaps also greaves and thigh pieces, and were probably supplied with swords, and with light spears for hurling or thrusting. Their horses were not protected.

**60. THE SUPPLIES.**—As was the custom in mercenary armies, these Greek soldiers provided their own equipment. The daily supply of provisions (*τὰ ἐπιτήδεια*) had to be bought, too, by each man. There was nothing like the modern system of rations. As long as they were under the protection of Cyrus, or of Tissaphernes at the beginning of the retreat, a market was maintained in the barbarian army, at which they could make their purchases. Supplies consisted chiefly of grain and wine, and were bought by the sutlers from the inhabitants of the country through which they passed. At some cities on their route enterprising tradesmen themselves set up a market, competing with the army sutlers. At times plundering was allowed, and after Tissaphernes proved treacherous at the Zapatas (§§ 18, 19) it became the regular means of subsistence, the booty and prisoners being held as common property.

**61. THE BAGGAGE TRAIN AND NON-COMBATANTS.**—The tents, cooking utensils, booty, personal baggage, and at times part of the arms of the soldiers, were carried on wagons and beasts of burden (*ὑποζύγια*). For an army of over 10,000 men the baggage train would necessarily be cumbersome, and early on the retreat wagons, tents, and all superfluous articles were burned. Their march continued to be badly hampered, however, by the pack animals and the great number of non-combatants (*δχλος*), including drivers of the baggage animals, servants of many of the officers and soldiers, women, captives, the sick or disabled, etc. Upon entering the mountains of the Carduchians some relief was obtained by discarding all the animals that could be spared and setting free the recently captured prisoners, but even after that,

such routes had to be selected as were passable for the baggage train.

**62. THE ORDER OF MARCH.**—The relative position, on the march, of heavy infantry, light troops, and baggage, was not fixed, but varied according to circumstances. On the retreat Chirisophus commanded the van, Xenophon and Timasion the rear, but within each division the companies took turns in holding for a day at a time the head of the column, a position of high honor and responsibility for both the company and its captain.

The usual order of march was in column (*κατὰ κέπας*), with the companies of each division and the enomoties of each company marching one behind another. This gave a narrow front, varying in width according to circumstances. The generals rode at the head of their divisions, while the captains and subordinate officers marched with their commands. Detachments of light troops were sent ahead as scouts, and others were posted on the flanks and rear to engage in skirmishing with the enemy, or to protect the heavy infantry and baggage from attack.

Orders were passed along from officer to officer, or even from soldier to soldier (see *παραγγέλλω*, *παρεγγύω* in the Vocabulary). If at any time it became necessary for the column to form in line of battle, the leading enomoty halted, the second marched to the left into position beside it, the third to the left of the second, and so on, until a line of sufficient length had been formed. Occasionally, if an attack seemed imminent, the army pursued its march drawn up in line of battle.

**63.** A formation which was found useful in open country, when there was danger of attack from every side, was the hollow square (*πλαισιον*, see plan, p. 168), which could instantly present a front to the enemy in any direction. It was composed of the heavy infantry, the best men being on the outside, so as to be the first to engage with the enemy. The baggage and non-combatants were inside the square, and the light-armed

troops were stationed either within or without, wherever they could render the best service.

**64. A DAY'S MARCH.**—The march began early in the morning, and breakfast (*ἀριστρόν*) was not eaten till toward eleven o'clock, when the army halted for its midday rest. The chief meal (*δεῖπνον*) was taken after the army encamped for the night, some time between four and seven o'clock. The average day's march (*σταθμός*) from Sardis to Cunaxa was a little over six parasangs (see *παρασάγγης* in the Vocabulary), about twenty miles. On the retreat, impeded as they were by difficult mountain roads and deep snows, as well as by continual skirmishing with the natives, their speed was considerably less.

It is clear from Xenophon's detailed report, in Book I, of the journey to Cunaxa that the army was on the road 182 days, 96 of which were spent in camp, resting, waiting for the arrival of reënforcements, securing supplies, etc. It is generally assumed that they left Sardis March 6, 401 B.C., arriving at Cunaxa the day of the battle, September 3. About five months more were spent on the march to Trapezus (§ 22).

**65. THE CAMP.**—In camp (*στρατόπεδον*), as on the march, Cyrus's Greek army remained apart from the barbarians. Unlike the Romans, the Greeks were not accustomed to fortify their camp; consequently it was a comparatively easy matter to get settled for the night. Of course, wherever possible, a place was chosen which afforded water, fodder for the animals, and fuel for cooking and for the watch fires. The men, grouped by enomoties, companies, and divisions, spent the night in tents of hides. After burning the tents on the retreat (§ 61), they encamped whenever possible, provided it appeared to be safe, in villages; at other times they were without any shelter. The arms were stacked in one place, called *τὰ ὅπλα*, which appears to have been in front of the camp. Sentinels were on guard during the night, shifting at each watch. There were three (later four) watches, from sunset to sunrise. Camp was usually broken early (§ 64), signals being given for pack-

ing up, placing the baggage on the pack animals, and setting forth.

**66. THE ORDER OF BATTLE.** — The usual Greek formation for a pitched battle was the phalanx (*φάλαγξ*), in which the companies (*λόχοι*) of hoplites were stationed side by side, with a depth (from front to rear) of eight men. Occasionally a greater or less depth was adopted, according as a longer or a more compact line was needed. The light-armed troops and cavalry were posted wherever they could be most effective, usually on the wings.

When the army had been drawn up in the desired order, sacrifices were offered and omens taken to see if the gods favored a battle at that time. If the auspices were unfavorable, they were taken again; and the men were unwilling to engage until the gods showed their favor by propitious signs.<sup>1</sup> The commander often made an address to raise the spirits and confidence of the soldiers. The watchword (*σύνθημα*), to distinguish friends from foes in the battle, was given, and passed through the ranks from man to man and back again. At the battle of Cunaxa it was *Ζεὺς Σωτῆρ καὶ Νίκη, Zeus Savior and Victory*. A war song (*παιάν*) was sung, and as it died away the advance began. When the phalanx was at no great distance—but still out of range—from the enemy, the trumpet (*σάλπιγξ*) sounded

<sup>1</sup> The Greeks believed that the gods communicated with men either by direct inspiration, as in dreams, or through signs, which were of many kinds and needed, in order to be correctly interpreted, the services of professional diviners or soothsayers (*μάντεις*). In war the usual method of learning heaven's will was by observation of the internal organs, especially liver, heart, and lungs, of sacrificed animals (see Fig. 38, p. 107). Oxen, sheep, goats, or pigs were commonly the victims. The color and condition of the vital organs, the willingness or reluctance of the victim in approaching the place of sacrifice, the motions of the flame and smoke of the sacrificial fire, etc., were all of significance in determining the character of the omen (*τὰ λεπά, τὰ σφάγια*). The movements and the cries of birds were also believed to reveal the will of the gods. A bird seen on the right, for instance, or flying from the east, was considered a favorable sign.

the charge, and raising the war cry (see ἀλειφέω in the Vocabulary), the whole line broke into a run, every man holding his missile ready to discharge. If the enemy withstood the onset, a hand-to-hand combat with swords and spears followed. If he fled before the lines met,—as he generally did in the engagements of the Ten Thousand,—a detachment was sent in pursuit.

After a victory a sacrifice of thanksgiving was made, and a trophy (*τρόπαιον*), consisting of arms taken from the enemy, was set up on a post or a tree. Care was taken to give the dead the rites of burial.

67. For attacking a height in several places at once, Xenophon or the council of officers invented the formation of company columns (*λόχοι δρόθιοι*, see *M, M* on the plan, p. 184). The four enomoties of each company were marshaled one behind another, so that the company offered only a narrow front to the enemy's attack, while it had sufficient depth to enable it to push its way up the hill against the enemy. The companies, each forming thus a small column, were arranged side by side, at intervals which might be extended or closed up at need, and into which the enemy could not penetrate without being exposed to attack on all sides. For Xenophon's account of the advantages of this formation, see p. 221, l. 25 ff.

68. DEMOCRATIC SPIRIT AND ORGANIZATION.—Compared with modern standards, discipline in a Greek army was generally lax. Officers who were strict disciplinarians, like Clearchus, were cordially disliked by their men. The spirit of liberty was too strong in most Greeks to admit of their being uniformly submissive to another's command. Cyrus found this out when his Greek mercenaries, discovering that he had hired them under false pretenses (see §§ 6, 10, 11), refused to accompany him further. His only means of prevailing over them was the promise of increased pay and generous rewards. Clearchus's disobedience of Cyrus's orders in the battle of Cunaxa (§ 14) also illustrates the Greek spirit of independence. Even Clear-

chus himself was pelted on one occasion with stones when he tried to force his division to advance contrary to their wishes, and at another time he had a narrow escape from death at the hands of Menon's men, who were angry with him for striking one of their number. At Tarsus two generals were deserted by 2000 of their men, who attached themselves to a more popular commander.

On the retreat, when it became necessary to choose new generals to take the places of those who had fallen victims to the treachery of Tissaphernes, the selection was made by the captains, but the soldiers, who were immediately afterwards called together to discuss plans for their future course, practically ratified the choice by voting to obey the new officers. On all measures proposed during the retreat the soldiers were asked to express their opinions, and finally to vote for acceptance or rejection by a show of hands, as in a popular assembly. The generals were at times called to account by the soldiers, and more than once after they left Trapezus even Xenophon was obliged to defend himself against bitter accusations.

In times of their greatest danger, however, the Greeks of Cyrus's army were obedient to authority, patient and courageous, and although occasionally, especially in their journey from Trapezus along the coast, they were no better than freebooters, yet they showed themselves in general humane to their captives, loyal to each other, and faithful in their worship of the gods.

## A FEW USEFUL BOOKS FOR THE STUDENT OF THE *ANABASIS*

GROTE, G. : *History of Greece*, chaps. 69-71. A full account of the events narrated by Xenophon in the *Anabasis*.

CURTIUS, E. : *History of Greece*, IV. 180 ff., for an account of the expedition of the Ten Thousand, and V. 156 ff., for a valuable and highly interesting estimate of Xenophon.

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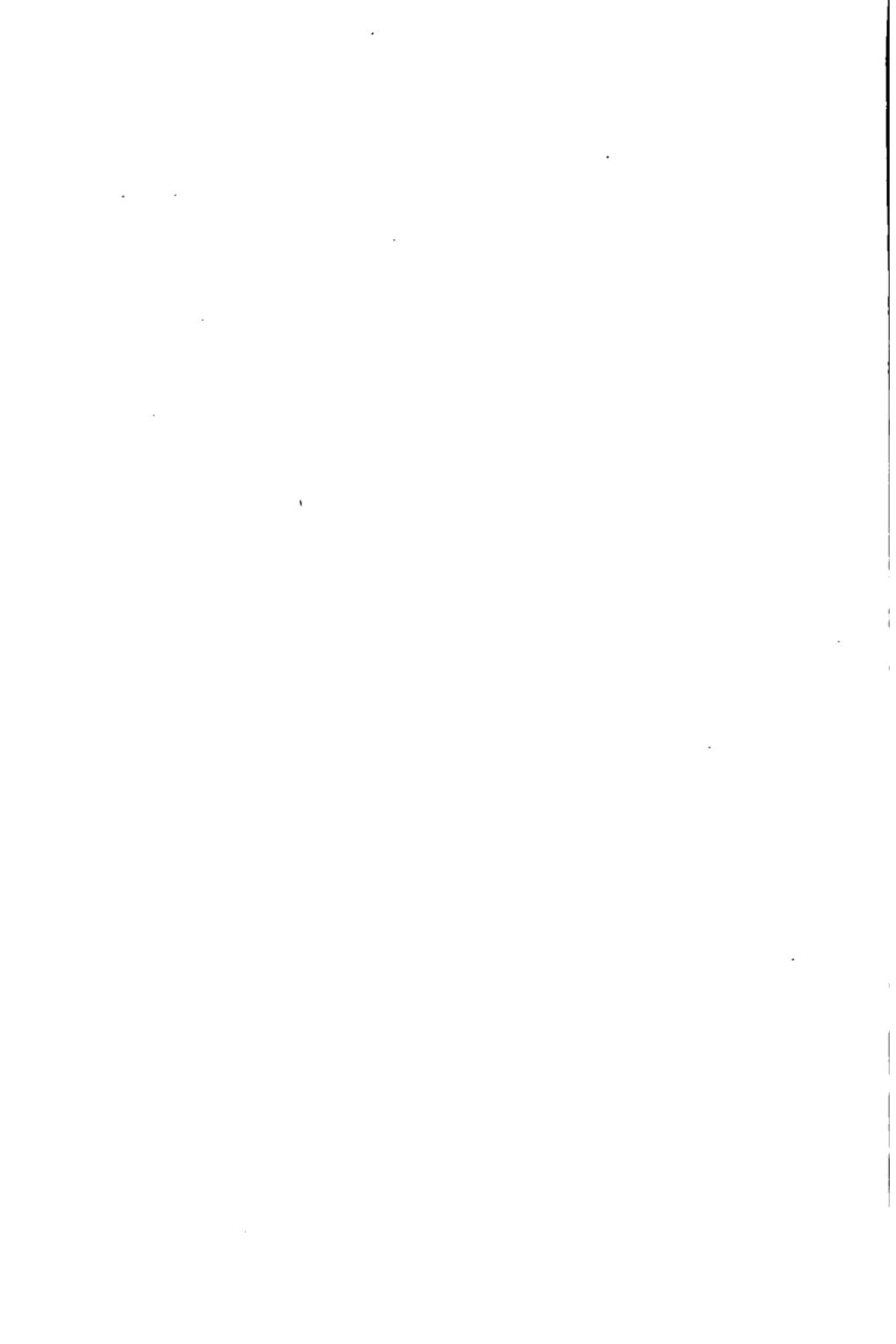
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ΞΕΝΟΦΩΝΤΟΣ  
ΚΤΡΟΤ ΑΝΑΒΑΣΙΣ

BOOK I

*Darius on his deathbed sends for Cyrus*

1. Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο,  
πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος· ἐπεὶ  
δὲ ἡσθένει Δαρεῖος καὶ ὑπώπτευε τελευτὴν τοῦ βίου,  
ἔβούλετο τὰ παῖδες ἀμφοτέρω παρεῖναι. ὁ μὲν οὖν  
5 πρεσβύτερος παρὰν ἐτύγχανε· Κῦρον δὲ μεταπέμπεται  
ἀπὸ τῆς ἀρχῆς ἃς αὐτὸν σατράπην ἐποίησε· καὶ στρα-  
τηγὸν δὲ αὐτὸν ἀπέδειξε πάντων ὅσοι εἰς Καστωλοῦ  
πεδίον ἀθροίζονται ἀναβαίνει οὖν ὁ Κῦρος λαβὼν  
Τισσαφέρνην ὡς φίλον, καὶ τῶν Ἐλλήνων ἔχων ὄπλιτας  
10 άνέβη τριακοσίους, ἀρχοντα δὲ αὐτῶν Ξενίαν Παρρά-  
σιον.

*Cyrus is arrested by his brother, but is released on his mother's intercession*

Ἐπεὶ δὲ ἐτελεύτησε Δαρεῖος καὶ κατέστη εἰς τὴν  
βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν  
Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύοι αὐτῷ. ὁ δὲ  
15 πείθεται καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν· ἡ δὲ  
μήτηρ ἔξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν  
ἀρχήν.

*He plans revenge*

‘Ο δ’ ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθείς, βουλεύεται ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλά, ἦν δύνηται, βασιλεύσει ἀντ’ ἑκείνου. Παρύστατις μὲν δὴ ἡ μῆτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ <sup>5</sup> τὸν βασιλεύοντα Ἀρταξέρξην.. ὅστις δ’ ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν πάντας οὗτα διατιθείς ἀπεπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. καὶ τῶν παρ’ ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὡς πολεμῶν τε ἵκανοι εἴησαν καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ. τὴν <sup>10</sup> δὲ Ἑλληνικὴν δύναμιν ἥθροιζεν ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευόταν λάβοι βασιλέα.

*His preparations to invade his brother's realm*

<sup>15</sup> ‘Ωδε οὖν ἐποιεῦτο τὴν συλλογήν. ὁπόσας εἶχε φυλακὰς ἐν ταῖς πόλεσι παρήγγειλε τοῖς φρουράρχοις ἑκάστοις λαμβάνειν ἄνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους τὸ ἄρχαῖον, ἐκ βασιλέως δεδομέναι, τότε δὲ ἀφειστήκεσαν πρὸς Κύρον πᾶσαι πλὴν Μιλήτου· ἐν Μιλήτῳ δὲ Τισσαφέρνης προαισθόμενος <sup>20</sup> τὰ αὐτὰ ταῦτα βουλευομένους, ἀποστῆναι πρὸς Κύρον, τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ’ ἐξέβαλεν. ὁ δὲ Κύρος <sup>25</sup> ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ



FIG. 9.—Cyrus the Younger. Medal in the Louvre.

ἐπειράτο κατάγειν τοὺς ἐκπεπτωκότας. καὶ αὗτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα. πρὸς δὲ βασιλέα πέμπων ἡξίου, ἀδελφὸς ὁν αὐτοῦ, δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον ἡ Τισσαφέρνην 5 ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα. ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλὴν οὐκ ἔσθανετο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν. ὥστε οὐδὲν ἦχθετο αὐτῶν πολεμοῦντων. καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους 10 δασμοὺς βασιλεῖ ἐκ τῶν πόλεων ὃν Τισσαφέρνους ἐτύγχανεν ἔχων.

*Preparations in the Chersonese*

"Αλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρονήσῳ τῇ κατ' ἀντιπέρας Ἀβύδον τόνδε τὸν τρόπον. Κλέαρχος Λακείδαιμόνιος φυγὰς ἦν· τούτῳ συγγενόμενος ὁ Κῦρος ἤγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικούς. ὁ δὲ λαβὼν τὸ χρυσίον στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμει ἐκ Χερρονήσου ὅρμώμενος τοῖς Θρᾳξὶ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι καὶ ὠφέλει τοὺς 20

"Ἐλληνας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφὴν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις-έκοῦσαι. τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στράτευμα.

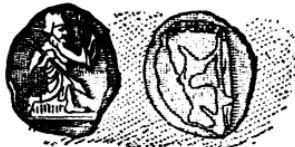


FIG. 10.—A Persian gold daric, actual size. The obverse represents the king, with bow and spear, wearing his crown and kneeling on one knee—a common position in ancient representations of archers; the reverse is apparently a mere rude stamp. In the British Museum.

*Preparations in Thessaly*

Ἄριστιππος δὲ ὁ Θετταλὸς ξένος ἀν ἐτύγχανεν αὐτῷ,  
καὶ πιεζόμενος ὑπὸ τῶν οἰκοι ἀντιστασιωτῶν ἔρχεται  
πρὸς τὸν Κῦρον καὶ αἴτεῖ αὐτὸν εἰς δισχιλίους ξένους  
καὶ τριῶν μηνῶν μισθόν, ὡς οὕτως περιγενόμενος ἀν  
τῶν ἀντιστασιωτῶν. ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς  
τετρακισχιλίους καὶ ἔξι μηνῶν μισθόν, καὶ δεῖται αὐτοῦ  
μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν  
ἀν αὐτῷ συμβουλεύσηται. οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ  
ἔλανθανεν αὐτῷ τρεφόμενον στράτευμα.

*His ostensible purpose*

10 Πρόξενον δὲ τὸν Βοιώτιον ξένον ὅντα ἐκέλευσε  
λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς  
Πισίδας βουλόμενος στρατεύεσθαι, ὡς πράγματα παρε-  
χόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρᾳ.

15 Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν  
Αχαιόν, ξένους ὅντας καὶ τούτους, ἐκέλευσεν ἄνδρας  
λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσα-  
φέρνει σὺν τοῖς φυγάσι τοῖς Μιλησίων. καὶ ἐποίουν  
οὕτως οὗτοι.

*The rendezvous at Sardis*

2. Ἐπεὶ δ' ἐδόκει ἦδη πορεύεσθαι αὐτῷ ἄνω, τὴν  
20 μὲν πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβα-  
λεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ  
τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικόν. ἐνταῦθα  
καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἥκειν ὅστον

ἥν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συναλλαγέντι πρὸς τοὺς οἴκου ἀποπέμψαι πρὸς ἑαυτὸν δὲ εἶχε στράτευμα· καὶ Ξενίᾳ τῷ Ἀρκάδι, δις αὐτῷ προειστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἥκειν παραγγέλλει λαβόντα  
 5 τοὺς ἄλλους πλὴν ὅποσοι ἵκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε  
 10 σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἡ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι  
 15 οἴκαδε. οἱ δὲ ἡδέως ἐπείθοντο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὅπλα παρῆσαν εἰς Σάρδεις. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν  
 20 παρεγένετο εἰς Σάρδεις ὄπλίτας εἰς τετρακισχιλίους, Πρόξενος δὲ παρῆν ἔχων ὄπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνῆτας δὲ πεντακοσίους, Σοφαώνετος δὲ ὁ Στυμφάλιος ὄπλίτας ἔχων  
 25 χιλίους, Σωκράτης δὲ ὁ Ἀχαιὸς ὄπλίτας ἔχων ὡς πεντακοσίους, Πασίων δὲ ὁ Μεγαρεὺς τριακοσίους μὲν ὄπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἥν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο.



FIG. II.—Greek hoplite equipped for battle, wearing helmet, cuirass, and greaves, and carrying a shield, sword, and two spears. The lower edge of his tunic (*χιτών*) hangs down below the flaps (*πτέρυγες*) of the cuirass. Cp. Fig. 6, p. 40.

*Artaxerxes is informed by Tissaphernes*

Τισσαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος εἶναι ἡ ὡς ἐπὶ Πισίδας τὴν παρασκευήν, πορεύεται ὡς βασιλέα ἥ ἐδύνατο τάχιστα ἵππεας ἔχων ὡς πεντακοσίους. καὶ βασιλεὺς μὲν δὴ ἐπεὶ ἤκουσε  
5 Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

*The march begins*

Κῦρος δὲ ἔχων οὓς εἰρηκα ὠρμάτο ἀπὸ Σάρδεων· καὶ ἔξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς παρασάγγας εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. τούτου τὸ εὑρος δύο πλέθρα· γέφυρα δὲ ἐπῆν  
10 ἔζενγμένη πλοίοις. τοῦτον διαβὰς ἔξελαύνει διὰ Φρυγίας σταθμὸν ἕνα παρασάγγας ὅκτὼ εἰς Κολοσσάς, πόλιν οἰκουμένην καὶ εὐδαίμονα καὶ μεγάλην. ἐνταῦθα ἔμεινεν ἡμέρας ἑπτά· καὶ ἦκε Μένων ὁ Θετταλὸς ὄπλιτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοις  
15 πας καὶ Αἰνιάνας καὶ Ὁλυνθίους. ἐντεῦθεν ἔξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα Κύρῳ βασίλεια ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων πλήρης, ἢ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου,  
20 ὃ δόποτε γυμνάσαι βούλοιτο ἔαυτόν τε καὶ τοὺς ἵππους. διὰ μέσου δὲ τοῦ παραδείσου ῥεῖ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ῥεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. ἔστι δὲ καὶ μεγάλου βασιλέως βασίλεια ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς

τοῦ Μαρσύου ποταμοῦ ὑπὸ τῇ ἀκροπόλει· ρέν δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαιάνδρον·



FIG. 12.—The contest of Apollo and Marsyas. Victorious Apollo, with the cithara, is looking scornfully towards Marsyas (the second figure from the left margin), who appears to be blowing a defiant note on the flute. The patroness of Marsyas, Athena, armed with shield, helmet, and spear, the last partly broken off, stands beside him. Between the contestants, intently listening to the music, sits a Muse. The figure at the right of Apollo, with arm raised as if about to crown him, is the goddess of victory. The river Marsyas is personified by the old man at her feet, as the water-jar under his arm and the reed in his right hand indicate. The next figure to the right is not understood, but beyond him two servants are preparing to flay Marsyas, one tying him firmly, the other whetting a knife. Relief on a Roman sarcophagus, found in Tuscany.

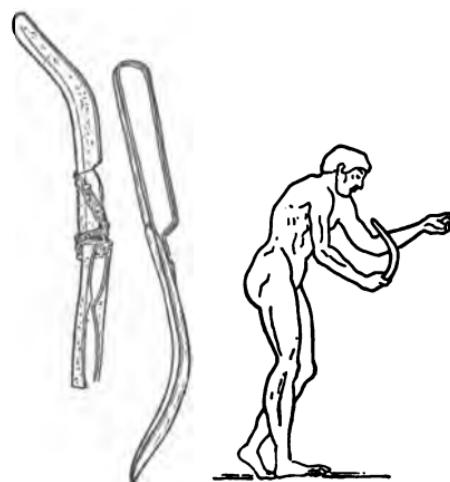
τοῦ δὲ Μαρσύου τὸ εὑρός ἔστιν εἴκοσι καὶ πέντε ποδῶν.  
ἐνταῦθα λέγεται Ἀπόλλων ἐκδέηραι Μαρσύαν, νικήσας  
ἔριζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ  
ἄντρῳ ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται  
Μαρσύας. ἐνταῦθα Ήέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἤτη-  
θεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομῆσαι ταῦτά τε  
τὰ βασίλεια καὶ τὴν Κελαινῶν ἀκρόπολιν. ἐνταῦθα  
ιοῦμεωε Κῦρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέαρχος ὁ

Λακεδαιμόνιος φυγὰς ἔχων ὄπλίτας χιλίους καὶ πελτα-

στὰς Θράκας ὀκτακοσίους καὶ τοξότας Κρήτας διακο-

σίους. ἅμα δὲ καὶ  
Σῶσις παρῆν ὁ Συρα-  
κόσιος ἔχων ὄπλί-  
τας τριακοσίους, καὶ  
Σοφαίνετος Ἀρκάδας  
ἔχων ὄπλίτας χιλίους.  
καὶ ἐνταῦθα Κῦρος  
ἔξέτασιν καὶ ἀριθμὸν  
τῶν Ἑλλήνων ἐποίη-  
σεν ἐν τῷ παραδείσῳ,  
καὶ ἐγένοντο οἱ σύμ-  
παντες ὄπλῖται μὲν  
μύριοι χίλιοι, πελτα-  
σταὶ δὲ ἀμφὶ τοὺς δισ-  
χιλίους.

15 FIG. 13.—Strigil, and an athlete using one to  
scrape off oil and dirt after exercising. The strigil  
is of silver and was found in the Crimea; the  
athlete is from a vase-painting.



### *A feast-day in camp*

Ἐντεῦθεν ἔξελαύνει σταθμοὺς δύο παρασάγγας δέκα  
εἰς Πλέλτας, πόλιν οἰκουμένην. ἐνταῦθ' ἐμεινεν ἡμέρας  
τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσε καὶ  
ἀγῶνα ἔθηκε· τὰ δὲ ἀθλα ἤσαν στλεγγίδες χρυσᾶ·  
ἔθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος.

### *A belated pay-day. Eryxaxa's visit*

Ἐντεῦθεν ἔξελαύνει σταθμοὺς δύο παρασάγγας δώ-  
δεκα εἰς Κεράμων ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην  
πρὸς τὴν Μυσίᾳ χώρᾳ. ἐντεῦθεν ἔξελαύνει σταθμοὺς

τρεῖς παρασάγγας τριάκοντα εἰς Καῦστρου πεδίον,  
πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ  
τοῖς στρατιώταις ὥφείλετο μισθὸς πλέον ἡ τριῶν μηνῶν,  
καὶ πολλάκις ὥντες ἐπὶ τὰς θύρας ἀπῆγονν. ὁ δὲ  
5 ἐλπίδας λέγων διῆγε καὶ δῆλος ἦν ἀνιώμενος· οὐ  
γὰρ ἦν πρὸς τοῦ Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι.  
ἐνταῦθα ἀφικυεῖται Ἐπύαξα, ἡ Συεννέσιος γυνὴ  
τοῦ Κιλίκων βασιλέως, παρὰ Κύρου· καὶ ἐλέγετο  
Κύρῳ δοῦναι χρήματα πολλά. τῇ δ' οὖν στρατιᾷ  
ιοτότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν. εἶχε  
δὲ ἡ Κίλισσα φυλακὴν περὶ αὐτὴν Κίλικας καὶ  
Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέσθαι Κύρου τῇ  
Κιλίσσῃ.

*A review of the Greeks impresses and alarms the barbarians*

Ἐντεῦθεν δὲ ἐλαύνει σταθμοὺς δύο παρασάγγας  
15 δέκα εἰς Θύμβριον, πόλιν οἰκουμένην. ἐνταῦθα ἦν  
παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν  
βασιλέως, ἐφ' ᾧ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι  
οἷν φεράσας αὐτὴν. ἐντεῦθεν ἔξελαύνει σταθμοὺς δύο  
παρασάγγας δέκα εἰς Τυριάειον, πόλιν οἰκουμένην.  
20 ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. καὶ λέγεται δεηθῆναι ἡ  
Κίλισσα Κύρου ἐπιδεῖξαι τὸ στράτευμα αὐτῇ· βουλό-  
μενος οὖν ἐπιδεῖξαι ἔξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν  
Ἐλλήνων καὶ τῶν βαρβάρων. ἐκέλευσε δὲ τοὺς Ἐλλη-  
νας, ὡς νόμος αὐτοῖς εἰς μάχην, οὗτω ταχθῆναι καὶ  
25 στῆναι, συντάξαι δ' ἕκαστον τοὺς ἑαυτοῦ. ἐτάχθησαν  
οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ  
σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ



FIG. 14.—A decorated tunic.  
This form of tunic, leaving the right shoulder bare, was worn chiefly by slaves. The man has a sheathed sword (cp. Fig. 39, p. 111) in his right hand.  
Vase-painting.

προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προβαλόμενοι τὰ ὅπλα ἐπῆσαν. ἐκ δὲ τούτου θάττον προϊόντων σὺν κρανυῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο 25 τοῖς στρατιώταις ἐπὶ τὰς σκηνάς, τῶν δὲ βαρβάρων φόβος πολύς, καὶ ἡ τε Κίλιστρα ἔφυγεν ἐπὶ τῆς ἀρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄντα ἔφυγον. οἱ δὲ Ἕλληνες

δὲ μέσον οἱ ἄλλοι στρατηγοί· ἔθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρήλαυνον τεταγμένοι κατὰ ἵλας καὶ κατὰ τάξεις· εἴτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ' ἄρματος καὶ ἡ Κίλιστρα ἐφ' ἀρμαμάξης. εἶχον δὲ πάντες κράνη χαλκᾶ καὶ χιτῶνας φοινικοῦς καὶ κυημίδας καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας. ἐπειδὴ δὲ πάντας παρήλαυσε, στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος μέσης, πέμψας Πύρητα τὸν ἑρμηνέα παρὰ τοὺς στρατηγοὺς τῶν Ἕλλήνων ἐκέλευσε προβαλέσθαι τὰ ὅπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. οἱ δὲ ταῦτα



FIG. 15.—Greave of bronze, found in the Crimea.

σὺν γέλωτι ἐπὶ τὰς σκηνὰς ἥλθον. ἡ δὲ Κίλισσα  
ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος



FIG. 16.—Hoplites on the double-quick. The cut illustrates also the devices on Greek shields. Vase-painting.

ἔθαύμασε. Κῦρος δὲ ἥσθη τὸν ἐκ τῶν Ἑλλήνων εἰς  
τοὺς βαρβάρους φόβον ἴδων.

*Eryxaxa returns home*

5   Ἐντεῦθεν ἔξελαύνει σταθμοὺς τρεῖς παρασάγγας  
εἴκοσιν εἰς Ἰκόνιον, τῆς  
Φρυγίας πόλιν ἐσχάτην.  
ἐνταῦθα ἔμεινε τρεῖς ἡμέ-  
ρας. ἐντεῦθεν ἔξελαύνει διὰ  
ιο τῆς Λυκαονίας σταθμοὺς  
πέντε παρασάγγας τριά-  
κοντα. ταύτην τὴν χώραν  
ἐπέτρεψε διαρπάσαι τοῖς  
“Ἐλλησιν ὡς πολεμίαν οὖσαν. ἐντεῦθεν Κῦρος τὴν  
15 Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην  
ὁδὸν· καὶ συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε  
καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων ἔξελαύνει διὰ



FIG. 17.—A closed carriage. From an Assyrian obelisk in the British Museum.

Καππαδοκίας σταθμοὺς τέτταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάμα, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαιμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐνῷ Κύρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρην, φοιωικιστὴν  
5 βασίλειον, καὶ ἔτερόν των τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ.

*Cyrus enters Cilicia without opposition*

Ἐντεῦθεν ἐπειρώντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς ὁρθία ἴσχυρῶς καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἴ τις ἐκώλυεν. ἐλέγετο δὲ καὶ Συέννεσις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· διὸ ἔμειναν ἡμέραν ἐν τῷ πεδίῳ. τῇ δ' ὑστεραίᾳ ἥκεν ἄγγελος λέγων ὅτι λελοιπὼς εἴη Συέννεσις τὰ ἄκρα, ἐπεὶ ἥσθετο ὅτι τὸ Μένωνος στράτευμα ἥδη ἐν Κιλικίᾳ ἦν εἴσω τῶν ὁρῶν, καὶ ὅτι τριήρεις ἥκουε 15 περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμὼν ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. Κύρος δ' οὖν ἀνέβη ἐπὶ τὰ ὅρη οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνὰς οὓς οἱ Κίλικες ἐφύλαττον. ἐντεῦθεν δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλόν, ἐπίρρυτον, καὶ δένδρων 20 παντοδαπῶν σύμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. ὅρος δ' αὐτὸ περιεῖχεν ὁχυρὸν καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν. καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἥλασε σταθμοὺς τέτταρας παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρσούς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαιμονα, οὓς ἦν τὰ Συενέσιος βασίλεια τοῦ Κιλίκων βασιλέως· διὰ μέσου δὲ τῆς

πόλεως ρέι ποταμὸς Κύδνος ὄνομα, εὑρος δύο πλέθρων. ταύτην τὴν πόλιν ἔξελιπον οἱ ἐνοικοῦντες μετὰ Συεννέσιος εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὅρη πλὴν οἱ τὰ καπηλεῖα ἔχοντες. ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες 5 ἐν Σόλοις καὶ ἐν Ἰσσοῖς.

*Cyrus and the Cilician king come to terms*

Ἐπύαξα δὲ ἡ Συεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέραις εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν τῇ εἰς τὸ πεδίον δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ μὲν ἔφασαν ἀρπάζοντάς τι καταϊκοπῆναι ὑπὸ τῶν Κιλίκων, οἱ δὲ ὑπολειφθέντας, καὶ οὐ δυναμένους εὑρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὄδοις, εἴτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὅπλιται. οἱ δ' ἄλλοι ἐπεὶ ἥκον, τήν τε πόλιν τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὁργιζόμενοι, καὶ τὰ βασίλεια τὰ ἐν αὐτῇ. Κύρος δ' ἐπεὶ εἰσῆλασεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Συέννεσιν πρὸς ἑαυτόν· ὁ δ' οὔτε πρότερον οὐδενί πω κρείττονι ἑαυτοῦ εἰς χεῖρας ἐλθεῖν ἔφη οὔτε 20 τότε Κύρῳ ἴέναι ἥθελε, πρὶν ἡ γυνὴ αὐτὸν ἐπεισεῖ καὶ πίστεις ἔλαβε. μετὰ δὲ ταῦτα ἐπεὶ συνέγενοντο ἀλλήλοις, Συέννεσις μὲν 25 ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κύρος δὲ ἐκείνῳ δῶρα ἀνομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικήν, καὶ τὴν χώραν



FIG. 18.—Assyrian bracelet.  
Bas-relief from Khorsabad,  
near Nineveh.

μηκέτι διαρπάζεσθαι· τὰ δὲ ἡρπασμένα ἀνδράποδα, ἣν  
που ἐντυγχάνωσιν, ἀπολαμβάνειν.

*Mutiny at Tarsus*

3. Ἐνταῦθα ἔμεινεν ὁ Κῦρος καὶ ἡ στρατιὰ ἡμέρας  
εἴκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν οὔναι τοῦ  
5 πρόσω· ὑπώπτευον γὰρ ἦδη ἐπὶ βασιλέα οὔναι· μισθω-  
θῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτος δὲ Κλέαρχος  
τοὺς αὐτοῦ στρατιώτας ἐβιάζετο οὔναι· οἱ δὲ αὐτὸν τε  
ἐβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἄρξαντο  
προϊέναι. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε μὴ  
10 καταπετρωθῆναι, ὑστερον δὲ ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται  
βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιω-  
τῶν. καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἐστώς· οἱ  
δὲ ὄρῶντες ἔθαύμαζον καὶ ἐσιώπων. εἶτα δὲ ἐλεξεῖ τοιάδε·

*Clearchus promises to stand by his troops*

““Ανδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς  
15 φέρω τοῖς παροῦσι πράγμασιν. ἔμοὶ γὰρ ξένος Κῦρος  
ἐγένετο καὶ με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα  
ἐτίμησε καὶ μυρίους ἔδωκε δαρεικούς· οὓς ἐγὼ λαβὼν  
οὐκ εἰς τὸ ἴδιον κατεθέμην ἔμοὶ οὐδὲ καθηδυπάθησα,  
ἄλλῃ εἰς ὑμᾶς ἐδαπάνων. καὶ πρῶτον μὲν πρὸς τοὺς  
20 Θρᾳκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρού-  
μην μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς ἐξελαύνων  
βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἑλληνας  
τὴν γῆν. ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν ὑμᾶς ἐπο-  
ρευόμην, ἵνα εἴ τι δέοιτο ὠφελοίην αὐτὸν ἀνθ' ὃν εὑ  
25 ἔπαθον ὑπ' ἐκείνου. ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπο-

ρεύεσθαι, ἀνάγκη δή μοι ἡ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι ἡ πρὸς ἐκείνουν ψευσάμενον μεθ' ὑμῶν εἴναι. εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἱρήσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν ὅ τι ἀν δέῃ πείσομαι. καὶ οὕποτε 5 ἔρει οὐδεὶς ὡς ἐγὼ Ἑλληνας ἀγαγῶν εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἑλληνας τὴν τῶν βαρβάρων φιλίαν εἰλόμην, ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι, ἐγὼ σὺν ὑμῖν ἔφομαι καὶ ὅ τι ἀν δέῃ πείσομαι. νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, ιο καὶ σὺν ὑμῶν μὲν ἀν οἷμαι εἶναι τίμιος ὅπου ἀν ὁ, ὑμῶν δὲ ἔρημος ὁν οὐκ ἀν ἴκανὸς οἷμαι εἶναι οὔτ' ἀν φίλον ὡφελῆσαι οὔτ' ἀν ἔχθρὸν ἀλέξασθαι. ὡς ἐμοῦ οὖν ἵόντος ὅπῃ ἀν καὶ ὑμεῖς οὔτω τὴν γνώμην ἔχετε.”

*Other contingents desert to him*

Ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἵ τε αὐτοῦ ἐκείνου 15 καὶ οἱ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἡ δισχίλιοι λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. Κύρος δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο τὸν 20 Κλέαρχον· ὁ δὲ ἰέναι μὲν οὐκ ἥθελε, λάθρᾳ δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν, ὡς καταστησομένων τούτων εἰς τὸ δέον. μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι.

*He advises caution and deliberation*

Μετὰ δὲ ταῦτα συναγαγῶν τούς θ' ἔαυτοῦ στρατιώ-  
25 τας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν

βουλόμενον, ἔλεξε τοιάδε· “”Ανδρες στρατιῶται, τὰ  
μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ  
τὰ ἡμέτερα πρὸς ἐκεῖνον· οὗτε γὰρ ἡμεῖς ἐκεώνος ἔτι  
στρατιῶται, ἐπεί γε οὐ συνεπόμεθα αὐτῷ, οὗτε ἐκεῖνος  
5 ἔτι ἡμῶν μισθοδότης. ὅτι μέντοι ἀδικεῖσθαι νομίζει  
ὑφ' ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ  
ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον αἰσχυνόμενος ὅτι σύνοιδα  
ἔμαυτῷ πάντα ἐψευσμένος αὐτόν, ἔπειτα καὶ δεδιὼς μὴ  
λαβών με δίκην ἐπιθῆ ὡν νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι.  
ιο ἐμοὶ οὖν δοκεῖ οὐχ ὡρα εἶναι ἡμῖν καθεύδειν οὐδὲ ἀμε-  
λεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλεύεσθαι ὅ τι χρὴ ποιεῖν ἐκ  
τούτων. καὶ ἔως γε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ  
εἶναι ὅπως ἀσφαλέστατα μενοῦμεν, εἴ τε ἡδη δοκεῖ ἀπιέ-  
ναι, ὅπως ἀσφαλέστατα ἀπιμεν, καὶ ὅπως τὰ ἐπιτήδεια  
ι5 ἔξομεν· ἄνευ γὰρ τούτων οὗτε στρατηγὸν οὗτε ἴδιώτου  
ὄφελος οὐδέν. ὁ δὲ ἀνὴρ πολλοῦ μὲν ἄξιος φῶν φίλος  
ἢ, χαλεπώτατος δὲ ἐχθρὸς φῶν πολέμιος ἢ, ἔχει δὲ  
δύναμιν καὶ πεζὴν καὶ ἵππικὴν καὶ ναυτικὴν ἦν πάντες  
όμοίως ὁρῶμέν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω  
20 δοκοῦμέν μοι αὐτοῦ καθῆσθαι. ὥστε ὡρα λέγειν ὅ τι  
τις γιγνώσκει ἄριστον εἶναι.” ταῦτα εἰπὼν ἐπαύσατο.

*Sundry measures of safety are suggested*

’Εκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου,  
λέξοντες ἀ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευ-  
στοι, ἐπιδεικνύντες οἵα εἴη ἡ ἀπορία ἄνευ τῆς Κύρου  
25 γνώμης καὶ μένειν καὶ ἀπιέναι. εἴς δὲ δὴ εἶπε, προσ-  
ποιούμενος σπεύδειν ὡς τάχιστα πορεύεσθαι εἰς τὴν  
’Ελλάδα, στρατηγοὺς μὲν ἐλέσθαι αὖλους ὡς τάχιστα,

εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δὲ ἐπιτήδει’ ἀγοράζεσθαι (ἢ δ’ ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι) καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κύρου αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἐὰν δὲ μὴ διδῷ ταῦτα, ἡγεμόνα 5 αἵτειν Κύρου ὅστις διὰ φιλίας τῆς χώρας ἀπάξει. ἐὰν δὲ μηδὲ ἡγεμόνα διδῷ, συντάπτεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληφομένους τὰ ἄκρα, “ὅπως μὴ φθάσωσι μήτε Κύρος μήτε οἱ Κίλικες καταλαβόντες, ὡν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες.”  
10 οὗτος μὲν τοιαῦτα εἶπε.

*These are shown to be impracticable*

Μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον· ““Ως μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι’ ἂ ἐμοὶ τοῦτο οὐ ποιητέον· ὡς δὲ τῷ ἀνδρὶ ὃν ἀν ἐλησθε πείσομαι ἥ 15 δυνατὸν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων.”” μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἵτειν κελεύοντος, ὡσπερ πάλιν τὸν στόλον Κύρου ποιουμένου, ἐπιδεικνὺς δὲ ὡς εὐηθείη ἡγεμόνα 20 αἵτειν “παρὰ τούτου φέλυμανόμεθα τὴν πρᾶξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν ὃν ἀν Κύρος διδῷ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύρου προκαταλαβεῖν; ἐγὼ γὰρ ὀκνοίην μὲν ἀν εἰς τὰ πλοῖα ἐμβαίνειν ἂ ἡμῖν δοίη, μὴ ἡμᾶς ταῖς τριήρεσι καταδύσῃ, φοβούμην δὲ ἀν τῷ 25 ἡγεμόνι ὃν δοίη ἐπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐκ ἔσται ἔξελθεῖν· βουλούμην δὲ ἀν ἄκοντος ἀπιών Κύρου λαθεῖν αὐτὸν ἀπελθών· ὃ οὐ δυνατόν ἔστιν.

*It is proposed to confer with Cyrus*

“Αλλ’ ἔγώ φημι ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κύρου οἵτινες ἐπιτήδειοι σὺν Κλεάρχῳ ἐρωτᾶν ἐκείνον τί βούλεται ἡμῖν χρῆσθαι· καὶ ἐὰν μὲν ἡ πρᾶξις ἥ παραπλησία οἴᾳπερ καὶ πρόσθεν 5 ἐχρήτο τοῖς ξένοις, ἐπεσθαι καὶ ἡμᾶς καὶ μὴ κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· ἐὰν δὲ μεῖζων ἡ πρᾶξις τῆς πρόσθεν φαίνηται καὶ ἐπιπονωτέρα καὶ ἐπικινδυνοτέρα, ἀξιοῦν ἡ πείσαντα ἡμᾶς ἄγειν ἡ πει-  
σθέντα πρὸς φιλίαν ἀφίεναι· οὕτω γὰρ καὶ ἐπόμενοι ἀν-  
ιοφίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα, καὶ ἀπιόντες ἀσφα-  
λῶς ἀν ἀπίομεν· ὅ τι δ’ ἀν πρὸς ταῦτα λέγη ἀπαγγεῖλαι  
δεῦρο· ἡμᾶς δ’ ἀκούσαντας πρὸς ταῦτα βουλεύεσθαι.”

*Cyrus induces the army to proceed*

“Εδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπουσιν οὖν ἡρώτων Κύρου τὰ δόξαντα τῇ στρατιᾷ.  
15 δ’ ἀπεκρίνατο ὅτι ἀκούει Ἀβροκόμαν ἐχθρὸν ἄνδρα ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα στα-  
θμούς· πρὸς τοῦτον οὖν ἔφη χρῆσειν ἐπιθεῖναι αὐτῷ, “ἢν δὲ φύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα.” ἀκού-  
ωσαντες δὲ ταῦτα οἱ αἰρετοὶ ἀγγέλλουσι τοῖς στρατιώ-  
ταις· τοῖς δὲ ὑποψίᾳ μὲν ἦν ὅτι ἄγει πρὸς βασιλέα,  
ὅμως δὲ ἐδόκει ἐπεσθαι· προσαιτοῦσι δὲ μισθόν· ὁ δὲ Κύρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν οὖν πρότε-  
ρον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικὰ τοῦ μηνὸς  
25 τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδὲ ἐνταῦθα ἥκουσεν οὐδεὶς ἐν τῷ γε φανερῷ.

*The Greek force is augmented by belated arrivals*

4. Ἐντεῦθεν ἔξελαύνει σταθμοὺς δύο παρασάγγας δέκα ἐπὶ τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὑρος τρία πλέθρα. Ἐντεῦθεν ἔξελαύνει σταθμὸν ἕνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον ποταμόν, οὗ ἦν τὸ εὑρος στάδιον. Ἐντεῦθεν ἔξελαύνει σταθμοὺς δύο παρασάγγας πεντεκαίδεκα εἰς Ἰσσούς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαιμόνα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρω παρῆσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' ιο αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος.

ἡγεῖτο δ' αὐταῖς Ταμὼς Αἴγυπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἑτέρας Κύρου 15 πέντε καὶ εἴκοσιν, αἷς ἐποιούρκει Μίλητον,

ὅτε Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει Κύρω πρὸς αὐτόν. παρῆν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἐπτακοσίους ἔχων ὅπλιτος τας, ὃν ἐστρατήγει παρὰ Κύρῳ. αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου σκηνήν. Ἐνταῦθα καὶ οἱ παρὰ Ἀβροκόμα μισθιφόροι Ἑλληνες ἀποστάντες ἥλθον παρὰ Κύρου, τετρακόσιοι ὅπλιται, καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

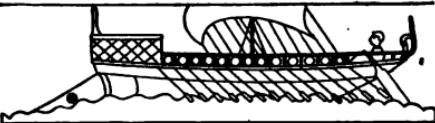


FIG. 19.—Greek man-of-war, having a single bank of rowers. The beak, at or just below the water-line, was made strong for ramming the enemy's vessels. Vase-painting.

*The Syro-Cilician Pass*

Ἐντεῦθεν ἔξελαύνει σταθμὸν ἕνα παρασάγγας πέντε 25 ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. ἦσαν δὲ ταῦτα

δύο τείχη, καὶ τὸ μὲν ἔσωθεν, τὸ πρὸ τῆς Κιλικίας,  
 Συνέννεστι εἶχε καὶ Κιλίκων φυλακή, τὸ δὲ ἔξω, τὸ πρὸ<sup>5</sup>  
 τῆς Συρίας, βασιλέως ἐλέγετο φυλακὴ φυλάττειν. διὰ  
 μέσου δὲ ῥεῖ τούτων ποταμὸς Κάρσος ὄνομα, εὗρος πλέ-  
 θρου. ἅπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς·  
 καὶ παρελθεῖν οὐκ ἦν βίᾳ· ἦν γὰρ ἡ πάροδος στενὴ  
 καὶ τὰ τείχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεν δ'  
 ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοὺς τείχεσιν ἀμφοτέροις  
 ἐφειστήκεσαν πύλαι. ταύτης ἔνεκα τῆς παρόδου Κῦρος  
 τὸ τὰς ναῦς μετεπέμψατο, ὅπως ὁπλίτας ἀποβιβάσειεν εἴσω  
 καὶ ἔξω τῶν πυλῶν βιασομένους τοὺς πολεμίους εἰ  
 φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ φέτο ποιήσειν  
 ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα.  
 Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε  
<sup>15</sup> Κύρου ἐν Κιλικίᾳ ὅντα, ἀναστρέψας ἐκ Φοινίκης παρὰ  
 βασιλέα ἀπήλαυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριά-  
 δας στρατιᾶς.

*The desertion of Xenias and Pasion*

Ἐντεῦθεν ἔξελαύνει διὰ Συρίας σταθμὸν ἔνα παρα-  
 σάγγας πέντε εἰς Μυρίανδον, πόλιν οἰκουμένην ὑπὸ<sup>20</sup>  
 Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δὲ ἦν τὸ χωρίον  
 καὶ ὕρμον αὐτόθι ὀλκάδες πολλαί. ἐνταῦθ' ἔμεινεν  
 ἡμέρας ἑπτά· καὶ Ξενίας ὁ Ἀρκὰς καὶ Πασίων ὁ  
 Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου ἄξια  
 ἐνθέμενοι ἀπέπλευσαν, ὡς μὲν τοὺς πλείστους ἐδόκουν  
<sup>25</sup> φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ  
 Κλέαρχον ἀπελθόντας ὡς ἀπίοντας εἰς τὴν Ἑλλάδα  
 πάλιν καὶ οὐ πρὸς βασιλέα εἴα Κῦρος τὸν Κλέαρχον

ἔχειν. ἐπεὶ δὲ ἡσαν ἀφανεῖς, διῆλθε λόγος ὅτι διώκει  
αὐτοὺς Κύρος τριήρεσι· καὶ οἱ μὲν ηὔχοντο ὡς δειλοὺς  
ὄντας αὐτοὺς ληφθῆναι, οἱ δὲ φότιρον εἰ ἀλώσουντο.

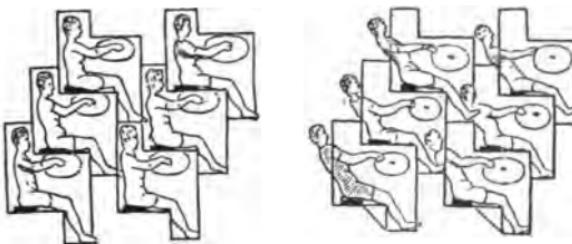


FIG. 20.—Positions of rowers in a trireme, according to Graser.

*Cyrus announces that he will not pursue them*

Κῦρος δὲ συγκαλέσας τοὺς στρατηγοὺς εἶπεν· “Ἄπο-  
5 λελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων. ἀλλ’ εὖ γε μέντοι  
ἐπιστάσθων ὅτι οὗτε ἀποδεδράκασι, οἵδια γὰρ ὅπῃ  
οἴχονται· οὗτε ἀποπεφεύγασιν, ἔχω γὰρ τριήρεις ὥστε  
ἔλεω τὸ ἐκείνων πλοῖον· ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε  
αὐτοὺς διώξω, οὐδὲν ἔρει οὐδεὶς ὡς ἔγω, ἔως μὲν ἂν  
10 παρῇ τις, χρῶμαι, ἐπειδὰν δὲ ἀπιέναι βούληται, συλλα-  
βὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ.  
ἀλλὰ ἵτωσαν, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἡ  
ἡμεῖς περὶ ἐκείνους. καίτοι ἔχω γε αὐτῶν καὶ τέκνα  
καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ’ οὐδὲ  
15 τούτων στερήσονται, ἀλλ’ ἀπολήψονται τῆς πρόσθεν  
ἔνεκα περὶ ἐμὲ ἀρετῆς.” καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ  
“Ἐλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν,  
ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον  
συνεπορεύοντο.

Καππαδοκίας σταθμοὺς τέτταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάνα, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαιμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν φέτῳ Κύρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρνην, φὸινικιστὴν 5 βασίλειον, καὶ ἔτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ.

*Cyrus enters Cilicia without opposition*

Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἦ δὲ εἰσβολὴ ἥν δόδος ἀμαξιτὸς ὁρθία ἵσχυρῶς καὶ ἀμήχανος εἰσελθεών στρατεύματι, εἴ τις ἐκώλυεν. ἐλέγετο δὲ καὶ Συέννεσις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· διὸ ἔμειναν ἡμέραν ἐν τῷ πεδίῳ. τῇ δ' ὑστεραίᾳ ἥκεν ἄγγελος λέγων ὅτι λελοιπὼς εἴη Συέννεσις τὰ ἄκρα, ἐπεὶ γῆσθετο ὅτι τὸ Μένωνος στράτευμα ἥδη ἐν Κιλικίᾳ ἥν εἴσω τῶν ὁρῶν, καὶ ὅτι τριήρεις ἤκουε 15 περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμὰν ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. Κύρος δ' οὖν ἀνέβη ἐπὶ τὰ ὅρη οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνὰς οὓς οἱ Κίλικες ἐφύλαττον. ἐντεῦθεν δὲ κατέβαυεν εἰς πεδίον μέγα καὶ καλόν, ἐπίρρυτον, καὶ δένδρων 20 παντοδαπῶν σύμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. ὅρος δ' αὐτὸς περιείχεν ὁχυρὸν καὶ ὑψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν. καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἥλασε σταθμοὺς τέτταρας παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρσούς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαιμονα, οὗ ἥν τὰ Συεννέσιος βασίλεια τοῦ Κιλίκων βασιλέως· διὰ μέσου δὲ τῆς

πόλεως ρέι ποταμὸς Κύδνος ὄνομα, εὔρος δύο πλέθρων. ταύτην τὴν πόλιν ἔξελιπον οἱ ἐνοικοῦντες μετὰ Συεννέσιος εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὅρη πλήν οἱ τὰ καπηλεῖα ἔχοντες. ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες 5 ἐν Σόλοις καὶ ἐν Ἱσσοῖς.

*Cyrus and the Cilician king come to terms*

Ἐπύαξα δὲ ἡ Συεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέραις εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν τῇ εἰς τὸ πεδίον δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ μὲν ἔφασαν ἀρπάζοντάς τι κατα-  
ιοκοπῆναι ὑπὸ τῶν Κιλίκων, οἱ δὲ ὑπολειφθέντας, καὶ οὐ δυναμένους εὑρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδούς, εἴτα πλανωμένους ἀπολέσθαι· ἥσαν δ' οὖν οὗτοι ἑκατὸν ὅπλιται. οἱ δ' ἄλλοι ἐπεὶ ἥκουν, τὴν τε πόλιν τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιω-  
15 τῶν ὄργιζόμενοι, καὶ τὰ βασίλεια τὰ ἐν αὐτῇ. Κύρος δ' ἐπεὶ εἰσῆλασεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Συεν-  
νεσιν πρὸς ἕαυτόν· ὁ δ' οὕτε πρότερον οὐδενί πω κρείττονι ἔαυ-  
τοῦ εἰς χεῖρας ἐλθεῖν ἔφη οὕτε  
20 τότε Κύρῳ ἰέναι ἦθελε, πρὶν ἡ γυνὴ αὐτὸν ἐπεισεῖ καὶ πίστεις ἔλαβε. μετὰ δὲ ταῦτα ἐπεὶ συνε-  
γένοντο ἀλλήλοις, Συεννεσίς μὲν ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κύρος δὲ ἐκείνῳ δῶρα ἀνομίζεται παρὰ βασιλεῖ τίμια, ἵππον  
25 χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικήν, καὶ τὴν χώραν



FIG. 18.—Assyrian bracelet.  
Bas-relief from Khorsabad,  
near Nineveh.

μηκέτι διαρπάζεσθαι· τὰ δὲ ἡρπασμένα ἀνδράποδα, ἦν  
που ἐντυγχάνωσιν, ἀπολαμβάνειν.

*Mutiny at Tarsus*

3. Ἐνταῦθα ἔμεινεν ὁ Κῦρος καὶ ἡ στρατιὰ ἡμέρας εἴκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ίέναι τοῦ πρόσω· ὑπώπτευον γὰρ ἥδη ἐπὶ βασιλέα ίέναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ίέναι· οἱ δ' αὐτὸν τε ἐβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἄρξαντο προϊέναι. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε μὴ κιταπετρωθῆναι, ὕστερον δ' ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν. καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἐστώς· οἱ δὲ ὄρῶντες ἐθαύμαζον καὶ ἐσιώπων. εἶτα δὲ ἐλεξε τοιάδε·

*Clearchus promises to stand by his troops*

“”Ανδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν. ἐμοὶ γὰρ ξένος Κῦρος ἐγένετο καὶ με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δαρεικούς· οὓς ἔγὼ λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοὶ οὐδὲ καθηδυπάθησα, ἄλλος εἰς ὑμᾶς ἐδαπάνων. καὶ πρῶτον μὲν πρὸς τοὺς Θρᾷκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς ἐξελαύνων βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἑλληνας τὴν γῆν. ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην, ἵνα εἴ τι δέοιτο ὠφελοίην αὐτὸν ἀνθ' ὧν εὑρίσκαμεν ὑπὲρ ἐκείνου. ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπο-

ρεύεσθαι, ἀνάγκη δή μοι ἡ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρήσθαι ἡ πρὸς ἐκεῦνον ψευσάμενον μεθ' ὑμῶν εἶναι. εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἴρησομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν ὅ τι ἀν δέῃ πείσομαι. καὶ οὕποτε 5 ἔρει οὐδεὶς ὡς ἐγὼ Ἑλληνας ἀγαγῶν εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἑλληνας τὴν τῶν βαρβάρων φιλίαν εἰλόμην, ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι, ἐγὼ σὺν ὑμῖν ἔφομαι καὶ ὅ τι ἀν δέῃ πείσομαι. νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, 10 ιο καὶ σὺν ὑμῶν μὲν ἀν οἷμαι εἶναι τίμιος ὅπου ἀν ὁ, ὑμῶν δὲ ἔρημος ὁν οὐκ ἀν ἴκανὸς οἷμαι εἶναι οὗτ' ἀν φίλου ὀφελῆσαι οὗτ' ἀν ἔχθρὸν ἀλέξασθαι. ὡς ἐμοῦ οὖν ἰόντος ὅπῃ ἀν καὶ ὑμεῖς οὕτω τὴν γνώμην ἔχετε.”

*Other contingents desert to him*

Ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἵ τε αὐτοῦ ἐκείνου 15 καὶ οἱ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι, ἐπήνεσταν· παρὰ δὲ Εενίου καὶ Πασίωνος πλείους ἡ δισχίλιοι λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. Κύρος δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο τὸν 20 Κλέαρχον· ὁ δὲ ἰέναι μὲν οὐκ ἥθελε, λάθρᾳ δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν, ὡς καταστησομένων τούτων εἰς τὸ δέον. μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι.

*He advises caution and deliberation*

Μετὰ δὲ ταῦτα συναγαγῶν τούς θ' ἔαυτοῦ στρατιώ-  
25 τας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν

βουλόμενον, ἔλεξε τοιάδε· “”Ανδρες στρατιώται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὗτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκεῖνον· οὕτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιώται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὕτε ἐκείνος 5 ἔτι ἡμῶν μισθοδότης. ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἴδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον αἰσχυνόμενος ὅτι σύνοιδα ἔμαυτῷ πάντα ἐψευσμένος αὐτόν, ἔπειτα καὶ δεδιὼς μὴ λαβών με δίκην ἐπιθῆ ὃν νομίζει ὑπ' ἐμοῦ ἡδικήσθαι. 10 ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν οὐδὲ ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλεύεσθαι ὅ τι χρὴ ποιεῶ ἐκ τούτων. καὶ ἔως γε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι ὅπως ἀσφαλέστατα μενοῦμεν, εἴ τε ἡδη δοκεῖ ἀπιέναι, ὅπως ἀσφαλέστατα ἀπιμεν, καὶ ὅπως τὰ ἐπιτήδεια 15 ἔξομεν· ἄνευ γὰρ τούτων οὕτε στρατηγὸν οὕτε ἰδιώτου ὄφελος οὐδέν. ὁ δὲ ἀνὴρ πολλοῦ μὲν ἄξιος φῶ ἀν φίλος 20 ἦ, χαλεπώτατος δὲ ἐχθρὸς φῶ ἀν πολέμιος ἦ, ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἵππικὴν καὶ ναυτικὴν ἦν πάντες δόμοίως ὁρῶμέν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω 25 δοκοῦμέν μοι αὐτοῦ καθῆσθαι. ὥστε ὥρα λέγειν ὅ τι τις γιγνώσκει ἄριστον εἶναι.” ταῦτα εἰπὼν ἐπαύσατο.

*Sundry measures of safety are suggested*

’Εκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέξοντες ἀ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες οἷα εἴη ἡ ἀπορία ἄνευ τῆς Κύρου 25 γνώμης καὶ μένειν καὶ ἀπιέναι. εἴς δὲ δὴ εἰπε, προσποιούμενος σπεύδειν ὡς τάχιστα πορεύεσθαι εἰς τὴν ‘Ἐλλάδα, στρατηγοὺς μὲν ἐλέσθαι ἄλλους ὡς τάχιστα,

εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δὲ ἐπιτήδει’ ἀγοράζεσθαι (ἢ δὲ ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι) καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κῦρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἐὰν δὲ μὴ διδῷ ταῦτα, ἥγεμόνας αἵτεν Κῦρον ὅστις διὰ φιλίας τῆς χώρας ἀπάξει. ἐὰν δὲ μηδὲ ἥγεμόνα διδῷ, συντάπτεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληφομένους τὰ ἄκρα, “ὅπως μὴ φθάσωσι μήτε Κῦρος μήτε οἱ Κίλικες καταλαβόντες, ὡν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες.”  
ιο οὗτος μὲν τοιαῦτα εἶπε.

*These are shown to be impracticable*

Μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον· ““Ως μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι’ ἂ ἐμοὶ τοῦτο οὐ ποιητέον· ὡς δὲ τῷ ἀνδρὶ ὃν ἀν ἐλησθε πείσομαι ἢ  
ι5 δυνατὸν μάλιστα, ἵνα εἰδῆτε διτὶ καὶ ἄρχεσθαι ἐπίσταμαι ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων.”” μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἵτεν κελεύοντος, ὡσπερ πάλιν τὸν στόλον Κύρου ποιουμένου, ἐπιδεικνὺς δὲ ὡς εὐηθες εἴη ἥγεμόνα  
20 αἵτεν “ παρὰ τούτου φέλυμανόμεθα τὴν πρᾶξιν. εἰ δὲ καὶ τῷ ἥγεμόνι πιστεύσομεν ὃν ἀν Κῦρος διδῷ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῦρον προκαταλαβεῖν; ἐγὼ γὰρ ὀκνούντη μὲν ἀν εἰς τὰ πλοῖα ἐμβαίνειν ἄ ἡμῖν δοίη, μὴ ἡμᾶς ταῖς τριήρεσι καταδύσῃ, φοβούμην δὲ ἀν τῷ  
25 ἥγεμόνι ὃν δοίη ἐπεσθαι, μὴ ἡμᾶς ἀγάγῃ δθεν οὐκ ἔσται ἔξελθεῖν· βουλούμην δὲ ἀν ἄκοντος ἀπιών Κύρου λαθεῖν αὐτὸν ἀπελθών· δὲ οὐ δυνατόν ἔστιν.

*It is proposed to confer with Cyrus*

“’Αλλ’ ἔγώ φημι ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κύρου οἵτινες ἐπιτήδειοι σὺν Κλεάρχῳ ἐρωτᾶν ἐκεῖνον τί βούλεται ἡμῖν χρῆσθαι· καὶ ἐὰν μὲν ἡ πρᾶξις γῇ παραπλησία οἴᾳπερ καὶ πρόσθεν 5 ἔχρητο τοῖς ξένοις, ἐπεσθαὶ καὶ ἡμᾶς καὶ μὴ κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· ἐὰν δὲ μεῖζων ἡ πρᾶξις τῆς πρόσθεν φαίνηται καὶ ἐπιπονωτέρα καὶ ἐπικινδυνοτέρα, ἀξιοῦν ἡ πείσαντα ἡμᾶς ἄγειν ἡ πει-  
σθέντα πρὸς φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι ἀν-  
ιοφίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα, καὶ ἀπιόντες ἀσφα-  
λῶς ἀν ἀπίοιμεν· ὅ τι δ’ ἀν πρὸς ταῦτα λέγη ἀπαγγεῖλαι  
δεῦρο· ἡμᾶς δ’ ἀκούσαντας πρὸς ταῦτα βουλεύεσθαι.”

*Cyrus induces the army to proceed*

\*Εδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπουσιν οἱ ἡρώτων Κύρου τὰ δόξαντα τῇ στρατιᾷ.  
15 ὁ δ’ ἀπεκρίνατο ὅτι ἀκούει Ἀβροκόμαν ἔχθρὸν ἄνδρα ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα στα-  
θμούς· πρὸς τοῦτον οὖν ἔφη χρῆσειν ἐπιθεῖναι αὐτῷ, “ἢν  
μὲν ἡ ἐκεῖ, τὴν δίκην ἔφη χρῆσειν ἐπιθεῖναι αὐτῷ, “ἢν  
δὲ φύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα.” ἀκού-  
25 σαντες δὲ ταῦτα οἱ αἰρετοὶ ἀγγέλλουσι τοῖς στρατιώ-  
ταις· τοῖς δὲ ὑποψίᾳ μὲν ἦν ὅτι ἄγει πρὸς βασιλέα,  
ὅμως δὲ ἐδόκει ἐπεσθαι. προσαιτοῦσι δὲ μισθόν· ὁ  
δὲ Κύρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν οὐ πρότε-  
ρον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικὰ τοῦ μηνὸς  
τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδὲ ἐνταῦθα  
ἡκουσεν οὐδεὶς ἐν τῷ γε φανερῷ.

*The Greek force is augmented by belated arrivals*

4. Ἐντεῦθεν ἔξελαύνει σταθμοὺς δύο παρασάγγας δέκα ἐπὶ τὸν Ψάρον ποταμόν, οὐδὲ ἦν τὸ εὑρος τρία πλέθρα. ἐντεῦθεν ἔξελαύνει σταθμὸν ἕνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον ποταμόν, οὐδὲ ἦν τὸ εὑρος στάδιον. ἐντεῦθεν ἔξελαύνει σταθμοὺς δύο παρασάγγας πεντεκαΐδεκα εἰς Ἰσσούς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαιμόνα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρω παρῆσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' ιο αὐταῖς ναύαρχος Πυθα- γόρας Λακεδαιμόνιος. ἥγεντο δ' αὐταῖς Ταμὼς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἑτέρας Κύρου 15 πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει Κύρω πρὸς αὐτόν. παρῆν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἐπτακοσίους ἔχων ὄπλι- ϖ τας, ὃν ἐστρατήγει παρὰ Κύρῳ. αἱ δὲ νῆες ὡρμούν παρὰ τὴν Κύρου σκηνήν. ἐνταῦθα καὶ οἱ παρὰ Ἀβροκόμα μισθιφόροι Ἑλληνες ἀποστάντες ἥλθον παρὰ Κύρου, τετρακόσιοι ὄπλιται, καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

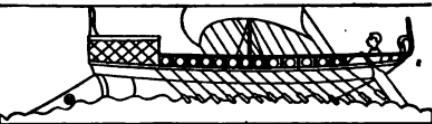


FIG. 19.—Greek man-of-war, having a single bank of rowers. The beak, at or just below the water-line, was made strong for ramming the enemy's vessels. Vase-painting.

*The Syro-Cilician Pass*

Ἐντεῦθεν ἔξελαύνει σταθμὸν ἕνα παρασάγγας πέντε 25 ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. ἥσαν δὲ ταῦτα

δύο τείχη, καὶ τὸ μὲν ἔσωθεν, τὸ πρὸ τῆς Κιλικίας,  
 Συέννεστις εἶχε καὶ Κιλίκων φυλακή, τὸ δὲ ἔξω, τὸ πρὸ<sup>5</sup>  
 τῆς Συρίας, βασιλέως ἐλέγετο φυλακὴ φυλάττειν. διὰ  
 μέσου δὲ ῥεῖ τούτων ποταμὸς Κάρσος ὄνομα, εὔρος πλέ-  
 θρον. ἅπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς·  
 καὶ παρελθεῖν οὐκ ἦν βίᾳ· ἦν γὰρ ἡ πάροδος στενὴ  
 καὶ τὰ τείχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεν δὲ  
 ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοὺς τείχεσιν ἀμφοτέροις  
 ἐφειστήκεσαν πύλαι. ταύτης ἔνεκα τῆς παρόδου Κῦρος  
 τὰς ναῦς μετεπέμψατο, ὅπως ὅπλίτας ἀποβιβάσειν εἴσω  
 καὶ ἔξω τῶν πυλῶν βιασομένους τοὺς πολεμίους εἰ  
 φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ φέτο ποιήσειν  
 ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα.  
 Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε  
 15 Κῦρον ἐν Κιλικίᾳ ὅντα, ἀναστρέψας ἐκ Φοινίκης παρὰ  
 βασιλέα ἀπήλαυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριά-  
 δας στρατιᾶς.

*The desertion of Xenias and Pasion*

Ἐντεῦθεν ἔξελαύνει διὰ Συρίας σταθμὸν ἔνα παρα-  
 σάγγας πέντε εἰς Μυρίανδον, πόλιν οἰκουμένην ὑπὸ<sup>20</sup>  
 Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δὲ ἦν τὸ χωρίον  
 καὶ ὡρμούν αὐτόθι ὀλκάδες πολλαί. ἐνταῦθῳ ἔμεινεν  
 ἡμέρας ἑπτά· καὶ Ξενίας ὁ Ἀρκὰς καὶ Πασίων ὁ  
 Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου ἄξια  
 ἐνθέμενοι ἀπέπλευσαν, ὡς μὲν τοὺς πλείστοις ἐδόκουν  
 25 φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ  
 Κλέαρχον ἀπελθόντας ὡς ἀπιόντας εἰς τὴν Ἑλλάδα  
 πάλιν καὶ οὐ πρὸς βασιλέα εἴα Κῦρος τὸν Κλέαρχον

ἔχειν. ἐπεὶ δὲ οἵσαν ἀφανεῖς, διῆλθε λόγος ὅτι διώκει  
αὐτοὺς Κύρος τριήρεσι· καὶ οἱ μὲν ηὔχοντο ὡς δειλοὺς  
ὄντας αὐτοὺς ληφθῆναι, οἱ δὲ φόκτιρον εἰ ἀλώσοιντο.

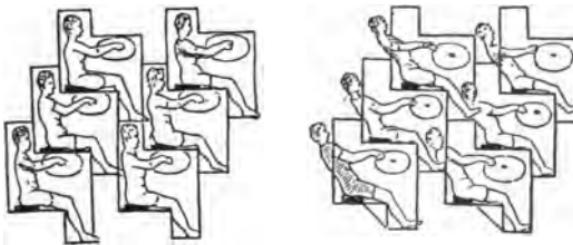


FIG. 20.—Positions of rowers in a trireme, according to Graser.

*Cyrus announces that he will not pursue them*

Κῦρος δὲ συγκαλέσας τοὺς στρατηγοὺς εἶπεν· “Ἄπο-  
5 λελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων. ἀλλ’ εὖ γε μέντοι  
ἐπιστάσθων ὅτι οὗτε ἀποδεδράκασι, οἷδα γὰρ ὅπῃ  
οἴχονται· οὗτε ἀποπεφεύγασιν, ἔχω γὰρ τριήρεις ὥστε  
ἔλεων τὸ ἐκείνων πλοῖον· ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε  
αὐτοὺς διώξω, οὐδὲν ἔρει οὐδεὶς ὡς ἔγώ, ἔως μὲν ἀν  
10 παρῇ τις, χρῶμαι, ἐπειδὰν δὲ ἀπιέναι βούληται, συλλα-  
βὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ.  
ἀλλὰ ἵτωσαν, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἡ  
ἡμεῖς περὶ ἐκείνους. καίτοι ἔχω γε αὐτῶν καὶ τέκνα  
καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ’ οὐδὲ  
15 τούτων στερήσονται, ἀλλ’ ἀπολήψονται τῆς πρόσθεν  
ἔνεκα περὶ ἐμὲ ἀρετῆς.” καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ  
“Ἐλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν,  
ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον  
συνεπορεύοντο.

*Fish worship*

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Χάλον ποταμόν, ὅντα τὸ εὑρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶναι, οὐδὲ τὰς περιστεράς. αἱ δὲ κῶμαι ἐν αἷς ἐσκήνουν Παρυσάτιδος ἥσαν, εἰς ζώνην δεδομέναι. ἐντεῦθεν ἐξελαύνει σταθμοὺς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς πηγὰς τοῦ Δάρδατος ποταμοῦ, οὐ τὸ εὑρος πλέθρου. ἐνταῦθα ἥσαν τὰ Βελέσνος βασίλεια τοῦ Συρίας ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλός, ἔχων πάντα ὅσα ὥραι φύουσι. Κῦρος δ' αὐτὸν ἐξέκοψε καὶ τὰ βασίλεια κατέκαυσεν.

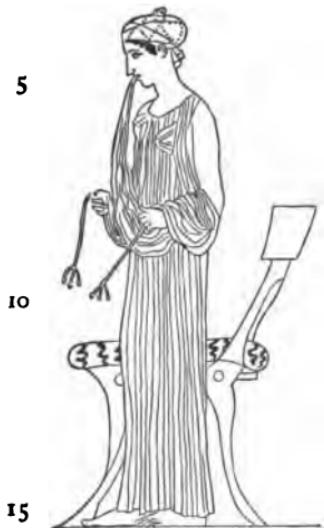


FIG. 21.—Woman fastening her girdle. She holds out of the way in her teeth the fold of the dress which is to fall down over the girdle. Vase-painting.

*The real object of the expedition divulged*

20 Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας πεντεκαΐδεκα ἐπὶ τὸν Εὐφράτην ποταμόν, ὅντα τὸ εὑρος τεττάρων σταδίων· καὶ πόλις αὐτόθι ὡκεῖτο μεγάλη καὶ εὐδαιμών Θάψακος ὄνομα. ἐνταῦθα ἔμεινεν ἡμέρας πέντε. καὶ Κῦρος μεταπεμψάμενος τοὺς στρατηγοὺς 25 τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὄδὸς ἐσοιτο πρὸς βασιλέα

μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα  
τοῖς στρατιώταις καὶ ἀναπείθειν ἐπεσθαι.

*The Greeks are angry, but are induced to proceed*

Οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ  
δὲ στρατιώται ἔχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφα-  
σαν αὐτοὺς πάλαι ταῦτ’ εἰδότας κρύπτειν, καὶ οὐκ ἔφα-  
σαν ἰέναι, ἐὰν μὴ τις αὐτοῖς χρήματα διδῷ, ὥσπερ τοῖς  
προτέροις μετὰ Κύρου ἀναβᾶσι παρὰ τὸν πατέρα τοῦ  
Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἴοντων, ἀλλὰ καλοῦντος  
τοῦ πατρὸς Κύρου. ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελ-  
ιολοιν. ὁ δὲ ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυ-  
ρίουν μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἥκωσι, καὶ τὸν μισθὸν  
ἐντελῆ μέχρι ἀν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωνίαν  
πάλιν. τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπείσθη.

*Menon's clever stratagem to win the favor of Cyrus*

Μένων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι  
15 στρατιώται, πότερον ἔψονται Κύρῳ ἢ οὔ, συνέλεξε τὸ  
αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων καὶ ἔλεξε τάδε·  
“”Ανδρες, ἐάν μοι πεισθῆτε, οὗτε κινδυνεύσαντες οὗτε  
ποιήσαντες τῶν ἄλλων πλέον προτιμήσεσθε στρατιω-  
τῶν ὑπὸ Κύρου. τί οὖν κελεύω ποιῆσαι; νῦν δεῖται  
20 Κῦρος ἐπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλέα· ἐγὼ οὖν  
φημι ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν.  
πρὶν δῆλον εἶναι ὁ τι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται  
Κύρῳ. ἦν μὲν γὰρ ψηφίσωνται ἐπεσθαι, ὑμεῖς δόξετε  
αἴτιοι εἶναι ἄρξαντες τοῦ διαβαίνειν, καὶ ὡς προθυμοτά-  
25 τοις οὖσιν ὑμῶν χάριν εἴσεται Κῦρος καὶ ἀποδώσει·

ἐπίσταται δ' εἴ τις καὶ ἄλλος· ἦν δὲ ἀποψηφίσωνται οἱ  
ἄλλοι, ἅπιμεν μὲν ἄπαντες τοῦμπαλω, ὑμῶν δὲ ὡς μόνοις  
πειθομένοις πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ  
εἰς λοχαγίας, καὶ ἄλλου οὐτινος ἀν δέησθε οἶδα ὅτι  
5 ὡς φίλοι τεύξεσθε Κύρου." ἀκούσαντες ταῦτα ἐπεί-  
θοντο καὶ διέβησαν πρὶν τὸν ἄλλους ἀποκρίνασθαι.  
Κύρος δ' ἐπεὶ ἥσθετο διαβεβηκότας, ἥσθη τε καὶ τῷ  
στρατεύματι πέμψας Γλοῦν εἶπεν· "Ἐγὼ μέν, ὃ ἀνδρες,  
ἥδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἔμετε ἐπαινέστε  
ιο ἔμοι μελήσει, ἢ μηκέτι με Κύρου νομίζετε." οἱ μὲν  
δὴ στρατιώται ἐν ἐλπίσι μεγάλαις ὅντες ηὔχοντο  
αὐτὸν εὐτυχῆσαι, Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι  
μεγαλοπρεπῶς.

*The Euphrates crossed. Oriental flattery*

Ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ  
15 ἄλλο στράτευμα αὐτῷ ἄπαν. καὶ τῶν διαβαιωόντων  
τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μαστῶν ὑπὸ<sup>1</sup>  
τοῦ ποταμοῦ. οἱ δὲ Θαψακηνοὶ ἔλεγον ὅτι οὐπώποθ<sup>2</sup>  
οὗτος ὁ ποταμὸς διαβατὸς γένοιτο πεζῇ εἰ μὴ τότε,  
ἄλλὰ πλοίοις, ἢ τότε Ἀβροκόμας προϊὼν κατέκαυσεν,  
20 ἵνα μὴ Κύρος διαβῇ. ἔδόκει δὴ θεῖον εἶναι καὶ σα-  
φῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασιλεύ-  
σοντι.

Ἐντεῦθεν ἔξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα  
παρασάγγας πεντήκοντα· καὶ ἀφικνοῦνται πρὸς τὸν  
25 Ἀράξην ποταμόν. ἐνταῦθα ἥσαν κῶμαι πολλαὶ μεσταὶ  
σύτου καὶ οἴνου. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ  
ἐπεισιτίσαντο.

*The Arabian Desert*

5. Ἐντεῦθεν ἔξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε παρασάγγας τριάκοντα καὶ πέντε. ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίον ἄπαν, ὅμαλὴς ὥσπερ θάλαττα, 5 ἀψινθίου δὲ πλῆρες· εἰ δέ τι καὶ ἄλλο ἐνήν ὑλης ἦ καλάμου, ἄπαντα ἥσαν εὐώδη ὥσπερ ἀρώματα· δένδρον δ' οὐδὲν ἐνήν, θηρία δὲ παντοῖα, πλεῖστοι ὅνοι

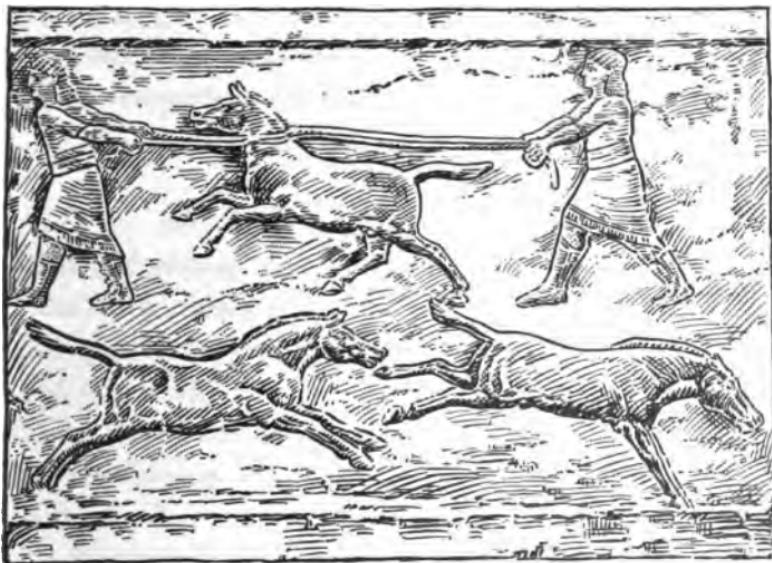


FIG. 22.—Catching wild asses. Bas-relief from Kuyunjik (Nineveh).

ἄγριοι, πολλαὶ δὲ στρουθοὶ αἱ μεγάλαι· ἐνήσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἵππεις ἐνίστειο ἐδίνωκον. καὶ οἱ μὲν ὅνοι, ἐπεί τις διώκοι, προδραμόντες ἔστασαν· πολὺ γάρ τῶν ἵππων ἔτρεχον θάττον· καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ ἵπποι, ταῦτὸν ἐποίουν.

καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶεν διαδεχόμενοι. τὰ δὲ κρέα τῶν ἀλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἵππων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπέσπα φεύγοντα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξι αἴρουσα ὥσπερ ἴστιφ χρωμένη. τὰς δὲ ὡτίδας ἀντιτάχυνται, ἔστι λαμβάνειν· πέτονται γὰρ

5



FIG. 23.—An ostrich fighting. From an Assyrian cylinder in the Louvre.

βραχὺ ὥσπερ πέρδικες καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα αὐτῶν ἡδιστα ἦν.

#### *A time of scarcity*

Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται εἰπὶ τὸν Μάσκαν ποταμὸν, τὸ εὖρος πλεθριαῖον. ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περιερρεῖτο δ' αὐτῇ ὑπὸ τοῦ Μάσκα κύκλῳ. ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. ἐντεῦθεν ἔξελαύνει σταθμοὺς ἐρήμους τρεῖς καὶ δέκα παρασάγγας ἐνενήκοντα τὸν Εὐφράτην ποταμὸν ἐν δεξιᾳ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἄπασα ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὄνους ἀλέτας παρὰ τὸν ποταμὸν ὀρύγγοντες καὶ ποιοῦντες εἰς Βαβυλῶνα ἥγον καὶ ἐπώλουν καὶ ἀνταγοράζοντες σῆτον ἔζων. τὸ δὲ στράτευμα ὁ σῆτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν εἰ-

μὴ ἐν τῇ Λυδίᾳ ἀγορᾶ ἐν τῷ Κύρου βαρβαρικῷ, τὴν καπίθην ἀλεύρων ἡ ἀλφίτων τεττάρων σίγλων. ὁ δὲ σίγλος δύναται ἐπτὰ ὅβολοὺς καὶ ἡμιωβέ-  
5 λιον Ἀττικούς· ἡ δὲ καπίθη δύο χοώικας Ἀττικὰς ἔχωρει. κρέα οὖν ἐσθίοντες οἱ στρα-  
τιῶται διεγίγνοντο. ἦν  
10 δὲ τούτων τῶν στα- FIG. 24.—A modern Oriental hand-mill.  
θμῶν οὓς πάνυ μακροὺς ἥλαινεν, ὅπότε ἡ πρὸς ὑδωρ  
βούλοιτο διατελέσαι ἡ πρὸς χιλόν.



FIG. 24.—A modern Oriental hand-mill.

*A sample of Persian obedience*

Καὶ δή ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς  
άμάξαις δυσπορεύτου ἐπέστη ὁ Κύρος σὺν τοῖς περὶ  
15 αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις, καὶ ἔταξε Γλοῦν  
καὶ Πίγρητα λαβόντας τοῦ βαρβαρικοῦ στρατοῦ συνεκ-  
βιβάζειν τὰς ἀμάξας. ἐπεὶ δὲ ἐδόκουν αὐτῷ σχολαίως  
ποιεῖν, ὡσπερ ὄργῃ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας  
τοὺς κρατίστους συνεπισπεῦσαι τὰς ἀμάξας. ἐνθα δὴ  
20 μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. ρύψαντες γάρ  
τοὺς πορφυροὺς κάνδυς ὃπου ἔτυχεν ἔκαστος ἐστηκώς,  
ἴεντο ὡσπερ ἀν δράμοι τις ἐπὶ νίκη καὶ μάλα κατὰ  
πρανοῦς γηλόφου, ἔχοντες τούς τε πολυτέλεις χιτῶνας  
καὶ τὰς ποικίλας ἀναξυρίδας, ἐνιοι δὲ καὶ στρεπτοὺς  
25 περὶ τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς χερσίν· εὐθὺς  
δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θάττον ἡ  
ῶς τις ἀν ὢετο μετεώρους ἔξεκόμισαν τὰς ἀμάξας.

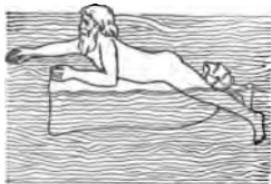
*The weakness of the Persian Empire*

Τὸ δὲ σύμπαν δῆλος ἦν Κῦρος ὡς σπεύδων πᾶσαν τὴν ὁδὸν καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἔνεκα ἢ τινος ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσῳ θάττον ἔλθοι, τοσούτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαίτερον, τοσούτῳ πλέον συναγείρεσθαι βασιλεῖ στράτευμα. καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν τῇ βασιλέως ἀρχῇ πλήθει μὲν χώρας καὶ ἀνθρώπων ἵσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπάσθαι τὰς δυνάμεις ἀσθενής, εἴ τις διὰ ταχέων ιοτὸν πόλεμον ποιοῖτο.

*Provisioning under difficulties*

Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθμοὺς ἦν πόλις εὐδαιμῶν καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη· ἐκ ταύτης οἱ στρατιῶται ἥγοράζον τὰ ἐπιτήδεια, σχεδίαις διαβαίνοντες ὥδε. διφθέρας ἃς εἶχον

15



20

FIG. 25.—Swimming on an inflated skin. Bas-relief from Kuyunjik (Nineveh).

στεγάσματα ἐπίμπλασαν χόρτου κούφου, εἴτα συνῆγον καὶ συνέσπων, ὡς μὴ ἀπτεσθαι τῆς κάρφης τὸ ὑδωρ· ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἰνόν τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος καὶ σῆτον μελίνης· τοῦτο γὰρ ἦν τῇ χώρᾳ πλεῖστον.

*A camp quarrel threatens serious consequences*

\*Αμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλεάρχου ὁ Κλέαρχος κρίνας

ἀδικεῖν τὸν τοῦ Μένωνος πληγὰς ἐνέβαλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στράτευμα ἔλεγεν· ἀκούσαντες δὲ οἱ στρατιῶται ἔχαλέπαινον καὶ ὡργίζοντο ἵσχυρῶς τῷ Κλεάρχῳ. τῇ δὲ αὐτῇ ἡμέρᾳ Κλέαρχος ἐλθὼν ἐπὶ τὴν 5 διάβασιν τοῦ ποταμοῦ καὶ ἐκεῖ κατασκεψάμενος τὴν ἄγορὰν ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· Κύρος δὲ οὗπω ἦκεν, ἀλλ’ ἔτι προσήλαυνε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα 10 σχίζων τις ὡς εἶδε Κλέαρχον διελαύνοντα, ἵησι τῇ ἀξένῃ· καὶ οὗτος μὲν αὐτοῦ ἥμαρτεν· ἄλλος δὲ λίθῳ — καὶ ἄλλος, εἴτα πολλοί, κραυγῆς γενομένης. ὁ δὲ καταφεύγει εἰς τὸ 15 ἑαυτοῦ στράτευμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὅπλα· καὶ τοὺς μὲν ὅπλίτας αὐτοῦ ἐκέλευσε μεῖναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, αὐτὸς δὲ λαβὼν τοὺς Θρᾷκας καὶ 20 τοὺς ἴππεας οἱ ἥσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα, τούτων δὲ οἱ πλεῦστοι Θρᾷκες, ἥλαυνον ἐπὶ τοὺς Μένωνος, ὡστ’ ἐκεώνους ἐκπεπλῆχθαι καὶ αὐτὸν Μένωνα, καὶ 25 τρέχειν ἐπὶ τὰ ὅπλα· οἱ δὲ καὶ ἔστασαν ἀποροῦντες τῷ πράγματι. ὁ δὲ Πρόξενος (ἔτυχε γάρ υστερος προσιὼν καὶ τάξις αὐτῷ ἐπομένη τῶν ὅπλιτῶν) εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὅπλα καὶ ἐδεῦτο τοῦ Κλεάρχου μὴ ποιεῦν ταῦτα. ὁ δ’ ἔχαλέπαινεν ὅτι αὐτοῦ



FIG. 26.—Shield resting against the knee. Athena is writing on a tablet; she has the cheek-pieces of her helmet raised, and her shield and spear are leaning against her. Vase-painting.

ολίγου δεήσαντος καταλευσθῆναι πράως λέγοι τὸ αὐτοῦ πάθος, ἐκέλευσέ τε αὐτὸν ἐκ τοῦ μέσου ἔξιστασθαι. ἐν τούτῳ δ' ἐπήει καὶ Κύρος καὶ ἐπύθετο τὸ πρᾶγμα· εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς 5 παροῦσι τῶν πιστῶν ἦκεν ἔλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε· “Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἑλληνες, οὐκ ἴστε ὅτι ποιεῖτε. εἰ γάρ τινα ἄλληλοις μάχην συνάψετε, νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· 10 ιο κακῶς γὰρ τῶν ἡμετέρων ἔχόντων πάντες οὗτοι οὓς ὀράτε βάρβαροι πολεμιώτεροι ἥμин ἔσονται τῶν παρὰ βασιλεῖ ὄντων.” ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὅπλα.

*The treachery of Orontas discovered*

15 6. Ἐντεῦθεν προϊόντων ἐφαίνετο ἵχνα ἵππων καὶ κόπρος· ἥκάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίων ἵππων. οὗτοι προϊόντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὁρόντας δέ, Πέρσης ἀνήρ, γένει τε προσήκων βασιλεῖ καὶ τὰ πολέμια λεγόμενος ἐν τοῖς ἀρίστοις 20 Περσῶν, ἐπιβουλεύει Κύρῳ, καὶ πρόσθεν πολεμήσας, καταλλαγεὶς δέ. οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίη ἵππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἵππέας ἦ κατακαίνοι ἀν ἐνεδρεύσας ἦ ζῶντας πολλοὺς αὐτῶν ἀν ἔλοι καὶ κωλύσει τοῦ καιέντας, καὶ ποιήσειεν ὥστε 25 μήποτε δύνασθαι αὐτοὺς ἰδόντας τὸ Κύρου στράτευμα βασιλεῖ διαγγεῖλαι. τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἔδόκει ὡφέλιμα εἶναι, καὶ ἐκέλευεν αὐτὸν λαμβάνειν

μέρος παρ' ἑκάστου τῶν ἡγεμόνων. ὁ δὲ Ὁρόντας νομίστας ἐτοίμους εἶναι αὐτῷ τοὺς ἵππεας γράφει ἐπιστολὴν παρὰ βασιλέᾳ ὅτι ἥξοι ἔχων ἵππεας ὡς ἀν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς αὐτοῦ ἵππεῦσιν ἐκέλευεν 5 ὡς φίλιον αὐτὸν ὑποδέχεσθαι. ἐνῆν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρί, ὡς φέτο· ὁ δὲ λαβὼν Κύρῳ δίδωσιν. ἀναγνοὺς δὲ αὐτὴν ὁ Κύρος συλλαμβάνει Ὁρόνταν, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ 10 σκηνὴν Πέρσας τοὺς ἄριστους τῶν περὶ αὐτὸν ἑπτά, καὶ τοὺς τῶν Ἑλλήνων στρατηγοὺς ἐκέλευσεν ὄπλίτας ἀγαγεῶν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνὴν. οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὄπλίτας.

*His trial*

15 Κλέαρχον δὲ καὶ εἷσω παρεκάλεσε σύμβουλον, ὃς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. ἐπεὶ δὲ ἔξῆλθεν, ἀπήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὁρόντα ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. ἔφη δὲ Κύρον ἄρχειν τοῦ λόγου ὅδε· “Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῶν βουλευόμενος ὅτι δίκαιον ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὁρόντα τουτού. τοῦτον γὰρ πρώτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι ἐμοί· ἐπεὶ δὲ ταχθείς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος 25 ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα ὡστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, καὶ δεξιὰν ἔλαβον

καὶ ἔδωκα, μετὰ ταῦτα,” ἔφη, “’Ορόντα, ἔστιν ὁ τι σε  
ἡδίκησα;” ἀπεκρίνατο δὲ οὐ. πάλιν δὲ ὁ Κῦρος  
ἡρώτα. “Οὐκοῦν ὑστερον, ὡς αὐτὸς σὺ ὁμολογεῖς,  
οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσοὺς κακῶς  
5 ἐποίεις τὴν ἐμὴν χώραν ὁ τι ἔδύνω;” ἔφη ’Ορόντας.  
“Οὐκοῦν,” ἔφη ὁ Κῦρος, “ὅπότ' αὖ ἔγνως τὴν σαυτοῦ  
δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέ-  
λειν τέ σοι ἔφησθα καὶ πείσας ἐμὲ πιστὰ πάλιν ἔδωκάς  
μοι καὶ ἔλαβες παρ' ἐμοῦ;” καὶ ταῦθ' ὡμολόγει ’Ορόν-  
τας. “Τί οὖν,” ἔφη ὁ Κῦρος, “ἀδικηθεὶς ὑπ' ἐμοῦ οὐν  
τὸ τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας;” εἰπόντος  
δὲ τοῦ ’Ορόντα δὲ οὐδὲν ἀδικηθείσ, ἡρώτησεν ὁ Κῦρος  
αὐτόν. “Ομολογεῖς οὖν περὶ ἐμὲ ἀδικος γεγενῆσθαι;”  
“<sup>20</sup>Η γὰρ ἀνάγκη,” ἔφη ’Ορόντας. ἐκ τούτου πάλιν  
15 ἡρώτησεν ὁ Κῦρος. “Ἐτι οὖν ἀν γένοιο τῷ ἐμῷ ἀδελφῷ  
πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός;” ὁ δὲ ἀπεκρίνατο  
ὅτι “οὐδὲ εἰ γενοίμην, ὁ Κῦρε, σοί γ' ἄν ποτε ἔτι  
δόξαιμι.” πρὸς ταῦτα Κῦρος εἶπε τοῖς παρούσιν. “Ο  
μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει.  
20 οὐμῶν δὲ σὺ πρῶτος, ὁ Κλέαρχε, ἀγόφηναι γνώμην ὁ τι  
σοι δοκεῖ.” Κλέαρχος δὲ εἶπε τάδε. “Συμβουλεύω  
ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδὼν ποιεῖσθαι ὡς τάχιστα,  
ὡς μηκέτι δέῃ τοῦτον φυλάττεσθαι, ἀλλὰ σχολὴ γένεται,  
τὸ κατὰ τοῦτον εἶναι, τοὺς ἐθελοντὰς τούτους εὖ ποιεῖν.”  
25 ταῦτη δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι.

*His execution*

“Μετὰ ταῦτα,” ἔφη, “κελεύοντος Κύρου ἔλαβον τῆς  
ζώνης τὸν ’Ορόνταν ἐπὶ θανάτῳ ἀπαντεῖς ἀναστάντες

καὶ οἱ συγγενεῖς· εἴτα δ' ἔξῆγον αὐτὸν οἷς προσετάχθη.  
 ἐπεὶ δὲ εἰδον αὐτὸν οἵπερ πρόσθεν προσεκύνουν, καὶ  
 τότε προσεκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ θάνατον  
 ἄγοιτο.” ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσήχθη,  
 5 τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα  
 οὗτε ζῶντα Ὁρόνταν οὕτε τεθνηκότα οὐδεὶς εἶδε πώποτε,  
 οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἶδὼς ἔλεγεν· γῆκαζον δὲ  
 ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἔφανη.

*News of the King's approach*

7. Ἐντεῦθεν ἔξελαίνει διὰ τῆς Βαβυλωνίας σταθμοὺς  
 10 τρεῖς παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ  
 Κύρος ἔξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβά-  
 ρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς τὴν  
 ἐπιούσαν ἥω ήξειν βασιλέα σὺν τῷ στρατεύματι μαχού-  
 μενον· καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως  
 15 ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου,  
 αὐτὸς δὲ τὸν έαυτοῦ διέταξε. μετὰ δὲ τὴν ἔξέτασιν  
 ἄμα τῇ ἐπιούσῃ ἡμέρᾳ ἤκουντες αὐτόμολοι παρὰ μεγά-  
 λου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως  
 στρατιᾶς.

*Cyrus makes liberal promises to the Greek officers*

20 Κύρος δὲ συγκαλέσας τὸν στρατηγοὺς καὶ λογα-  
 γόὺς τῶν Ἑλλήνων συνεβουλεύετό τε πῶς ἀν τὴν μάχην  
 ποιοῦτο καὶ αὐτὸς παρήνει θαρρύνων τοιάδε· “Ω ἄνδρες  
 25 Ἑλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους  
 ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολ-  
 λῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον.

ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἡς κέκτη-  
σθε καὶ ἡς ὑμᾶς ἐγὼ εὐδαιμονίζω. εὖ γὰρ ἵστε ὅτι τὴν  
ἐλευθερίαν ἐλοίμην ἀν ἀντὶ ὅν ἔχω πάντων καὶ ἄλλων  
πολλαπλασίων. ὅπως δὲ καὶ εἰδῆτε εἰς οἶνον ἔρχεσθε  
5 ἄγωνα, ὑμᾶς εἰδῶς διδάξω. τὸ μὲν γὰρ πλῆθος πολὺ  
καὶ κραυγὴ πολλὴ ἐπίασιν· ἀν δὲ ταῦτα ἀνάσχησθε,  
τὰ ἄλλα καὶ αἰσχύνεσθαι μοι δοκῶ οἶους ἡμῖν γυνώ-  
σεσθε τοὺς ἐν τῇ χώρᾳ ὅντας ἀνθρώπους. ὑμῶν δὲ  
ἀνδρῶν ὅντων καὶ εὖ τῶν ἐμῶν γενομένων, ἐγὼ ὑμῶν  
ιοτὸν μὲν οἰκαδε βουλόμενον ἀπιέναι τοὺς οἴκους ζηλωτὸν  
ποιήσω ἀπελθεῖν, πολλοὺς δὲ οἴμαι ποιήσειν τὰ παρ'  
ἔμοι ἐλέσθαι ἀντὶ τῶν οἴκοι.”

*He asserts his ability to fulfill his promises*

Ἐνταῦθα Γαυλίτης παρών, φυγὰς Σάμιος, πιστὸς δὲ  
Κύρῳ, εἶπεν· “Καὶ μήν, ὁ Κύρε, λέγουσί τινες ὅτι  
15 πολλὰ ὑπισχνῇ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου  
προσιόντος, ἀν δὲ εὖ γένηται τι, οὐ μεμηῆσεσθαί σέ  
φασιν· ἔνιοι δὲ οὐδ’ εἰ μεμηῆσθαι τε καὶ βούλοιο δύνα-  
σθαι ἀν ἀποδοῦναι ὅσα ὑπισχνῇ.” ἀκούσας ταῦτα  
ἔλεξεν ὁ Κύρος· “Ἄλλ’ ἔστι μὲν ἡμῖν, ὁ ἄνδρες, ἡ  
20 ἀρχὴ ἡ πατρῷα πρὸς μὲν μεσημβρίαν μέχρι οὗ διὰ  
καῦμα οὐ δύνανται οἰκεῖν ἀνθρωποι, πρὸς δὲ ἄρκτον  
μέχρι οὗ διὰ χειμῶνα· τὰ δὲ ἐν μέσῳ τούτων πάντα  
σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. ἦκ δὲ ἡμεῖς  
25 νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων  
ἔγκρατεῖς ποιῆσαι. ὥστε οὐ τοῦτο δέδοικα, μὴ οὐκ  
ἔχω ὅ τι δῶ ἐκάστῳ τῶν φίλων, ἀν εὖ γένηται, ἄλλὰ μὴ  
οὐκ ᔹχω ἰκανοὺς οἵς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ

στέφανον ἐκάστῳ χρυσοῦν δώσω.” οἱ δὲ ταῦτα ἀκούσαντες αὐτοί τε ἥσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἔξῆγγελλον.

*A touch of family pride*

Εἰσῆσαν δὲ παρ’ αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν 5 ἄλλων Ἑλλήνων τινὲς ἀξιοῦντες εἰδέναι τί σφίσιν ἔσται ἐὰν κρατήσωσιν. ὁ δὲ ἐμπιμπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε. παρεκελεύοντο δὲ αὐτῷ πάντες ὅσοι περ διελέγοντο μὴ μάχεσθαι, ἀλλ’ ὅπισθεν ἑαυτῶν τάττεσθαι. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὥδε πως ἦρετο 10 τὸν Κύρου. “Οἰει γάρ σοι μαχεῖσθαι, ὡς Κύρε, τὸν ἀδελφόν;” “Νὴ Δᾶ,” ἔφη ὁ Κύρος, “εἴπερ γε Δαρείου καὶ Παρυσάτιδός ἔστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ 15 ἀμαχεὶ ταῦτ’ ἐγὼ λήψομαι.”

*Enumeration of the forces*

Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν 15 μὲν Ἑλλήνων ἀσπὶς μυρία καὶ τετρακοσία, πελτασταὶ δὲ δισχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα 20 ἀμφὶ τὰ εἴκοσι. τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανηφόρα διακόσια. ἄλλοι δὲ ἥσαν ἐξακισ- 25 χίλιοι ἵππεῖς, ὧν Ἀρταγέρσης ἤρχεν· οὗτοι δ’ αὖ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἥσαν. τοῦ δὲ βασιλέως στρατεύματος ἥσαν ἄρχοντες



FIG. 27. — Axle with scythes, as described by Xenophon.

καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἔκαστος, Ἀβροκόμας, Τισταφέρνης, Γωβρύας,  
 Ἀρβάκης. τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ  
 5 πεντήκοντα. Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέραις πέντε, ἐκ Φοινίκης ἐλαύνων. ταῦτα δὲ ἥγγελλον πρὸς Κῦρον οἱ αὐτομολήσαντες παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην οἱ ὑστερού ἐλήφθησαν τῶν πολεμίων ταῦτα ἥγγελλον.

*An unfinished and useless obstacle*

10   Ἐντεῦθεν δὲ Κῦρος ἔξελαύνει σταθμὸν ἕνα παρασάγγας τρεῖς συντεταγμένω τῷ στρατεύματι παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· φέτο γάρ ταύτη τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γάρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ βαθεῖα, τὸ μὲν εὔρος 15 ὁργυαὶ πέντε, τὸ δὲ βάθος ὁργυαὶ τρεῖς. παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδίας τείχους. ἦν δὲ παρὰ τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου ὡς εἴκοσι ποδῶν τὸ εὔρος· ταύτην δὲ τὴν τάφρου βασιλεὺς 20 ποιεῖ μέγας ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα. ταύτην δὴ τὴν πάροδον Κῦρος τε καὶ ἡ στρατιὰ παρῆλθε καὶ ἐγένοντο εἰσω τῆς τάφρου.

*The prophet's reward*

Ταύτη μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεύς, ἀλλ' ὑποχωρούντων φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων 25 πολλά. ἐνταῦθα Κῦρος Σιλανὸν καλέσας τὸν

Αμπρακιώτην μάντιν ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἑκείνης ἡμέρᾳ πρότερον θύσιμος εἶπεν αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, Κῦρος δ' εἶπεν. “Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῦς ἡμέραις · ἐὰν δὲ ἀληθεύσῃς, ὑπισχνοῦμαί σοι δέκα τάλαντα.” τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. ἐπεὶ δὲ ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μάχεσθαι · ιο ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἡμελημένως μᾶλλον. τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ, τὸ δὲ πολὺ

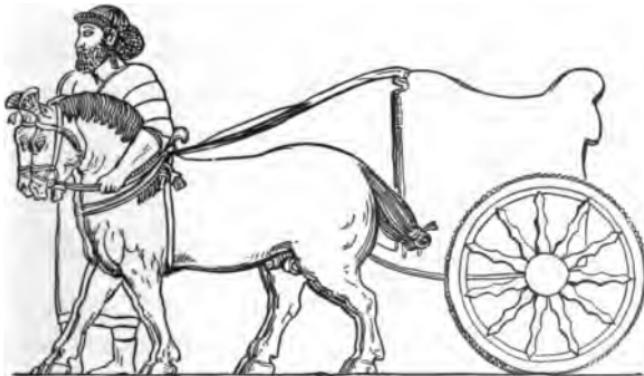


FIG. 28.—Persian chariot. Cp. Fig. 33, p. 92. Bas-relief from Persepolis, in the British Museum.

αὐτῷ ἀνατεταραγμένον ἐπορεύετο, καὶ τῶν ὅπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἤγοντο καὶ ὑποζυγίων.

*Panic at the King's approach*

15 8. Καὶ ἦδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλησίον ἦν ὁ σταθμὸς ἐνθα ἔμελλε καταλύειν, ἥνικα



FIG. 29.—Putting on the cuirass. The shoulder pieces are to be drawn down and fastened to the front of the cuirass. The tunic hangs down below the flaps. Cp. Figs. 6, 11, 52, pp. 40, 55, 163. Vase-painting by Duris.

Πατηγύας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον χρηστός, προφαίνεται ἐλαύνων ἀνὰ κράτος ὕδροῦντι τῷ ἵππῳ, καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἔβοια καὶ βαρβαρικῶς καὶ ἐλληνικῶς ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος. ἐνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις σφίσω ἐπιπεσεῖσθαι· Κῦρος τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνεδύετο καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγειλλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἔκαστον.

#### *Arrangement and equipment of Cyrus's forces*

\*Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ 20 ποταμῷ, Πρόξενος δὲ ἔχόμενος, οἱ δ' ἄλλοι μετὰ τοῦτον, Μένων δὲ τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ. τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν 25 τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαιός τε ὁ Κύρου ὑπαρχός καὶ τὸ ἄλλο βαρβαρι-



FIG. 30.—Horse's breast piece, of bronze. Found in Southern Italy, now at Carlsruhe in Germany.

κόν, Κύρος δὲ καὶ ἵππεῖς τούτου ὅσον  
έξακόσιοι κατὰ τὸ μέσον, ὡπλισμένοι  
θώραξι μὲν αὐτοὶ καὶ παραμηριδίοις  
καὶ κράνεσι πάντες πλὴν Κύρου· Κύρος  
5 δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν  
μάχην καθίστατο· οἱ δὲ ἵπποι πάντες  
εἶχον καὶ προμετωπίδια καὶ προστερνί-  
δια· εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς  
Ἐλληνικάς.



FIG. 31.—A  
Greek cutlass.  
Vase-painting.

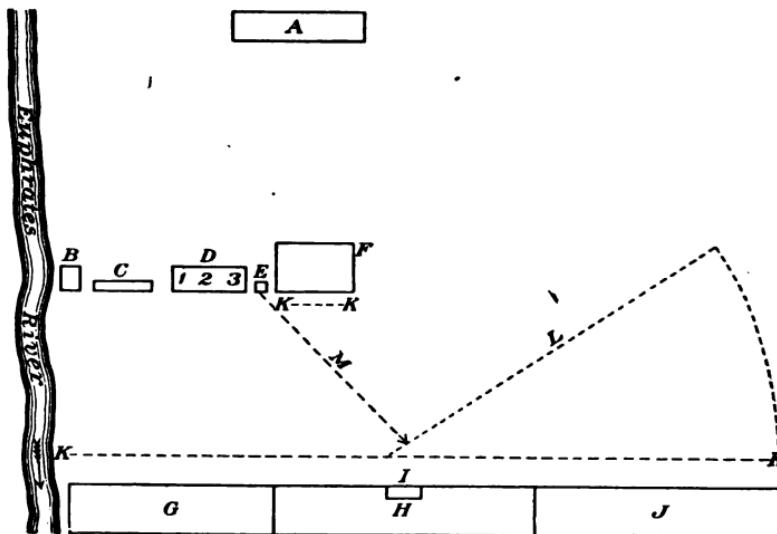
*The enemy appear. Their equipment*

10 Καὶ ἥδη τε ἣν μέσον ἡμέρας καὶ οὗπω καταφανεῖς  
ἥσαν οἱ πολέμιοι· ἡνίκα δὲ δείλη ἐγίγνετο, ἐφάνη  
κονιορτὸς ὥσπερ νεφέλη λευκή,  
χρόνῳ δὲ συχνῷ ὕστερον  
ὥσπερ μελανία τις ἐν τῷ πεδίῳ  
ἐπὶ πολύ. ὅτε δὲ ἐγγύτερον  
ἐγίγνοντο, τάχα δὴ καὶ χαλκός  
τις ἡστραπτε, καὶ λόγχαι καὶ  
αἱ τάξεις καταφανεῖς ἐγί-  
γνοντο. καὶ ἥσαν ἵππεῖς μὲν  
λευκοθώρακες ἐπὶ τοῦ εὐωνύ-  
μου τῶν πολεμίων· Τισταφέρ-  
νης ἐλέγετο τούτων ἄρχειν·  
ἔχόμενοι δὲ γερροφόροι, ἔχόμε-  
νοι δὲ ὁπλῖται σὺν ποδήρεσι  
ξυλίναις ἀσπίσιν. Αἰγύπτιοι  
δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι  
δὲ ἵππεῖς, ἄλλοι τοξόται. πάν-



25 FIG. 32.—A long shield (*ἀσπίς ποδήρης*), held before an Assyrian archer by his attendant. Bas-relief from Kuyunjik (Nineveh).

τες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἔκαστον τὸ ἔθνος ἐπορεύετο. πρὸ δὲ αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ δὴ δρεπανηφόρα



The Battle of Cunaxa, first position.

- |   |   |
|---|---|
| <i>A</i> , camp of Cyrus.   | <i>G</i> , forces of Tissaphernes.              |
| <i>B</i> , Paphlagonian cavalry.  | <i>H</i> , forces of Arbaces.                   |
| <i>C</i> , Greek light-armed troops.  | <i>I</i> , Artaxerxes and his 6000 cavalry.     |
| <i>D</i> , Greek hoplites under (1) Clearchus,<br>(2) Proxenus and others, (3) Menon. | <i>J</i> , forces of Gobryas.                   |
| <i>E</i> , Cyrus and his 600 cavalry.   | <i>KK, KK</i> , scythed chariots.               |
| <i>F</i> , Ariaeus and his barbarians.  | <i>L</i> , attempted flanking movement, 93, 22. |
|   | <i>M</i> , counter movement of Cyrus, 93, 24.   |

καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς 5 πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὅτῳ ἐντυγχάνοιεν. ἡ δὲ γυνάμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα καὶ διακόψοντα. ὁ μέντοι Κῦρος εἶπεν ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύ-

σθη τοῦτο· οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ ὡς ἀνυστὸν καὶ  
ἡσυχῇ ἐν ἵσῳ καὶ βραδέως προσῆσαν.

*Cyrus's commands to Clearchus*

Καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν Πύρητι τῷ ἔρμηνεὶ καὶ ἄλλοις τρισὶν ἡ τέτταρσι τῷ Κλεάρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη· “κἀν τοῦτο,” ἔφη, “νικῶμεν, πάνθ’ ἡμῖν πεποίηται.” ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στῦφος καὶ ἀκούων Κύρου ἔξω ὅντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα (τοσοῦτον γὰρ πλήθει περιήν βασι-  
ιο λεὺς ὥστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν), ἀλλ’ ὅμως ὁ Κλέαρχος οὐκ ἦθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθείη ἑκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλει ὅπως καλῶς ἔχοι.

*A final review. The watchword*

15 Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὅμαλῶς προήσει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων. καὶ ὁ Κῦρος παρελαύνων οὐ πάντα πρὸς αὐτῷ τῷ στρατεύματι κατέθεάτο ἑκατέρωσε, ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ  
20 τοὺς φίλους. ἴδων δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, πελάστας ὡς συναντῆσαι ἥρετο εἰ τι παραγγέλλοι. ὁ δὲ ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν ὅτι τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλά. ταῦτα δὲ λέγων θορύβου ἥκουσε διὰ τῶν τάξεων ἰόντος, καὶ  
25 ἥρετο τίς ὁ θόρυβος εἴη. ὁ δὲ εἶπεν ὅτι σύνθημα παρέρ-

χεται δεύτερον ἥδη. καὶ ὃς ἐθαύμασε τίς παραγγέλλει καὶ ἥρετο ὁ τι εἴη τὸ σύνθημα. ὁ δὲ ἀπεκρίνατο “Ζεὺς σωτὴρ καὶ νίκη.” ὁ δὲ Κῦρος ἀκούσας, “Ἄλλὰ δέχομαι τε,” ἔφη, “καὶ τοῦτο ἔστω.” ταῦτα δὲ εἰπὼν εἰς 5 τὴν αὐτοῦ χώραν ἀπῆλαυνε.

*The Greek attack routs the enemy*

Καὶ οὐκέτι τρία ἡ τέτταρα στάδια διειχέτην τῷ φάλαγγε ἀπ' ἄλλήλων ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες καὶ ἥρχοντο ἀντίοι ιέναι τοῦς πολεμίους. ὡς δὲ πορευομένων ἐξεκύμαινε τι τῆς φάλαγγος, τὸ ὑπολειπόμενον ιο ἥρξατο δρόμῳ θεῶν· καὶ ἅμα ἐφθέγξαντο πάντες οἵον τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. λέγουσι δέ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόβον ποιοῦντες τοὺς ἵπποις. πρὸν δὲ τόξευμα ἐξικνεῖ-



FIG. 33.—A Greek chariot and four, driven by Pelops. After Homeric times the Greeks used chariots only for racing. Vase-painting.

σθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. καὶ 15 ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἄλλήλοις μὴ θεῶν δρόμῳ, ἀλλ' ἐν τάξει ἐπεσθαι. τὰ

δ' ἄρματα ἐφέροντο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων. οἱ δ' ἐπεὶ προΐδοιεν, δύσταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ  
5 τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἐπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις ἐλέγετο.

*The Greek force in danger of being outflanked*

Κῦρος δ' ὁρῶν τοὺς Ἑλληνας νικῶντας τὸ καθ'  
αὐτοὺς καὶ διώκοντας, ἥδομενος καὶ προσκυνούμενος  
10 ηδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὡς ἐξήχθη  
διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν  
έαντῷ ἐξακοσίων ἵππεων τάξιν ἐπεμελεῖτο ὃ τι ποιήσει  
βασιλεύς. καὶ γὰρ ἦδει αὐτὸν ὅτι μέσον ἔχοι τοῦ  
Περσικοῦ στρατεύματος. καὶ πάντες δ' οἱ τῶν βαρ-  
15 βάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἥγοῦνται,  
νομίζοντες οὗτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἦν γὰρ  
ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρῆ-  
ζοιεν, ἥμίσει ἀν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα.  
καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς αὐτοῦ στρατιᾶς  
20 ὅμως ἐξώ ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. ἐπεὶ  
δ' οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ  
τεταγμένοις ἐμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν.

*Cyrus attacks the Persian center and wounds the King*

"Ενθα δὴ Κῦρος, δείσας μὴ ὅπισθεν γενόμενος κατα-  
κόψῃ τὸ Ἑλληνικόν, ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν  
25 τοῖς ἐξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους

καὶ εἰς φυγὴν ἔτρεψε τοὺς ἔξακισχιλίους, καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν. ὡς δὲ ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἔξακόσιοι εἰς τὸ διώκειν ὁρμήσαντες, πλὴν πάνυ 5 ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. σὺν τούτοις δὲ ὧν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκεῖνον στῦφος· καὶ εὐθὺς οὐκ ἡνέσχετο, ἀλλ' εἰπὼν “Τὸν ἄνδρα ὁρῶ,” ἵετο ἐπ' αὐτὸν καὶ παίει κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος, ὡς φησι 10 Κτησίας ὁ ἱατρός, καὶ ἴστθαι αὐτὸς τὸ τραῦμα φησι.

*Cyrus and many of his train fall in battle*

Παίοντα δὲ αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὁφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκεώνῳ γὰρ ἦν· Κύρος δὲ αὐτός τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἐκεινοί ἐπ' αὐτῷ. Ἀρταπάτης δὲ, ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεράπων, λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κύρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. καὶ οἱ μέν φασι βασιλέα κελεῦσαι τινα 20 ἐπισφάξαι αὐτὸν Κύρῳ, οἱ δὲ ἑαυτὸν ἐπισφάξασθαι σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ στρεπτὸν δὲ ἐφόρει καὶ ψέλια καὶ τᾶλλα ὡσπερ οἱ ἄριστοι Περσῶν· ἐτετύμητο γὰρ ὑπὸ Κύρου δι' εὗνοιάν τε καὶ πιστότητα.

*The youth of Cyrus*

9. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὧν Περισσῶν τῶν μετὰ Κύρου τὸν ἄρχαῖον γενομένων βασιλι-

κώτατός τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι. πρῶτον μὲν γὰρ ἔτι 5 παῖς ᾧν, ὅτ’ ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισί, πάντων πάντα κράτιστος ἐνομίζετο. πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παιδεῖς ἐπὶ ταῖς 10 βασιλέως θύραις παιδεύονται· ἐνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἄν τις, αἰσχρὸν δ’ οὐδὲν οὕτ’ ἀκοῦσαι οὕτ’



FIG. 35.—Combat of a Persian king with a griffin. The king was often represented in Persian art fighting with a griffin or a lion. Bas-relief from Persepolis.



FIG. 34.—Cyrus the Great as a demigod. Bas-relief from Pasargadae, the earliest Persian capital, where Cyrus was buried.

θεῶνται δ’ οἱ παιδεῖς καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθὺς παιδεῖς ὄντες μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. ἐνθα Κῦρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι, ἐπειτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι· ἐκρινον δ’ αὐτὸν καὶ

τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὅν καὶ τὰς ὀτειλὰς εἶχεν, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

*His administration of his satrapy*

Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης τοῦ Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι περὶ πλείστου ποιοῦτο, εἴ τῷ σπείσαιτο καὶ εἴ τῷ συνθοῦτο καὶ εἴ τῷ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. 15 καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισαμένου Κύρου ἐπίστευε μηδὲν ἀν παρὰ τὰς σπουδὰς παθεῖν. τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκοῦσαι Κύρου εὗλοντο ἀντὶ Τισσαφέρνους πλὴν Μιλησίων· οὗτοι δέ, ὅτι οὐκ ἥθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο αὐτόν. καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἀν ποτε προοῦτο, ἐπεὶ ἄπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιστο, ἔτι δὲ κάκιον πράξειαν.

*His system of rewards and punishments*

25 Φανερὸς δ' ἦν καί, εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος· καὶ εὐχὴν δέ τις

αὐτοῦ ἐξέφερον, ὡς εὑχοίτο τοσοῦτον χρόνον ζῆν ἔστε νικῷ καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος. καὶ γὰρ οὖν πλεῖστοι δὴ αὐτῷ ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ 5 ἑαυτῶν σώματα προέσθαι. οὐ μὲν δὴ οὐδὲ τοῦτ' ἄν τις εἴποι, ὡς τοὺς κακούργους καὶ ἀδίκους εἴα καταγελᾶν, ἀλλὰ ἀφειδέστατα πάντων ἐτιμωρεῖτο· πολλάκις δ' ἦν ἵδεν παρὰ τὰς στειβομένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομένους ἀνθρώπους· ὥστ' 10 ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ Ἑλληνι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι ὅπῃ τις ἥθελεν, ἔχοντι ὅ τι προχωροίη.

*He recognized faithful service in war and in peace*

Τούς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὠμολόγητο διαφερόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς 15 Πισιδᾶς καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας; οὓς ἔώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἡς κατεστρέφετο χώρας, ἐπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα· ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς 20 δούλους τούτων ἀξίους εἶναι. τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῷ τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἴοιτο Κύρου αἰσθήσεσθαι. εἴς γε μὴν δικαιοσύνην εἴ τις φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ 25 τοῦ ἀδίκου φιλοκερδούντων. καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. καὶ γὰρ στρατηγοὶ καὶ λοχαγοί, οἱ

χρημάτων ἔνεκα πρὸς ἐκεῖνον ἐπλευσαν, ἔγυνωσαν κερδαλεώτερον εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος. ἀλλὰ μὴν εἴ τις γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχάριστον εἴασε 5 τὴν προθυμίαν. τοιγαροῦν δὴ κράτιστοι ὑπηρέται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι.

Εἴ δέ τινα ὁρῷη δεωὸν ὄντα οἰκουόμον ἐκ τοῦ δικαίου καὶ κατασκευάζοντά τε ἡσ ἄρχοι χώρας καὶ προσόδους ποιοῦντα, οὐδένα ἀν πώποτε ἀφείλετο, ἀλλ' ἀεὶ πλείω 10 προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν καὶ θαρραλέως ἐκτῶντο, καὶ ὃ ἐπέπατο αὖ τις ἡκιστα Κύρον ἐκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερῶς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι.

*His considerate treatment of his friends*

Φίλους γε μὴν ὅσους ποιήσαιτο καὶ εὗνους γνοίη 15 ὄντας καὶ ἰκανοὺς κρίνειε συνεργοὺς εἶναι ὃ τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. καὶ γάρ αὐτὸ τοῦτο οὐπερ αὐτὸς ἔνεκα φίλων ὤφετο δεῖσθαι, ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειράτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου ὅτου αἰσθάνοιτο ἔκαστον ἐπιθυμοῦντα.

δῶρα δὲ πλεῖστα μὲν οἷμαι εἴς γε ἀνὴρ ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἐκάστου σκοπῶν καὶ ὅτου μάλιστα ὁρῷη ἔκαστον δεόμενον. καὶ ὅσα τῷ σώματι 25 αὐτοῦ πέμποι τις ἦ ὡς εἰς πόλεμον ἦ ὡς εἰς καλλωπισμόν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν ὅτι τὸ μὲν ἔαυτοῦ σῶμα οὐκ ἀν δύναιτο τούτοις πᾶσι κοσμηθῆναι,

φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμου ἀνδρὶ<sup>5</sup>  
νομίζοι. καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ  
ποιοῦντα οὐδὲν θαυμαστόν, ἐπειδή γε καὶ δυνατώτερος ἦν·  
τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμεῖ-  
σθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ  
εἶναι. Κύρος γὰρ ἐπεμπε βίκους οἴνου ἡμιδεῖς πολλά-  
κις ὅπότε πάνυ ἥδιν λάβοι, λέγων ὅτι οὕπω δὴ πολλοῦ  
χρόνου τούτου ἥδιοι οἴνῳ ἐπιτύχοι· “τοῦτον οὖν σοὶ  
ἐπεμψε καὶ δεῖταί σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς  
ιο μάλιστα φιλεῖς.” πολλάκις δὲ χῆνας ἡμιβράτους ἐπεμπε  
καὶ ἄρτων ἡμίσεα καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων  
τὸν φέροντα, “Τούτους  
ἥσθη Κύρος· βούλεται οὖν  
καὶ σὲ τούτων γεύσασθαι.”  
15 ὅπου δὲ χιλὸς σπάνιος πάνυ  
εἴη, αὐτὸς δὲ δύναιτο παρα-  
σκευάσασθαι διὰ τὸ πολ-  
λοὺς ἔχειν ὑπηρέτας καὶ  
διὰ τὴν ἐπιμέλειαν, διαπέμ-  
πω πων ἐκέλευε τοὺς φίλους  
τοῖς τὰ ἔαυτῶν σώματα  
ἄγουσιν ἵπποις ἐμβάλλειν  
τοῦτον τὸν χιλόν, ὡς μὴ πει-  
νῶντες τοὺς ἔαυτοῦ φίλους  
25 ἄγωσιν. εἰ δὲ δή ποτε  
πορεύοιτο καὶ πλεῦστοι μέλλοιεν ὕψεσθαι, προσκαλῶν  
τοὺς φίλους ἐσπουδαιολογεῖτο, ὡς δηλοίη οὓς τιμᾶ.  
ῶστε ἐγὼ μέν γε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ<sup>20</sup>  
πλειόνων πεφιλῆσθαι οὔτε Ἐλλήνων οὔτε Βαρβάρων.



FIG. 36.—Bread for sale. This scene in a bakery shows a common form of the ancient loaf. Pompeian wall-painting, now at Naples.

*His friends were consequently loyal to the last*

Τεκμήριον δὲ τούτου καὶ τόδε. παρὰ μὲν Κύρου δούλου ὄντος οὐδεὶς ἀπῆι πρὸς βασιλέα, πλὴν Ὁρόντας ἐπεχείρησε· καὶ οὗτος δῆ, ὃν ὤφετο πιστόν οἱ εἶναι, ταχὺν αὐτὸν ηὗρε Κύρῳ φιλαίτερον ἡ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιωτέρας ἀν τιμῆς τυγχάνειν ἡ παρὰ βασιλεῖ. μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ ιογενόμενον ὅτι καὶ αὐτὸς ἦν ἀγαθὸς καὶ κρίνειν ὁρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὔνους καὶ βεβαίους. ἀποθνήσκοντος γὰρ αὐτοῦ πάντες οἱ περὶ αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωτῷ τοῦ ἵππικοῦ ἀρχῶν· ὡς δ' ἦσθετο Κῦρον πεπτωκότα, ἔφυγεν ἔχων καὶ τὸ στράτευμα πᾶν οὐν ἥγεντο.

*The King's troops plunder Cyrus's camp*

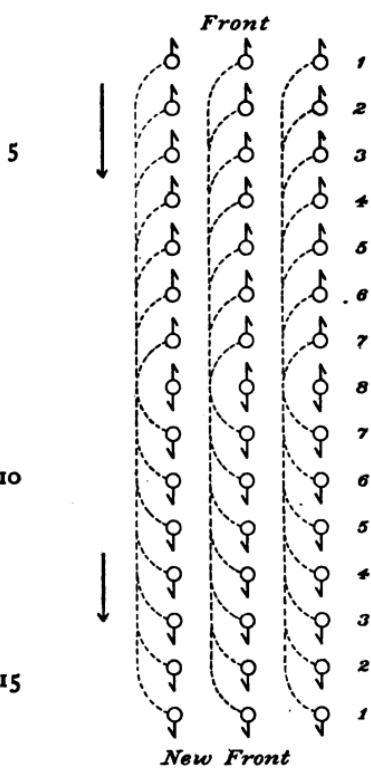
10. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ ἡ χεὶρ ἡ δεξιά. βασιλεὺς δὲ διώκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ξιστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν ὠρμῶντο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάζουσι καὶ τὴν Φωκαΐδα τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλὴν λεγομένην εἴναι λαμβάνει. ἡ δὲ Μιλησία ἡ νεωτέρα ληφθεῖσα

νῦπὸ τῶν ἀμφὶ βασιλέα ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἄρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ 5 ταύτην ἔσωσαν καὶ τάλλα, ὅπόσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο, πάντα ἔσωσαν. ἐνταῦθα διέσχιον ἀλλήλων βασιλεύς τε καὶ οἱ Ἑλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς ὡς πάντας νικῶντες, οἱ δ' ἄρπαζοντες ὡς ἥδη πάντες 10 νικῶντες.

*The Greeks prepare to withstand another attack, which, however, is not delivered*

'Επεὶ δ' ἥσθουντο οἱ μὲν Ἑλληνες ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἴη, βασιλεὺς δ' αὖ ἥκουσε Τισσαφέρνους ὅτι οἱ Ἑλληνες νικῶν τὸ καθ' αὐτοὺς καὶ εἰς τὸ πρόσθεν οἰχονται διώκοντες, 15 ἔνθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάπτεται, ὁ δὲ Κλέαρχος ἐβούλεύετο Πρόξενον καλέσας, πλησιαίτατος γὰρ ἦν, εἰ πέμποιέν τινας ἢ πάντες ἵοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες. ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν προσιὼν πάλιν, ὡς ἐδόκει, ὅπισθεν. 20 καὶ οἱ μὲν Ἑλληνες στραφέντες παρεσκευάζοντο ὡς ταύτη προσιόντος καὶ δεξόμενοι, ὁ δὲ βασιλεὺς ταύτη μὲν οὐκ ἥγεν, ἢ δὲ παρῆλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτη καὶ ἀπῆγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ πρὸς τοὺς Ἑλληνας αὐτομολήσαντας καὶ Τισσαφέρνην καὶ 25 τοὺς σὺν αὐτῷ. ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν

κατὰ τοὺς Ἑλληνας πελταστάς · διελαύνων δὲ κατέκανε



An Enomoty executing the Countermarch.

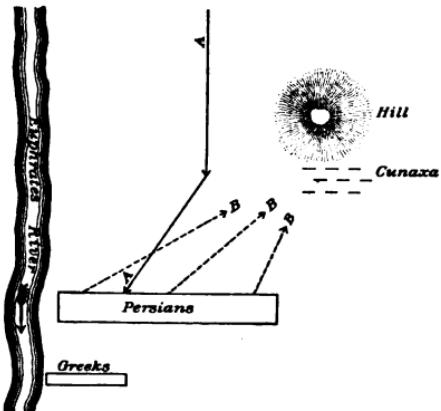
As the leaders (1) of the files were the best men, it was desirable that upon the appearance of an enemy in the rear they should still occupy the post of danger. Accordingly a change of front was effected as follows. Each man faced about. The rear leaders (8) made no further movement than this, thus remaining in the rear at the completion of the maneuver. The file leaders (1), passing to the right of their files, advanced as far to the front of the rear rank (8) as they had been before facing about. The second rank (2) fell in behind 25 the first, the third behind the second, and so on, until each man was in the same relative position in his file as at first.

μὲν οὐδένα, διαστάντες δ' οἱ Ἑλληνες ἔπαιον καὶ ἡγόντιζον αὐτούς · Ἐπισθέντης δὲ Ἀμφιπολίτης ἥρχε τῶν πελταστῶν καὶ ἐλέγετο φρόνιμος γενέσθαι.

*Second rout and retreat of the Persians*

‘Ο δ’ οὖν Τισσαφέρνης ώς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ συντυγχάνει βασιλεῦ, καὶ ὅμοι δὴ πάλιν συνταξάμενοι ἐπορεύοντο. ἐπεὶ δ’ ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἑλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν · καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὅπισθεν τὸν ποταμόν. ἐν

ῳ δὲ ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμετψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα ὥσπερ τὸ πρῶτον μαχούμενος συνήσει. ὡς δὲ εἴδον οἱ Ἑλληνες ἐγγύς τε ὅντας καὶ παρατεταγμένους,  
 5 αὗθις παιανίσαντες ἐπῆσαν πολὺ ἔτι προθυμότερον ἢ τὸ πρόσθεν. οἱ δὲ αὖ βάρβαροι οὐκ ἔδέχοντο, ἀλλὰ ἐκ πλέονος ἢ τὸ πρόσθεν ἔφενυον· οἱ δὲ ἐπεδίωκον μέχρι κώμης τινός· ἐνταῦθα δὲ ἐστησαν οἱ Ἑλληνες· ὑπὲρ γὰρ τῆς κώμης γῆλοι φος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα,—πεζοὶ μὲν οὐκέτι, τῶν δὲ ἵππεων ὁ λόφος ἐνεπλήσθη,  
 15 — ὥστε τὸ ποιούμενον γιγνώσκειν. καὶ τὸ βασιλειον σημεῖον ὁρᾶν ἔφασαν αἰετόν τινα χρυσοῦν ἐπὶ πέλτῃ ἐπὶ ξύλου ἀνατεταμένον. ἐπεὶ δὲ  
 20 πέλτη ἐπὶ ξύλου ἀνατεταμένον. ἐπεὶ δὲ καὶ ἐνταῦθο ἔχώρουν οἱ Ἑλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἵππεις· οὐ μὴν ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δὲ ὁ λόφος τῶν ἵππεων· τέλος δὲ καὶ  
 25 πάντες ἀπεχώρησαν. ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπ' αὐτὸν στήσας τὸ στρατευμα πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλουν ἐπὶ τὸν λόφον καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφου τί ἔστιν ἀπαγγεῖλαι. καὶ ὁ Λύκιος ἤλασέ τε καὶ ἴδων



The Battle of Cunaxa, second position.

AA, advance of the Persians.

BBB, retreat of the Persians.

ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ κράτος. σχεδὸν δ'  
ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο.

*Ignorant of Cyrus's death, the Greeks encamp superless*

'Ενταῦθα δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ  
ὅπλα ἀνεπαύοντο· καὶ ἂμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ  
5 Κῦρος φαίνοιτο οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρήει·  
οὐ γὰρ ὥδεσταν αὐτὸν τεθνηκότα, ἄλλ' ὥκαζον ἡ διώ-  
κοντα οἰχεσθαι ἡ καταληψόμενόν τι προεληλακέναι·  
καὶ αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μείναντες τὰ σκευο-  
φόρα ἐνταῦθα ἄγοιντο ἡ ἀπίοιεν ἐπὶ τὸ στρατόπεδον.  
10 ἔδοξεν αὐτοῖς ἀπιέναι· καὶ ἀφικνοῦνται ἀμφὶ δορπη-  
στὸν ἐπὶ τὰς σκηνάς. ταύτης μὲν τῆς ἡμέρας τοῦτο  
τὸ τέλος ἐγένετο. καταλαμβάνουσι δὲ τῶν τε ἄλλων  
χρημάτων τὰ πλεῖστα διηρπασμένα καὶ εἴ τι σιτίον ἡ  
ποτὸν ἦν, καὶ τὰς ἀμάξias μεστὰς ἀλεύρων καὶ οἶνου,  
15 ἃς παρεσκευάστω Κῦρος, ἵνα εἴ ποτε σφόδρα τὸ στρά-  
τευμα λάβοι ἔνδεια, διαδιδοίη τοῖς Ἕλλησιν (ἥσαν δ'  
αὗται τετρακόσιαι, ὡς ἐλέγοντο, ἀμάξαι), καὶ ταύτας  
τότε οἱ σὺν βασιλεῖ διήρπασαν. ὥστε ἄδειπνοι ἥσαν  
οἱ πλεῖστοι τῶν Ἑλλήνων· ἥσαν δὲ καὶ ἀνάριστοι·  
20 πρὶν γὰρ δὴ καταλῦσαι τὸ στράτευμα πρὸς ἄριστον  
βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν νύκτα οὕτω  
διεγένοντο.

## BOOK II

*On learning of Cyrus's fate, the Greeks offer to make  
Ariaeus king*

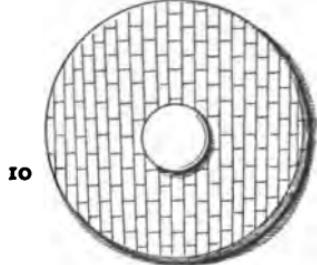
1. <sup>1</sup>Αμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ  
ἔθαύμαζον ὅτι Κῦρος οὗτε ἄλλον πέμπει σημανοῦντα  
ὅτι χρὴ ποιεῖν οὗτε αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς  
συσκευασταμένοις ἂν εἶχον καὶ ἔξοπλισταμένοις προϊέναι  
5 εἰς τὸ πρόσθεν ἕως Κύρῳ συμμείξειαν. ἥδη δὲ ἐν  
όρμῃ ὅντων ἀμα ἡλίῳ ἀνέχοντι ἥλθε Προκλῆς ὁ Τευ-  
θρανίας ἄρχων, γεγονὼς ἀπὸ Δαμαράτου τοῦ Λάκωνος,  
καὶ Γλοῦς ὁ Ταμώ. οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθνη-  
κεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἴη μετὰ τῶν  
10 ἄλλων βαρβάρων ὅθεν τῇ προτεραίᾳ ὠρμῶντο, καὶ λέγει  
ὅτι ταύτην μὲν τὴν ἡμέραν περιμένοιεν αὐτούς, εἰ μέλ-  
λοιεν ἥκειν, τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας,  
ὅθενπερ ἥλθε. ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ  
ἄλλοι Ἑλληνές πυνθανόμενοι βαρέως ἔφερον. Κλέαρ-  
15 χος δὲ τάδε εἶπεν · “'Αλλ' ᾔφελε μὲν Κῦρος ζῆν · ἐπεὶ  
δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ ὅτι ἡμεῖς νικῶμέν  
τε βασιλέα καί, ὡς ὄράτε, οὐδεὶς ἔτι ἡμῖν μάχεται, καὶ  
εἰ μὴ ὑμεῖς ἥλθετε, ἐπορευόμεθα ἀν ἐπὶ βασιλέα.  
ἐπαγγελλόμεθα δὲ Ἀριαίῳ, ἐὰν ἐνθάδε ἥλθῃ, εἰς τὸν  
20 θρόνον τὸν βασίλειον καθιεῖν αὐτόν · τῶν γὰρ μάχην  
νικώντων καὶ τὸ ἄρχειν ἔστι.'” ταῦτα εἰπὼν ἀπο-

<sup>1</sup> [Ως μὲν οὖν ἡθροίσθη Κύρῳ τὸ Ἑλληνικὸν ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρκην  
ἐστρατεύετο, καὶ δσα ἐν τῇ ἀνδρὶ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κῦρος  
ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθῆντες οἱ Ἑλληνες ἐκοιμήθησαν οἰδμενοι  
τὰ πάντα νικᾶν καὶ Κῦρον ζῆν, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.]

στέλλει τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν  
Λάκωνα καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς  
Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου.

*Encampment under difficulties*

Οἱ μὲν ὥχοντο, Κλέαρχος δὲ περιέμενε· τὸ δὲ στρά-  
5 τευμα ἐπορίζετο σῦτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων



10

FIG. 37.—An Assyrian  
wicker shield. Bas-relief from  
Khorsabad, near Nineveh.

κόπτοντες τοὺς βοῦς καὶ ὄνους·  
ξύλοις δὲ ἔχρωντο, μικρὸν προϊόν-  
τες ἀπὸ τῆς φάλαγγος οὖν ἡ μάχη  
ἐγένετο, τοῖς τε οἰστοῖς πολλοῖς  
οὖσιν, οὓς ἡνάγκαζον οἱ Ἕλληνες  
ἐκβάλλειν τοὺς αὐτομολοῦντας  
παρὰ βασιλέως, καὶ τοῖς γέρροις  
καὶ ταῖς ἀσπίσι ταῖς ξυλίναις ταῖς  
15 Αἰγυπτίαις· πολλαὶ δὲ καὶ πέλται  
καὶ ἄμαξαι ἡσαν φέρεσθαι ἔρημοι· οἵς πᾶσι χρώμενοι  
κρέα ἔψουντες ἡσθιον ἐκείνην τὴν ἡμέραν.

*Phalinus brings the King's summons to surrender*

Καὶ ἦδη τε ἦν περὶ πλήθουσαν ἀγορὰν καὶ ἔρχονται  
παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ μὲν  
ἄλλοι βάρβαροι, ἦν δὲ αὐτῶν Φαλίνος εἰς Ἑλλην, ὃς  
20 ἐτύγχανε παρὰ Τισσαφέρνει ὅν καὶ ἐντίμως ἔχων· καὶ  
γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις τε  
καὶ ὄπλομαχίαν. οὗτοι δὲ προσελθόντες καὶ καλέσαν-  
τες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν ὅτι βασιλεὺς  
κελεύει τοὺς Ἑλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον  
25 ἀπέκτονε, παραδόντας τὰ ὄπλα ιόντας ἐπὶ βασιλέως

θύρας εύρισκεσθαι ἀν τι δύνωνται ἀγαθόν. ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἑλληνες βαρέως μὲν ἡκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν,  
 5 ὅτι οὐ τῶν νικώντων εἴη τὰ ὅπλα παραδιδόναι· “ἀλλ,” ἔφη, “ὑμεῖς μέν, ὡς ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὃ τι κάλλιστόν τε  
 ιο καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἥξω.” ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ιερὰ ἐξηρημένα· ἔτυχε γὰρ θυόμενος.



FIG. 38.—Examining the vitals of a sheep to learn the will of the gods. Vase-painting.

*After discussion, the Greeks reject the King's demands*

“Εὐθα δὴ ἀπεκρίνατο Κλεάνωρ ὁ Ἀρκάς, πρεσβύτατος ὁν, ὅτι πρόσθεν ἀν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοίησαν· Πρόξενος δὲ ὁ Θηβαῖος, “Ἄλλ’ ἐγώ,” ἔφη, “ὡς Φαλῆνε, θαυμάζω πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα ἢ ὡς διὰ φιλίαν δῶρα. εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πεύσας βούλεται λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις, 20 ἐὰν αὐτῷ ταῦτα χαρίσωνται.” πρὸς ταῦτα Φαλῆνος εἶπε· “Βασιλεὺς νικᾶν ἥγεῖται, ἐπεὶ Κύρον ἀπέκτεινε. τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; νομίζει δὲ καὶ ὑμᾶς ἔαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἔαυτοῦ χώρᾳ καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πλῆθος 25 ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχοι ὑμῶν δύναισθε ἀν ἀποκτεῖναι.” μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν· “Ω Φαλῆνε, ὡς σὺ

όρφας, ήμιν οὐδὲν ἔστιν ἀγαθὸν ἄλλο εἰ μὴ δπλα καὶ ἀρετή. ὅπλα μὲν οὖν ἔχουτες οἰόμεθα ἀν καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἀν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. μὴ οὖν οἶου τὰ μόνα ἀγαθὰ ήμιν ὄντα 5 οὐδὲν παραδώσειν, ἄλλὰ σὺν τούτοις καὶ περὶ τῶν οὐμετέρων ἀγαθῶν μαχούμεθα.” ἀκούσας δὲ ταῦτα ὁ Φαλίνος ἐγέλασε καὶ εἶπεν · “’Αλλὰ φιλοσόφῳ μὲν ἔοικας, ὡς νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα · ἵσθι μέντοι ἀνόητος ὡς, εἰ οἵει τὴν οὐμετέραν ἀρετὴν περιγενέσθαι ἀν τῆς 10 βασιλέως δυνάμεως.” ἄλλους δέ τινας ἔφασαν λέγειν οὐπομαλακιζομένους ως καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ ἀν πολλοῦ ἄξιοι γένοιντο, εἰ βουλοιτο φίλος γενέσθαι · καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέψαιντ' ἀν αὐτῷ.

15 ’Εν τούτῳ Κλέαρχος ἦκε, καὶ ἥρωτησεν εἰ ἥδη ἀποκεκριμένοι εἴεν. Φαλῶν δὲ οὐπολαβὼν εἶπεν · “Οὗτοι μέν, ὡς Κλέαρχε, ἄλλος ἄλλα λέγει · σὺ δ' ήμιν εἴπε τί λέγεις.” ὁ δ' εἶπεν · “’Εγώ σε, ὡς Φαλῶν, ἀσμενος ἐώρακα, οἷμαι δὲ καὶ οἱ ἄλλοι πάντες · σύ τε γὰρ 20 Ἐλλην εἰ καὶ ήμεῖς τοσοῦτοι ὄντες ὅσους σὺ ὄρφας · ἐν τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι τί χρὴ ποιεῖν περὶ ὧν λέγεις. σὺ οὖν πρὸς θεῶν συμβουλευσον ήμῶν ὃ τι σοι δοκεῖ κάλλιστον καὶ ἄριστον εἴναι, καὶ ὃ σοι τιμὴν οἶσει εἰς τὸν ἔπειτα χρόνον λεγόμενον, 25 ὅτι Φαλίνος ποτε πεμφθεὶς παρὰ βασιλέως κελεύσων τοὺς Ἐλληνας τὰ ὅπλα παραδοῦναι συμβουλευομένοις συνεβούλευσεν αὐτοῖς τάδε. οἶσθα δὲ ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἐλλάδι ἀν συμβουλεύσης.” ὁ δὲ Κλέαρχος ταῦτα οὐπήγετο βουλόμενος καὶ αὐτὸν τὸν παρὰ

βασιλέως πρεσβεύοντα συμβουλεῦσαι μὴ παραδοῦναι τὰ ὅπλα, ὅπως εὐέλπιδες μᾶλλον εἴεν οἱ Ἑλληνες. Φαλίνος δὲ ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν · “Ἐγώ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῶν ἔστι 5 σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω μὴ παραδιδόναι τὰ ὅπλα · εἰ δέ τοι μηδεμία σωτηρίας ἔστὶν ἐλπὶς ἀκοντος βασιλέως, συμβουλεύω σφέσθαι ὑμῶν ὅπῃ δυνατόν.” Κλέαρχος δὲ πρὸς ταῦτα εἶπεν · “Ἄλλα ταῦτα μὲν δὴ σὺ λέγεις · παρ’ ἡμῶν δὲ ἀπάγγελλε τάδε, 10 ὅτι ἡμεῖς οἰόμεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἀν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὅπλα ἢ παραδόντες ἄλλῳ, εἰ δὲ δέοι πολεμεῖν, ἀμεινον ἀν πολεμεῖν ἔχοντες τὰ ὅπλα ἢ ἄλλῳ παραδόντες.”

*Clearchus refuses to give Phalinus any hint of his plans*

‘Ο δὲ Φαλίνος εἶπε · “Ταῦτα μὲν δὴ ἀπαγγελοῦμεν · 15 ἄλλὰ καὶ τάδε ὑμῶν εἰπεῖν ἐκέλευσε βασιλεύς, ὅτι μένουσι μὲν ὑμῶν αὐτοῦ σπονδαὶ εἴησαν, προϊοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. εἴπατε οὖν καὶ περὶ τούτου πότερα μενεῖτε καὶ σπονδαί εἰσιν ἢ ὡς πολέμου ὄντος παρ’ ὑμῶν ἀπαγγελῶ.” Κλέαρχος δ’ ἔλεξεν · “Ἀπάγγελλε τοώννυν καὶ περὶ τούτου ὅτι καὶ ἡμῶν ταῦτα δοκεῖ ἀπερ καὶ βασιλεῖ.” “Τί οὖν ταῦτά ἔστιν;” ἔφη ὁ Φαλίνος. ἀπεκρίνατο Κλέαρχος · “\*Ην μὲν μένωμεν, σπονδαί, ἀπιοῦσι δὲ καὶ προϊοῦσι πόλεμος.” ὁ δὲ πάλιν ἥρωτησε · “Σπονδὰς ἢ πολέμον ἀπαγγελῶ;” Κλέαρχος δὲ ταῦτα πάλιν ἀπεκρίνατο · “Σπονδαὶ μὲν μένουσιν, ἀπιοῦσι δὲ ἢ προϊοῦσι πόλεμος.” ὁ τι δὲ ποιήσοι οὐ διεσήμηνε.

*Ariaeus refuses to be made King, and proposes to start for home*

2. Φαλίνος μὲν δὴ ὥχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ παρὰ Ἀριαίου ἡκοντος Προκλῆς καὶ Χειρίσοφος· Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ· οὗτοι δὲ ἔλεγον ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, σούσ οὐκ ἀν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἥκειν ἥδη κελεύει τῆς νυκτός. εἰ δὲ μή, αὔριον πρῷ ἀπιέναι φησίν. ὁ δὲ Κλέαρχος εἶπεν· “Ἄλλ’ οὕτω χρὴ ποιεῖν· ἐὰν μὲν ἡκωμεν, ὥσπερ λέγετε· εἰ δὲ μή, πράττετε ὅποιον ἄν τι ὑμῶν ιοῦησθε μάλιστα συμφέρειν.” ὁ τι δὲ ποιήσοι οὐδὲ τούτοις εἶπε.

*Accepting his proposal, the Greeks break camp secretly at night*

Μετὰ ταῦτα ἥδη ἡλίου δύνοντος συγκαλέσας στρατηγοὺς καὶ λοχαγοὺς ἔλεξε τοιάδε· “Ἐμοί, ὡς ἄνδρες, θυομένῳ ίέναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ ιερά· καὶ 15 εἰκότως ἄρα οὐκ ἐγίγνετο· ὡς γὰρ ἐγὼ τὸν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός ἔστι ναυσίπορος, ὃν οὐκ ἀν δυναίμεθα ἀνευ πλοίων διαβῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. οὐ μὲν δὴ αὐτοῦ γε μένειν οἴον τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν 20 ἔχειν· ίέναι δὲ παρὰ τοὺς Κύρου φίλους πάνυ καλὰ ἡμῖν τὰ ιερὰ ἦν. ὀδε οὖν χρὴ ποιεῖν· ἀπιόντας δειπνεῖν ὁ τι τις ἔχει· ἐπειδὰν δὲ σημήνῃ τῷ κέρατι ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἐπεσθε 25 τῷ ἥγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποτα-

μοῦν, τὰ δὲ ὅπλα ἔξω.” ταῦτ’ ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον καὶ ἐποίουν οὕτω. καὶ τὸ λοιπὸν δὲ μὲν ἡρχευ, οἱ δὲ ἐπείθοντο, οὐχ ἐλόμενοι, ἀλλὰ ὄρωντες ὅτι μόνος ἐφέρονται οἶνα δεῖ τὸν ἄρχοντα, οἱ δὲ ἄλλοι 5 ἄπειροι ἦσαν.

*Miltocythes and the cavalry desert*

Ἐντεῦθεν ἐπεὶ σκότος ἐγένετο Μιλτοκύθης μὲν ὁ Θρᾷξ ἔχων τούς τε ἵππεας τοὺς μεθ’ ἑαυτοῦ εἰς τετταράκοντα καὶ τῶν πεζῶν Θρᾳκῶν ὡς τριακοσίους ηύτομόλησε πρὸς βασιλέα.

*The Greeks and Ariaeus's men exchange oaths*

10 Κλέαρχος δὲ τοῖς ἄλλοις ἥγειτο κατὰ τὰ παρηγγελμένα, οἱ δὲ εἴποντο· καὶ ἀφικνοῦνται εἰς τὸν πρῶτον σταθμὸν παρ’ Ἀριαῖον καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας·  
 15 καὶ ἐν τάξει θέμενοι τὰ ὅπλα συνῆλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρ’ Ἀριαῖον· καὶ ὠμοσαν οἱ τε Ἑλληνες καὶ ὁ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κράτοτιστοι μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἥγήσεσθαι ἀδόλως. ταῦτα δὲ ὠμοσαν, σφάξαντες ταῦρον καὶ κάπρον καὶ κριόν εἰς ἀσπίδα, οἱ 25 μὲν Ἑλληνες βάπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην.

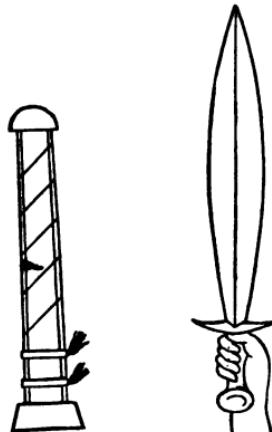


FIG. 39.—Greek sword (ξίφος) and scabbard. Cp. Fig. 14, p. 60. Vase-painting.

*Discussion as to the route*

Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· “Ἄγε δή, ὁ Ἀριαῖε, ἐπείπερ ὁ αὐτὸς ὑμῶν στόλος ἔστι καὶ ἡμῶν, εἰπὲ τίνα γνώμην ἔχεις περὶ τῆς πορείας, πότερον ἀπιμεν ἦνπερ ἥλθομεν ἢ ἄλλην τινὰ ἐννευοηκέναι δοκεῖς 5 ὃ δὸν κρείττω.” ὁ δ' εἶπεν· “Ἡν μὲν ἥλθομεν ἀπιόντες παντελῶς ἀν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῶν οὐδὲν τῶν ἐπιτηδείων. ἐπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο ἴόντες ἐκ τῆς χώρας οὐδὲν εἴχομεν λαμβάνειν· ἐνθα δέ τι ἡν, ἡμεῖς διαπορεύομενοι κατεδαπανήσαμεν. νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέραν μέν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. πορευτέον δ' ἡμῶν τοὺς πρώτους σταθμοὺς ὡς ἀν δυνάμεθα μακροτάτους, ἵνα ὡς πλεῖστον ἀποσπάσωμεν τοῦ βασιλικοῦ στρατεύματος· ἡν γὰρ ἅπαξ δύο ἢ τριῶν 15 ἡμερῶν ὃδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. ὀλίγῳ μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον οὐ δυνήσεται ταχέως πορεύεσθαι· ἵσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. ταύτην,” ἔφη, “τὴν γνώμην ἔχω ἔγωγε.”

*The King's proximity causes alarm*

20 Ἡν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἦξειν ἀμα ἥλιψ δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ 25 ἐψεύσθησαν. ἔτι δὲ ἀμφὶ δείλην ἔδοξαν πολεμίους

δρᾶν ἵππεας· καὶ τῶν τε Ἑλλήνων οἵ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὅντες εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος (ἔτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέρωτο) καταβὰς ἔθωρακίζετο καὶ οἱ σὺν αὐτῷ. ἐν φέδε ώπλί-  
5 ζούντο, ἦκου λέγοντες οἱ προπεμφθέντες σκοποὶ ὅτι οὐχ ἵππεῖς εἶν, ἀλλ' ὑποζύγια νέμοντο. καὶ εὐθὺς ἔγνωσαν πάντες ὅτι ἐγγύς που ἐστρατοπεδεύετο βασιλεύς· καὶ γὰρ καπνὸς ἐφαίνετο ἐν κώμαις οὐ πρόσω.

*Another makeshift encampment*

Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἥγεν· ἔδει  
10 γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσύτους ὄντας· ἥδη δὲ καὶ ὁψὲ ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε, φυλαττόμενος μὴ δοκοίη φεύγειν, ἀλλ' εὐθύωρον ἄγων ἀμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτω κώμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ<sup>15</sup> τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα.

*The enemy panic-stricken*

Οἱ μὲν οὖν πρῶτοι ὅμως τρόπῳ τινὶ ἐστρατοπεδεύσαντο, οἱ δὲ ὕστεροι σκοταῖοι προσιόντες ὡς ἔτύγχανον ἔκαστοι ηὐλίζοντο, καὶ κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἐφυγον ἐκ τῶν σκηνωμάτων. δῆλον δὲ τοῦτο τῇ ὕστεραιά ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη δέ, ὡς ἔοικε, καὶ<sup>25</sup> βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐδήλωσε δὲ τοῦτο οἷς τῇ ὕστεραιά ἐπραττε.

*A panic among the Greeks is allayed by a joke*

Προϊούσης μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἑλλησι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δοῦπος ἦν οἶνον εἰκὸς φόβου ἐμπεσόντος γενέσθαι. Κλέαρχος δὲ Τολμίδην Ἡλεῖον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, ἀνειπεῖν ἐκέλευσε σιγὴν κηρύξαντα ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὃς ἂν τὸν ἀφέντα τὸν ὅνον εἰς τὰ ὅπλα μηνύσῃ, ὅτι λήψεται μισθὸν τάλαντον. ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη καὶ οἱ ἄρχοντες σῶοι. ἀμα δὲ ὅρθρῳ παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ ὅπλα τίθεσθαι τοὺς Ἑλληνας ἥπερ εἶχον ὅτε ἦν ἡ μάχη.



FIG. 40.—A herald, carrying the staff (*κηρύκειον*), his regular badge of office. Vase-painting.

*Ambassadors from the King propose a treaty. Clearchus treats them in cavalier fashion*

3. Ὁ δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, τῷδε δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ ὅπλα παραδιδόναι ἐκέλευε, τότε δὲ ἀμα τῷ ἡλίῳ ἀνατέλλοντι κήρυκας ἐπεμψε περὶ σπουδῶν. οἱ δ' ἐπεὶ ἥλθον πρὸς τοὺς προφύλακας, ἐζήτουν τοὺς ἄρχοντας. ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύλακες, Κλέαρχος τυχὼν τότε τὰς τάξεις ἐπισκοπῶν εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν ἄχρι ἀν-

σχολάσῃ. ἐπεὶ δὲ κατέστησε τὸ στράτευμα ὡς καλῶς  
ἔχειν ὄρασθαι πάντη φάλαγγα πυκνήν, ἔκτὸς τῶν ὅπλων  
δὲ μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ  
αὐτός τε προῆλθε τούς τε εὐοπλοτάτους ἔχων καὶ εὐει-  
5 δεστάτους τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἄλλοις στρα-  
τηγοῖς ταῦτα ἔφρασεν. ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις,  
ἀνηρώτα τί βούλοιντο. οἱ δ' ἔλεγον ὅτι περὶ σπονδῶν  
ἥκοιεν, ἄνδρες οἵτινες ἵκανοὶ ἔσονται τά τε παρὰ βασι-  
λέως τοῖς Ἑλλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλή-  
ιονων βασιλεῖ. ὁ δὲ ἀπεκρίνατο · “Ἀπαγγέλλετε τοίνυν  
αὐτῷ ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστι  
οὐδὲ ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἑλλησι μὴ  
πορίσας ἄριστον.”

*By making a truce, the Greeks secure provisions*

Ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλαυνον, καὶ ἥκουν  
15 ταχύ· φέρε καὶ δῆλον ἦν ὅτι ἔγγύς που βασιλεὺς ἦν ἣ  
ἄλλος τις φέρετέ ταῦτα πράττειν· ἔλεγον δὲ ὅτι  
εἰκότα δοκοῦεν λέγειν βασιλεῖ, καὶ ἥκοιεν ἥγεμόνας  
ἔχοντες οἱ αὐτούς, ἐὰν σπονδὰι γένωνται, ἀξούσιν ἔνθεν  
ἔξουσι τὰ ἐπιτήδεια. ὁ δὲ ἥρώτα εἰ αὐτοῖς τοῖς ἀνδράσι.  
20 σπένδοιτο τοῖς ἴονσι καὶ ἀπιοῦσιν, ἢ καὶ τοῖς ἄλλοις  
ἔσοιντο σπονδᾶι. οἱ δέ, “Ἀπασω,” ἔφασαν, “μέχρι  
ἀν βασιλεῖ τὰ παρ’ ὑμῶν διαγγελθῆ.” ἐπεὶ δὲ ταῦτα  
εἶπον, μεταστησάμενος αὐτὸν ὁ Κλέαρχος ἐβούλευετο·  
καὶ ἐδόκει ταχὺ τὰς σπονδὰς ποιεῖσθαι καὶ καθ’ ἥσυ-  
25 χίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. ὁ δὲ  
Κλέαρχος εἶπε· “Δοκεῖ μὲν κάμοὶ ταῦτα· οὐ μέντοι  
ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω ἔστ’ ἀν ὀκνήσωσιν

οἱ ἄγγελοι μὴ ἀποδόξῃ ἡμῖν τὰς σπουδὰς ποιήσασθαι· οἶμαι γε μέντοι,” ἔφη, “καὶ τοὺς ἡμετέρους στρατιώτας τὸν αὐτὸν φόβον παρέσεσθαι.” ἐπεὶ δὲ ἐδόκει καρὸς εἶναι, ἀπῆγγελλεν ὅτι σπένδοιτο, καὶ εὐθὺς ἥγενσθαι 5 ἐκέλευε πρὸς τάπιτήδεια.

*They encounter obstacles which they suspect are devised by the enemy*

Καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπουδὰς ποιησάμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ αὐτὸς ὠπισθοφυλάκει. καὶ ἐνετύγχανον τάφροις καὶ αὐλῶσιν ὕδατος πλήρεσιν, ὡς μὴ δύνασθαι 10 διαβαίνειν ἄνευ γεφυρῶν· ἀλλ’ ἐποιοῦντο διαβάσεις ἐκ τῶν φοινίκων οἱ ἡσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον. καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστάτει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἰ τις αὐτῷ δοκοίη τῶν 15 πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν, καὶ ἂμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμβαίνων· ὡστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπουδάζειν. καὶ ἐτάχθησαν πρὸς αὐτὸ οἱ εἰς τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ Κλέαρχον ἐώρων σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ ἀεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος (οὐ γὰρ ἦν ὥρα οἴα τὸ πεδίον ἄρδειν), ἀλλ’ ἵνα ἥδη πολλὰ προφαίνοιτο τοῖς Ἑλλησι δεωὰ εἰς τὴν πορείαν, τούτου 25 του ἔνεκα βασιλέα ὑπώπτευεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφεικέναι.

*They obtain choice and novel provisions*

Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνῆν δὲ σῖτος πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἑψητὸν ἀπὸ τῶν αὐτῶν. αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων οἵας μὲν ἐν 5 τοῖς Ἑλλησιν ἔστιν ιδεῖν τοῖς οἰκέταις ἀπέκειτο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἥσαν ἀπόλεκτοι, θαυμάσιαι τοῦ κάλλους καὶ μεγέθους, ἡ δὲ ὄψις ἡλέκτρου οὐδὲν διέφειρεν· τὰς δέ τινας ἔντονες τραγήματα ἀπετίθεσαν. καὶ ἦν καὶ παρὰ πότον ἥδὺ μέν, κεφαλαλγὲς δέ. ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοινικοῦ 15 πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἔθαύμασαν τό τε (Nineveh). εἶδος καὶ τὴν ἴδιότητα τῆς ἥδονῆς. ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγές. ὁ δὲ φοῖνιξ ὅθεν ἔξαιρεθείη ὁ ἐγκέφαλος ὅλος ηύανετο.



FIG. 41.—Destroying a date-palm. Bas-relief from Kuyunjik (Nineveh).

*Tissaphernes offers to mediate between them and the King*

20 Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἤκε Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δούλοι δὲ πολλοὶ εἴποντο. ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοί, ἔλεγε πρῶτος Τισσαφέρνης δι' ἔρμηνέως 25 τοιάδε· “Ἐγώ, ὦ ἄνδρες Ἑλληνες, γείτων οἰκῷ τῇ

Ἐλλάδι, καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ καὶ ἀμήχανα πεπτωκότας, εὑρημα ἐποιησάμην εἴ πως δυναίμην παρὰ βασιλέως αἰτήσασθαι δοῦναι ἐμοὶ ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. οἷμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔχειν 5 οὗτε πρὸς ὑμῶν οὗτε πρὸς τῆς πάσης Ἑλλάδος. ταῦτα δὲ γνοὺς ἥτούμην βασιλέα, λέγων αὐτῷ ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κῦρον τε ἐπιστρατεύοντα πρῶτος ἤγγειλα καὶ βοήθειαν ἔχων ἀμα τῇ ἀγγελίᾳ ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἑλληνας τεταγμέ-  
ιονων οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ συνέμειξα βασιλεῖ  
ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἐνθα βασιλεὺς ἀφίκετο  
ἐπεὶ Κύρου ἀπέκτεινε καὶ τοὺς σὺν Κύρῳ βαρβάρους  
ἔδιωξε σὺν τοῦσδε τοῖς παροῦσι τῦν μετ' ἐμοῦ, οἵπερ  
αὐτῷ εἰσι πιστότατοι. καὶ περὶ μὲν τούτων ὑπέσχετό  
15 μοι βουλεύσεσθαι· ἐρέσθαι δέ με ὑμᾶς ἐκέλευεν ἐλθόντα  
τίνος ἔνεκεν ἐστρατεύσατε ἐπ' αὐτόν. καὶ συμβουλεύω  
ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ἦ  
ἐάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι.”

*They give a conciliatory but straightforward reply*

Πρὸς ταῦτα μεταστάντες οἱ Ἑλληνες ἐβουλεύοντο ·  
20 καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν · ““Ημεῖς οὗτε  
συνήλθομεν ὡς βασιλεῖ πολεμήσοντες οὗτε ἐπορευό-  
μεθα ἐπὶ βασιλέα, ἀλλὰ πολλὰς προφάσεις Κῦρος  
ηὔρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρασκεύ-  
ουσ λάβοι καὶ ἡμᾶς ἐνθάδε ἀγάγοι. ἐπεὶ μέντοι ἥδη  
25 αὐτὸν ἐωρῶμεν ἐν δεινῷ ὅντα, ἥσχύνθημεν καὶ θεοὺς  
καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ  
παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. ἐπεὶ δὲ Κῦρος

τέθηκεν, οὗτε βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς οὗτ' ἔστιν ὃτου ἐνεκα βουλούμεθα ἀν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν ἀποκτεῖναι ἀν ἐθέλοιμεν, πορευούμεθα δ' ἀν οἴκαδε, εἰ τις ἡμᾶς μὴ λυποίη· ἀδι-  
5 κοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· ἐὰν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχῃ, καὶ τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιοῦντες.” ὁ μὲν οὕτως εἶπεν· ἀκούσας δὲ ὁ Τισσαφέρνης, “Ταῦτα,” ἔφη, “ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ ὑμῖν πάλιν τὰ παρ'  
10 ἐκείνου· μέχρι δ' ἀν ἐγὼ ἥκω, αἱ σπουδαὶ μενόντων ἀγορὰν δὲ ἡμεῖς παρέξομεν.”

*Tissaphernes claims to have prevailed upon the King to pardon  
the Greeks. Oaths are exchanged*

Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἥκεν· ὥσθ' οἱ Ἑλλη-  
νες ἐφρόντιζον· τῇ δὲ τρίτῃ ἥκων ἐλεγεν ὅτι διαπεπρα-  
γμένος ἥκοι παρὰ βασιλέως δοθῆναι αὐτῷ σφύζειν τοὺς  
15 Ἑλληνας, καίπερ πάνυ πολλῶν ἀντιλεγόντων ὡς οὐκ  
ἄξιον εἶη βασιλεῖ ἀφέναι τοὺς ἐφ' ἑαυτὸν στρατευσα-  
μένους. τέλος δὲ εἶπε· “Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ  
λαβεῖν παρ' ἡμῶν ἥ μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν  
καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορὰν παρέχον-  
20 τας· ὅπου δ' ἀν μὴ ἥ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ  
τῆς χώρας ἔάσομεν τὰ ἐπιτήδεια. ὑμᾶς δὲ αὖ ἡμῖν  
δεήσει ὄμόσαι ἥ μὴν πορεύσεσθαι ὡς διὰ φιλίας ἀσινῶς  
σῆτα καὶ ποτὰ λαμβάνοντας ὅπόταν μὴ ἀγορὰν παρέ-  
χωμεν· ἐὰν δὲ παρέχωμεν ἀγοράν, ὧνουμένους ἔξειν τὰ  
25 ἐπιτήδεια.” ταῦτα ἔδοξε, καὶ ὕμοσαν καὶ δεξιὰς ἔδο-  
σαν Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς

τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε· “Νῦν μὲν δὴ ἅπειμι ὡς βασιλέα· ἐπειδὰν δὲ διαπράξωμαι ἂ δέομαι, ἥξω συσκευασάμενος ὡς ἀπάξων ὑμᾶς 5 εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἐμαντοῦ ἀρχῆν.”

*The King's emissaries tamper with the troops of Ariæus. The Greeks become uneasy at the delay*

4. Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἱ τε Ἑλληνες καὶ ὁ Ἀριαῖος, ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι, ἡμέρας πλείους ἦ εἴκοσιν. ἐν δὲ ταύταις ἀφικούνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι 10 καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παρεθάρρυνόν τε καὶ δεξιὰς ἐνίοις παρὰ βασιλέως ἔφερον μὴ μυητικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας μηδὲ ἄλλου μηδενὸς τῶν παροιχομένων. τούτων δὲ γιγνομένων ἔνδηλοι ἦσαν οἱ περὶ Ἀριαῖον ἥττον προσέχοντες τοῖς Ἑλλησι τὸν νοῦν· ὥστε καὶ διὰ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἥρεσκον, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς· “Τί μένομεν; ἢ οὐκ ἐπιστάμεθα δτι βασιλεὺς ἡμᾶς ἀπολέσαι ἀν περὶ παντὸς ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις 15 Ἑλλησι φόβος εἴη ἐπὶ βασιλέα μέγαν στρατεύειν; καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπὰν δὲ πάλιν ἀλισθῇ αὐτῷ ἡ στρατιά, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. Ἰσως δέ που ἡ ἀποσκάπτει τι ἡ ἀποτειχίζει, ὡς ἀπορος ἥ ἥ ὅδος. οὐ 20 γάρ ποτε ἔκών γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι ὡς ἡμεῖς τοσοίδε ὄντες ἐνικῶμεν

τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ καταγελάσαντες  
ἀπήλθομεν.

*Clearchus shows the difficulties in the way of departure before the return of Tissaphernes*

Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσι· “Ἐγὼ  
ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐνοῶ δ' ὅτι εἰ νῦν  
5 ἀπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς  
σπονδὰς ποιεῖν. ἔπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς  
παρέξει ἡμῖν οὐδὲ ὅθεν ἐπιστιούμεθα· αὐθις δὲ ὁ ἡγη-  
σόμενος οὐδεὶς ἔσται· καὶ ἂμα ταῦτα ποιούντων ἡμῶν  
εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῶν οὐδεὶς  
10 λελεύφεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμιοι ἡμῖν  
ἔσονται. ποταμὸς δ' εἰ μέν τις καὶ ἄλλος ἄρα ἡμῖν ἔστι  
διαβατέος οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην οἴσμεν ὅτι  
ἀδύνατον διαβῆναι κωλύοντων πολεμίων. οὐ μὲν δῆ, ἀν  
μάχεσθαι γε δέη, ἵππεῖς εἰσιν ἡμῖν σύμμαχοι, τῶν δὲ  
15 πολεμίων ἵππεῖς εἰσιν οἱ πλεῖστοι καὶ πλείστουν ἄξιοι·  
ώστε νικῶντες μὲν τίνα ἀν ἀποκτείναιμεν; ηττωμένων δὲ  
οὐδένα οἶόν τε σωθῆναι. ἐγὼ μὲν οὖν βασιλέα, φ' οὕτω  
πολλά ἔστι τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέ-  
σαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὅμόσαι καὶ δεξιὰν δοῦναι  
20 καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἀπιστα ποιῆ-  
σαι “Ελλησί τε καὶ βαρβάροις.” τοιαῦτα πολλὰ ἔλεγεν.

*Tissaphernes finally arrives and the homeward march begins.  
Suspicion and bad blood between Greeks and Persians*

“Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύνα-  
μιν ὡς εἰς οἰκου ἀπιών καὶ Ὁρόντας τὴν ἑαυτοῦ δύναμιν·  
ἡγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμῳ.

ἐντεῦθεν δὲ ἥδη Τισσαφέρνους ἡγουμένου καὶ ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα ἂμα Τισσαφέρνει καὶ Ὁρόντᾳ καὶ συνεστρατοπεδεύετο σὺν ἑκείνοις. οἱ δὲ <sup>5</sup> Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἑαυτῶν ἔχώρουν ἡγεμόνας ἔχοντες. ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων παρασάγγην καὶ πλέον· ἐφυλάττοντο δὲ ἀμφότεροι ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρεῖχεν. ἐνίστε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ ιο αὐτοῦ καὶ χόρτου καὶ ἄλλα τοιαῦτα συλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρεῖχε.

*The Median Wall and the irrigation canals*

Διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος, καὶ παρῆλθον εἰσω αὐτοῦ. <sup>15</sup> ήν δὲ ὡκοδομημένον πλίνθοις ὅπταις ἐν ἀσφάλτῳ κειμέναις, εὔρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπέχει δὲ Βαβυλῶνος οὐ πολύ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρασάγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δὲ ἐζευγμένην πλοίοις ἐπτά· <sup>20</sup> αὗται δ' ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέμηντο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δὲ ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχετοί, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας.

*At the Tigris a device to hurry the crossing is exposed by a young man's keenness*

Καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς <sup>25</sup> φέτας δὲ πόλις ἦν μεγάλη καὶ πολυάνθρωπος ἢ ὄνομα Σιττάκη,

ἀπέχουσα τοῦ ποταμοῦ σταδίους πεντεκαίδεκα. οἱ μὲν οὖν Ἑλληνες παρ' αὐτὴν ἐσκήνησαν ἔγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος παντοίων δένδρων, οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα· οὐ μέντοι κατα-  
 5 φανεῖς ἦσαν. μετὰ δὲ τὸ δεῦπινον ἔτυχον ἐν περιπάτῳ  
 ὅντες πρὸ τῶν ὅπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσ-  
 ελθὼν ἄνθρωπός τις ἡρώτησε τοὺς προφύλακας ποὺ  
 ἀν ἵδοι Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ οὐκ ἔζητει,  
 καὶ ταῦτα παρ' Ἀριαίου ὧν τοῦ Μένωνος ξένου. ἐπεὶ δὲ  
 10 Πρόξενος εἶπεν ὅτι “αὐτός εἰμι ὃν ζητεῖς,” εἶπεν ὁ ἄνθρω-  
 πος τάδε· “Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοζος, πιστοὶ  
 ὅντες Κύρω καὶ ὑμῖν εὗνοι, καὶ κελεύουσι φυλάττεσθαι μὴ  
 ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στρά-  
 τευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. καὶ παρὰ τὴν  
 15 γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλα-  
 κῆν, ὡς διανοεῖται αὐτὴν λῦσαι Τισσαφέρνης τῆς νυκτός,  
 ἐὰν δύνηται, ὡς μὴ διαβῆτε ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ  
 ποταμοῦ καὶ τῆς διώρυχος.” ἀκούσαντες ταῦτα ἄγουσιν  
 20 αὐτὸν παρὰ τὸν Κλέαρχον καὶ φράζουσιν ἀ λέγει. ὁ  
 δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο.

Νεανίσκος δέ τις τῶν παρόντων ἐννοήσας εἶπεν ὡς  
 οὐκ ἀκόλουθα εἴη τό τε ἐπιθήσεσθαι καὶ τὸ λύσειν τὴν  
 γέφυραν. “δῆλον γάρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει  
 ἢ ἡττᾶσθαι. ἐὰν μὲν οὖν νικῶσι, τί δεῖ λύειν αὐτοὺς  
 25 τὴν γέφυραν; οὐδὲ γάρ ἀν πολλαὶ γέφυραι ὥσιν, ἔχοι-  
 μεν ἀν ὅποι φυγόντες ἡμεῖς σωθῶμεν. ἐὰν δὲ ἡμεῖς νι-  
 κῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῦνοι ὅποι  
 φύγωσιν· οὐδὲ μὴν βοηθῆσαι, πολλῶν ὅντων πέραν,  
 οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς γεφύρας.”

Ακούσας δὲ ὁ Κλέαρχος ταῦτα ἦρετο τὸν ἄγγελον πόση τις εἶη χώρα ἡ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. ὁ δὲ εἰπεν ὅτι πολλὴ καὶ κῶμαι ἔνεισι καὶ πόλεις πολλαὶ καὶ μεγάλαι. τότε δὴ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψειαν, ὀκνοῦντες μὴ οἱ Ἑλληνες διελόντες τὴν γέφυραν μείναιεν ἐν τῇ μήσῳ ἐρύματα ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ ἀγαθῆς οὖστης καὶ τῶν ἐργασομένων ἐνόντων· εἴτα δὲ καὶ ἀποστροφὴ γένοιτο εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν.

*Precautions. Passage of the Tigris*

Μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὅμως φυλακὴν ἔπεμψαν· καὶ οὕτε ἐπέθετο οὐδεὶς οὐδαμόθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἥλθε τῶν πολεμίων, ὡς οἱ φυλάττοντες ἀπήγγελλον. ἐπειδὴ δὲ ἔως ἐγένετο, διέβαινον τὴν γέφυραν ἐξευγμένην πλοίοις τριάκοντα καὶ ἐπτὰ ὡς οἰόν τε μάλιστα πεφυλαγμένως· ἐξῆγγελλον γάρ τινες τῶν παρὰ Τισγαφέρους Ἑλλήνων ὡς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι. ἀλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς ἐπεφάνη μετ' ἄλλων σκοπῶν εἰ διαβαίνοιεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, ὥχετο ἀπελαύνων.

*The device of Clearchus to impress the King's brother with the size of the Greek army*

Απὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου· ἐπῆν δὲ γέφυρα. καὶ ἐνταῦθα

ῳκεῖτο πόλις μεγάλη ὄνομα Ὁπις· πρὸς ἣν ἀπήντησε τοῖς Ἑλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφὸς ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἔαυτοῦ στράτευμα παρερχομένους τοὺς Ἑλληνας ἐθεώρει. ὁ δὲ Κλέαρχος ἤγειτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος· ὅσον δὲ χρόνον τὸ ἥγονούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦτον ἣν ἀνάγκη χρόνον δὶ’ ὀλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστοιστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοὺς Ἑλλησι δόξαι πάμπολυ εἶναι, καὶ τὸν Πέρσην ἐκπεπλῆχθαι θεωροῦντα.

*The Greeks arrive at Caenae*

Ἐντεῦθεν δ’ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἐρήμους ἐξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος 15 κώμας τῆς Κύρου καὶ βασιλέως μητρός. ταύτας Τισσαφέρνης, Κύρω ἐπεγγελῶν, διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδραπόδων. ἐνīη δὲ σύτος 20 πολὺς καὶ πρόβατα καὶ ἄλλα χρήματα. ἐντεῦθεν δ’ ἐπορεύθησαν σταθμοὺς ἐρήμους τέττα-  
ρας παρασάγγας εἴκοσι τὸν Τύγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ 25 ποταμοῦ πόλις ὠκεῖτο μεγάλη καὶ εὐδαίμων ὄνομα Κανναί, ἐξ ἣς οἱ βάρβαροι διῆγον ἐπὶ σχεδίαις διφθερίναις ἄρτους, τυρούς, οἶνον.



FIG. 42.—A raft on skins. Bas-relief from Kuyunjik (Nineveh).

*They arrive at the Zapatas. Suspicions increase*

5. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν ποταμόν, τὸ εὑρος τεττάρων πλέθρων. καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίᾳ μὲν ἡσαν, φανερὰ δὲ οὐδεμίᾳ ἐφαίνετο ἐπιβουλή. ἔδοξεν οὖν τῷ Κλε<sup>5</sup> ἀρχῷ συγγενέσθαι τῷ Τισσαφέρνει καί, εἰ πως δύναιτο, παῦσαι τὰς ὑποψίας πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἐπεμψέν τινα ἐροῦντα ὅτι συγγενέσθαι αὐτῷ χρήζει. ο δὲ ἔτοιμως ἐκέλευεν ἥκειν.

*Clearchus confers with Tissaphernes on the matter*

Ἐπειδὴ δὲ συνῆλθον, λέγει ὁ Κλέαρχος τάδε· “Ἐγώ,  
10 ὁ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὄρκους γεγενημένους καὶ δεξιὰς δεδομένας μὴ ἀδικήσειν ἄλληλους· φυλαττόμενον δὲ σέ τε ὁρῶ ὡς πολεμίους ἡμᾶς, καὶ ἡμεῖς ὁρῶντες ταῦτα ἀντιφυλαττόμεθα. ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὕτε σὲ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν ἐγώ<sup>15</sup> τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδὲ ἐπινοοῦμεν τοιοῦτον οὐδέν, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ δυναίμεθα, ἐξέλοιψεν ἄλληλων τὴν ἀπιστίαν.

*He mentions the danger of such suspicions and their groundlessness.  
Perjurors are liable to divine wrath*

“Καὶ γὰρ οἶδα ἀνθρώπους ἥδη, τοὺς μὲν ἐκ διαβολῆς τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ φοβηθέντες ἄλληλους, φθάσαι<sup>20</sup> βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὕτε μέλλοντας οὗτ' αὖ βουλομένους τοιοῦτον οὐδέν. τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα παύεσθαι, ἥκω καὶ διδάσκειν σε βούλομαι ὡς

σὺ ἡμῖν οὐκ ὄρθως ἀπιστεῖς. πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὄρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκώς, τοῦτον ἐγὼ οὕποτ' ἀν εὐδαιμονίσαιμι. τὸν γὰρ 5 θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἀν τάχους οὔτε ὅποι ἀν τις φεύγων ἀποφύγοι, οὔτ' εἰς ποίου ἀν σκότος ἀποδράīη, οὐθ' ὅπως ἀν εἰς ἔχυρὸν χωρίον ἀποσταίη· πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα καὶ πάντων ἵστον οἱ θεοὶ κρατοῦσι.

*Self-interest will keep the Greeks faithful to the truce*

10 “Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὄρκων οὕτω γιγνώσκω, παρ' οὓς ἡμεῖς τὴν φιλίαν συνθέμενοι κατέθέμεθα· τῶν δ' ἀνθρωπίνων σὲ ἐγὼ ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. σὺν μὲν γὰρ σοὶ πᾶσα μὲν ὁδὸς εὔπορος, πᾶς δὲ ποταμὸς διαβατός, τῶν 15 τε ἐπιτηδείων οὐκ ἀπορία· ἀνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἡ ὁδός· οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ ὄχλος φοβερός, φοβεράτατον δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν. εἰ δὲ δὴ καὶ μανέντες σε κατακτείναμεν, ἄλλο τι ἀν ἡ τὸν 20 εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνιζούμεθα; δσων δὲ δὴ καὶ οἵων ἀν ἐλπίδων ἔμαυτὸν στερήσαμι, εἰ σέ τι κακὸν ἐπιχειρήσαμι ποιεῖν, ταῦτα λέξω. ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων τῶν τότε ἱκανώτατον εἶναι εὖ ποιεῖν ὃν 25 βούλοιτο· σὲ δὲ οὖν ὄρῳ τήν τε Κύρου δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σαυτοῦ σώζοντα, τὴν δὲ βασιλέως δύναμιν, ἥ Κῦρος πολεμίᾳ ἐχρῆτο, σοὶ ταύτην

σύμμαχον οὖσαν. τούτων δὲ τοιούτων ὄντων τίς οὗτω  
μαίνεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι;

*The Greeks may be of great service to the Persians*

“Αλλὰ μὴν ἐρῶ γὰρ καὶ ταῦτα ἐξ ὧν ἔχω ἐλπίδας  
καὶ σὲ βουλήσεσθαι φίλον ἡμῶν εἶναι. οἶδα μὲν γὰρ  
5 ὑμῶν Μυσοὺς λυπηροὺς ὄντας, οὓς νομίζω ἀν σὺν τῇ  
παρούσῃ δυνάμει ταπεινοὺς ὑμῶν παρασχεῖν· οἶδα δὲ  
καὶ Πισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα  
εἶναι, ἂν οἴμαι ἀν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ  
εὐδαιμονίᾳ. Αἰγυπτίους δέ, οἵς μάλιστα ὑμᾶς γιγνώσκω  
ιο τεθυμωμένους, οὐχ ὁρῶ ποίᾳ δυνάμει συμμάχῳ χρησά-  
μενοι μᾶλλον ἀν κολάσαισθε τῆς νῦν σὺν ἐμοὶ οὔσης.  
ἄλλὰ μὴν ἐν γε τοῖς πέριξ οἰκοῦσι σύ, εἰ μὲν βούλοιο  
φίλος, ὡς μέγιστος ἀν εἴης, εἰ δέ τίς σε λυποίη, ὡς  
δεσπότης ἀν ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρέτας, οἵ σοι  
15 οὐκ ἀν μισθοῦ ἔνεκα ὑπηρετοῦμεν ἀλλὰ καὶ τῆς χάριτος  
ἥν σωθέντες ὑπὸ σοῦ σοὶ ἀν ἔχοιμεν δικαίως. ἐμοὶ  
μὲν ταῦτα πάντα ἐνθυμουμένῳ οὗτῳ δοκεῖ θαυμαστὸν  
εἶναι τὸ σὲ ἡμῶν ἀπιστεῖν ὥστε καὶ ἡδιστ' ἀν ἀκού-  
σαι μι τὸ ὄνομα τίς οὗτως ἐστὶ δεινὸς λέγειν ὥστε σε  
20 πεῖσαι λέγων ὡς ἡμεῖς σοι ἐπιβουλεύομεν.” Κλέαρχος  
μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὅδε ἀπη-  
μείφθη.

*Tissaphernes's reply: Your suspicions of us are equally groundless*

“Αλλ’ ἡδομαι μέν, ὁ Κλέαρχε, ἀκούων σου φρονί-  
μους λόγους· ταῦτα γὰρ γιγνώσκων εἴ τι ἐμοὶ κακὸν  
25 βουλεύοις, ἅμα ἀν μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι.

ώς δ' ἀν μάθης ὅτι οὐδ' ἀν ὑμεῖς δικαίως οὗτε βασιλεῖ  
οὐτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον.

*Our ability to destroy you is beyond question*

“Εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι  
δοκοῦμεν ἵππεων πλήθους ἀπορεῦν ἢ πεζῶν ἢ ὁπλίσεως  
5 ἐν ἣ ὑμᾶς μὲν βλάπτεω ἴκανοὶ εἴημεν ἄν, ἀντιπάσχειν  
δὲ οὐδεὶς κώδυνος; ἀλλὰ χωρίων ἐπιτηδείων ὑμῶν ἐπιτί-  
θεσθαι ἀπορεῦν ἄν σοι δοκοῦμεν; οὐ τοσαῦτα μὲν πεδία  
ἀν μεῖς φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε,  
τοσαῦτα δὲ ὅρη ὁράτε ὑμῶν ὄντα πορευτέα, ἀν ἡμῶν ἔξεστι  
ιο προκαταλαβοῦσιν ἀπορα ὑμῶν παρέχειν, τοσοῦτοι δὲ εἰσὶ<sup>1</sup>  
ποταμοὶ ἐφ' ὧν ἔξεστιν ἡμῶν ταμιεύεσθαι ὁπόσοις ἄν  
ὑμῶν βουλώμεθα μάχεσθαι; εἰσὶ δὲ αὐτῶν οὓς οὐδὲ ἀν  
παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύομεν.  
εἰ δὲ ἐν πᾶσι τούτοις ἤττωμεθα, ἀλλὰ τό γέ τοι πῦρ  
15 κρείττον τοῦ καρποῦ ἔστιν· οὐν ἡμεῖς δυναόμεθα ἀν κατα-  
καύσαντες λιμὸν ὑμῶν ἀντιτάξαι, φῶν μεῖς οὐδὲ εἰ πάνυ  
ἀγαθοὶ εἴητε μάχεσθαι ἀν δύναισθε.

*We have no need to resort to perjury*

“Πῶς ἀν οὖν ἔχοντες τοσούτους πόρους πρὸς τὸ ὑμῶν  
πολεμεῖν, καὶ τούτων μηδένα ἡμῶν ἐπικύνδυνον, ἔπειτα  
20 ἐκ τούτων πάντων τούτον ἄν τὸν τρόπον ἔξελούμεθα  
ὅς μόνος μὲν πρὸς θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώ-  
πων αἰσχρός; παντάπασι δὲ ἀπόρων ἔστι καὶ ἀμηχάνων  
καὶ ἐν ἀνάγκῃ ἔχομένων, καὶ τούτων ποιηρῶν, οἵτινες  
ἔθέλουσι δι' ἐπιορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς  
25 ἀνθρώπους πράττειν τι. οὐχ οὕτως ἡμεῖς, ὡς Κλέαρχε,  
οὗτε ἀλόγιστοι οὗτε ἡλίθιοί ἔσμεν.

*A compromising insinuation*

“Αλλὰ τί δή, ὑμᾶς ἔξου ἀπολέσαι, οὐκ ἐπὶ τοῦτο  
ἥλθομεν; εὖ ἴσθι ὅτι ὁ ἐμὸς ἔρως τούτου αἴτιος τὸ τοῖς  
Ἐλλησιν ἐμὲ πιστὸν γενέσθαι, καὶ φῶ Κῦρος ἀνέβη  
ξενικῷ διὰ μισθοδοσίας πιστεύων, τούτῳ ἐμὲ καταβῆναι  
ἢ δι’ εὐεργεσίαν ἰσχυρόν. ὅσα δ’ ἐμοὶ χρήσιμοι ὑμεῖς  
ἐστε, τὰ μὲν καὶ σὺ εἶπας, τὸ δὲ μέγιστον ἔγὼ οἶδα·  
τὴν μὲν γάρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξε-  
στιν ὀρθὴν ἔχειν, τὴν δ’ ἐπὶ τῇ καρδίᾳ ἵστως ἀν ὑμῶν  
παρόντων καὶ ἔτερος εὐπετώς ἔχοι·”



FIG. 43.—The upright tiara. From a Pompeian mosaic, now at Naples, representing Darius at the battle of Issus. Note the low headdresses of the other men.

*Clearchus suggests that the authors of the suspicions be revealed*

10 Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· καὶ  
εἶπεν· “Οὐκοῦν,” ἔφη, “οἵτινες τοιούτων ἡμῶν εἰς φιλίαν

ὑπαρχόντων πειρῶνται διαβάλλοντες ποιῆσαι πολεμίους  
 ἡμᾶς ἄξιοί εἰσι τὰ ἔσχατα παθεῖν ;” “ Καὶ ἐγὼ μέν γε,”  
 ἔφη ὁ Τισσαφέρνης, “ εἰ βούλεσθε μοι οἵ τε στρατηγοὶ  
 καὶ οἱ λοχαγοὶ ἐλθεῖν, ἐν τῷ ἐμφανεῖ λέξῳ τοὺς πρὸς  
 5 ἐμὲ λέγοντας ὡς σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ  
 στρατιᾷ.” “ ’Εγὼ δέ,” ἔφη ὁ Κλέαρχος, “ ἄξω πάντας,  
 καὶ σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω.” ἐκ  
 τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμε-  
 νος τότε μὲν μένει τε αὐτὸν ἐκέλευε καὶ σύνδειπνον  
 10 ἐποιήσατο.

*In spite of opposition Clearchus and other officers go to the headquarters of Tissaphernes*

Τῇ δὲ ὑστεραίᾳ ὁ Κλέαρχος ἐλθὼν ἐπὶ τὸ στρατό-  
 πεδον δῆλος τ' ἦν πάνι φιλικῶς οἰόμενος διακεῖσθαι  
 τῷ Τισσαφέρνει καὶ ἂν ἐλεγεν ἐκεῖνος ἀπήγγελλεν, ἔφη  
 τε χρῆναι ἵέναι παρὰ Τισσαφέρνην οὓς ἐκέλευσεν, καὶ  
 15 οἱ ἄν ἐλεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προ-  
 δότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλησιν ὄντας τιμωρη-  
 θῆναι. ὑπώπτευε δὲ εἶναι τὸν διαβάλλοντα Μένωνα,  
 εἰδὼς αὐτὸν καὶ συγγεγενημένον Τισσαφέρνει μετ'  
 Ἀριαίου καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα,  
 20 ὅπως τὸ στράτευμα ἄπαν πρὸς αὐτὸν λαβὼν φίλος γέ  
 Τισσαφέρνει. ἐβούλετο δὲ καὶ Κλέαρχος ἄπαν τὸ  
 στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην καὶ τοὺς παρα-  
 λυποῦντας ἐκποδὼν εἶναι. τῶν δὲ στρατιωτῶν ἀντέλε-  
 γόν τινες αὐτῷ μὴ ἵέναι πάντας τοὺς λοχαγοὺς καὶ  
 25 στρατηγοὺς μηδὲ πιστεύειν Τισσαφέρνει. ὁ δὲ Κλέαρ-  
 χος ἴσχυρῶς κατέτεινεν, ἔστε διεπράξατο πέντε μὲν

στρατηγοὺς ἴέναι, εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δὲ ὡς εἰς ἄγορὰν καὶ τῶν ἀλλων στρατιωτῶν ὡς διακόσιοι.

*The generals are made prisoners and the rest slain*

Ἐπεὶ δὲ ἦσαν ἐπὶ θύραις ταῖς Τισσαφέρνους, οἱ μὲν 5 στρατηγοὶ παρεκλήθησαν εἴσω, Πρόξενος Βοιώτιος, Μένων Θετταλός, Ἀγίας Ἀρκάς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ θύραις ἔμενον. οὐ πολλῷ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οἱ τ' ἔνδον συνελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. μετὰ δὲ 10 ταῦτα τῶν βαρβάρων τινὲς ἵππεων διὰ τοῦ πεδίου ἐλαύνοντες φτινοῦ ἐντυγχάνοιεν Ἑλληνι τὴν δούλῳ τὴν ἐλευθέρων πάντας ἔκτεινον.

*The news is brought to the Greek camp*

Οἱ δὲ Ἑλληνες τὴν τε ἱππασίαν ἐθαύμαζον ἐκ τοῦ στρατοπέδου ὁρῶντες καὶ ὅ τι ἐποίουν ἡμφεγνόσουν, 15 πρὸς Νίκαρχος Ἀρκὰς ἦκε φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. ἐκ τούτου δὴ οἱ Ἑλληνες ἐθεούν ἐπὶ τὰ ὅπλα πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον.

*A deputation of Persians calls upon the Greeks to surrender*

20 Οἱ δὲ πάντες μὲν οὐκ ἥλθον, Ἀριαῖος δὲ καὶ Ἀρτάζος καὶ Μιθραδάτης, οἱ δὲ Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἐρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὁρᾶν καὶ γιγνώσκειν· συνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακο-

σίους. Ὅντοι ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευν εἰ τις εἶη τῶν Ἑλλήνων στρατηγὸς ή λοχαγός, ἵνα ἀπαγγείλωσι τὰ παρὰ βασιλέως. μετὰ ταῦτα ἔξῆλθον φυλαττόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ  
 5 Ὁρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου. Χειρίσοφος δὲ ἐτύγχανεν ἀπὸν ἐν κώμῃ τινὶ σὺν ἄλλοις ἐπισιτιζομένοις. ἐπειδὴ δὲ ἔστησαν εἰς ἐπήκοον, εἴπεν  
 Ἀριαῖος τάδε· “Κλέαρχος μέν, ὡς ἄνδρες Ἑλληνες,  
 10 ἐπεὶ ἐπιορκῶν τε ἐφάνη καὶ τὰς σπουδὰς λύων, ἔχει τὴν δίκην καὶ τέθυηκε, Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν. ὑμᾶς δὲ βασιλεὺς τὰ ὅπλα ἀπαιτεῖ· αὐτοῦ γὰρ εἰναί φησιν, ἐπείπερ Κύρου ἦσαν τοῦ ἐκείνου δούλοιν.”

*Bitterly reproached by the Greeks, they withdraw*

15 Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἑλληνες, ἔλεγε δὲ Κλεάνωρ ὁ Ὁρχομένιος· “Ω κάκιστε ἀνθρώπων Ἀριαῖε καὶ οἱ ἄλλοι ὅσοι ἡτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὕτε θεοὺς οὐτ’ ἀνθρώπους, οἵτινες ὅμοσαντες ἡμῶν τοὺς αὐτοὺς φίλους καὶ ἔχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσα-  
 20 φέρνει τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ τούς τε ἄνδρας αὐτοὺς οὓς ὥμνυτε ἀπολωλέκατε καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες σὺν τοῖς πολεμίοις ἐφ’ ἡμᾶς ἔρχεσθε;” ὁ δὲ Ἀριαῖος εἶπε· “Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὁρόντα, καὶ  
 25 πᾶσιν ἡμῶν τοῖς σὺν τούτοις.” ἐπὶ τούτοις Ξενοφῶν τάδε εἶπε· “Κλέαρχος μὲν τοίνυν εἰ παρὰ τοὺς ὄρκους ἔλυε τὰς σπουδάς, τὴν δίκην ἔχει· δίκαιον γὰρ ἀπόλ-

λυσθαι τοὺς ἐπιορκοῦντας· Πρόξενος δὲ καὶ Μένων ἐπείπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι φίλοι γε ὄντες ἀμφοτέροις πειράσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βελτιστά συμβουλεῦσαι.” πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπῆλθον οὐδὲν ἀποκρινάμενοι.

*The warlike character of Clearchus*

6. Οἱ μὲν δὴ στρατηγοὶ οὗτα ληφθέντες ἀνήχθησαν ὡς βασιλέα καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, ιο εἴς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἔχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. καὶ γὰρ δὴ, ἵνα μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους, παρέμενεν, ἐπειδὴ δὲ εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ 15 πόλιν ὡς οἱ Θρᾷκες ἀδικοῦσι τοὺς Ἑλληνας, καὶ διαπράξαμενος ὡς ἐδύνατο παρὰ τῶν ἐφόρων, ἔξεπλει ὡς πολεμῆσων τοῖς ὑπὲρ Χερρονήσου καὶ Περινθου Θρᾳξίν. ἐπεὶ δὲ μεταγνόντες πως οἱ ἔφοροι ἥδη ἔξω ὄντος ἀποστρέφειν αὐτὸν ἐπειρώντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι 20 πείθεται, ἀλλ’ ὥχετο πλέων εἰς Ἑλλήσποντον. ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν Σπάρτη τελῶν ὡς ἀπειθῶν. ἥδη δὲ φυγὰς ὡν ἔρχεται πρὸς Κύρον, καὶ ὅποιοις μὲν λόγοις ἐπεισει Κύρον ἀλληγέγραπται, δίδωσι δὲ αὐτῷ Κύρος μυρίους δαρεικούς· ὃ δὲ λαβὼν οὐκ ἐπὶ ρᾳθυμίαν ἐτράπετο, ἀλλ’ ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα ἐπολέμει τοῖς Θρᾳξίν, καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἥγε τούτους καὶ πολεμῶν

διεγένετο μέχρι Κύρος ἐδεήθη τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν ὡς σὺν ἐκείνῳ αὐτὸν πολεμήσων.

Ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις ἔξον μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης 5 αἱρεῖται πολεμεῖν, ἔξον δὲ ρἀθυμεῖν βούλεται πονεῖν ὥστε πολεμεῖν, ἔξον δὲ χρήματα ἔχειν ἀκινδύνως αἱρεῖται πολεμῶν μείονα ταῦτα ποιεῖν· ἐκεῖνος δὲ ὥσπερ εἰς παιδικὰ ἦ εἰς ἄλλην τινὰ ἡδονὴν ἥθελε δαπανᾶν εἰς πόλεμον. οὗτῳ μὲν φιλοπόλεμος ἦν· πολεμικὸς δὲ αὐτῷ ἐδόκει 10 εἶναι, ὅτι φιλοκάνδυνός τε ἦν καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὠμολόγουν.

*His ability as a general. His harshness and its results*

Καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὡς δυνατὸν ἐκ τοῦ τοιούτου τρόπου οἷον κάκεῖνος εἶχεν. ἵκανὸς μὲν γὰρ ὡς 15 τις καὶ ἄλλος φροντίζειν ἦν ὅπως ἔχοι ἡ στρατιὰ αὐτῷ τὰ ἐπιτήδεια καὶ παρασκευάζειν ταῦτα, ἵκανὸς δὲ καὶ ἐμποιῆσαι τοῖς παροῦσιν ὡς πειστέον εἴη Κλεάρχῳ. τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὁρᾶν στυγνὸς ἦν καὶ τῇ φωνῇ τραχύς, ἐκόλαζέ τε ἵσχυρῶς, 20 καὶ ὀργῇ ἐνίστε, ὡς καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. καὶ γνώμῃ δ' ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἥγειτο ὅφελος εἶναι, ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ 25 τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν ἢ φίλων ἀφέξεσθαι ἢ ἀπροφασίστως ἴέναι πρὸς τοὺς πολεμίους. ἐν μὲν οὖν τοῖς δεινοῖς ἥθελον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἥροῦντο οἱ στρατιώται· καὶ γὰρ τὸ στυ-

γνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς ἀλλοις προσώποις ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἐρρωμένον πρὸς τοὺς πολεμίους ἔδόκει εἶναι, ὥστε σωτήριον, οὐκέτι χαλεπὸν ἔφαίνετο· ὅτε δὲ ἔξω τοῦ δειπνοῦ γένοιντο καὶ ἔξεινη πρὸς 5 ἄλλον ἀρξομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' ἀεὶ χαλεπὸς ἦν καὶ ὡμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ παῖδες



15

FIG. 44.—In a Greek school. A teacher is instructing a boy from a roll (the Greek book) which he holds in his hands. The old man sitting behind the boy is his pedagogue, a trusty slave, who escorts him daily to school and home again. Vase-painting by Duris.

20 ἦδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρραλέως ἔχειν παρῆν καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι εὐτάκτους ἐποίει. τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο.  
25 ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ τὰ πεντήκοντα ἔτη.

*Proxenus was ambitious, just, and easy-going*

Πρόξενος δὲ ὁ Βοιώτιος εὐθὺς μὲν μειράκιον ὃν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἵκανός· καὶ

πρὸς διδάσκαλον. καὶ γὰρ οὖν φιλίᾳ μὲν καὶ εὔνοιᾳ ἐπομένους οὐδέποτε εἶχεν· οἵτινες δὲ ἦντο πόλεως τεταγμένοι ηὗ ὑπὸ τοῦ δευτεροῦ ηὗ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρείησαν αὐτῷ, σφόδρα πειθομένοις ἐχρῆτο. ἐπεὶ δὲ ἄρξαιντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους,

διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργίᾳ ἀργύριον τῷ Λεοντίνῳ. ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἵκανὸς νομίστας ἥδη εἶναι καὶ ἄρχειν καὶ φίλος ὁν τοῖς πρώτοις μὴ ἡττᾶσθαι εὐεργετῶν, ἥλθεν εἰς ταύτας τὰς σὺν Κύρῳ 5 πράξεις· καὶ φέτο κτήσεσθαι ἐκ τούτων ὄνομα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλά· τοσούτων δ' ἐπιθυμῶν σφόδρα ἔνδηλον αὖ καὶ τοῦτο εἶχεν, ὅτι τούτων οὐδὲν ἀν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ φέτο δεῖν τούτων τυγχάνειν, ἃνευ οὐδὲ τούτων μῆ. ἄρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὔτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἵκανὸς ἐμποιῆσαι, ἀλλὰ καὶ γῆσχύνετο μᾶλλον τοὺς στρατιώτας ἦ οἱ ἄρχόμενοι ἐκεώνον· καὶ φοβούμενος μᾶλλον ἦν φανερὸς τὸ ἀπεχθάνεσθαι τοῖς 15 στρατιώταις ἦ οἱ στρατιώται τὸ ἀπιστεῦν ἐκείνῳ. φέτο δὲ ἄρκεω πρὸς τὸ ἄρχικὸν εἶναι καὶ δοκεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. τοιγαροῦν αὐτῷ οἱ μὲν καλοί τε καὶ ἀγαθοὶ τῶν συνόντων εὗνοι ἦσαν, οἱ δὲ ἀδικοὶ ἐπεβούλευον ὡς εὑμεταχειρίστω ὄντι. ὅτε δὲ ἀπέθησκεν, ἦν ἐτῶν ὡς τριάκοντα.

*Menon was sly, unscrupulous, and covetous*

Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἴσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ὥστα πλείω κερδαίνοι· φίλος τε ἔβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ 25 διδοίη δίκην. ἐπὶ δὲ τὸ κατεργάζεσθαι ὁν ἐπιθυμοίη συντομωτάτην φέτο ὄδὸν εἶναι διὰ τοῦ ἐπιορκεῖν τε καὶ ψεύδεσθαι καὶ ἔξαπατᾶν, τὸ δ' ἀπλοῦν καὶ ἀληθὲς τὸ αὐτὸ

τῷ ἡλιθίῳ εἶναι. στέργων δὲ φανερὸς μὲν ἦν οὐδένα, ὅτῳ δὲ φαῖη φίλος εἶναι, τούτῳ ἔνδηλος ἐγύγνετο ἐπιβουλεύων. καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγελῶν ἀεὶ διελέγετο. καὶ 5 τοὺς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ὕστερον εἶναι τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ὕστερον εἰδέναι ῥῆστον ὃν ἀφύλακτα λαμβάνειν. καὶ ὅσους μὲν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους ὡς εὖ ὠπλισμένους ἐφοβεῖτο, τοὺς δὲ ὁσίους καὶ 10 ἀλήθειαν ἀσκοῦσιν ὡς ἀνάνδροις ἐπειράτο χρῆσθαι. ὥσπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιότητι, οὕτω Μένων ἡγάλλετο τῷ ἐξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψεύδη, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανούργον τῶν ἀπαιδεύτων ἀεὶ ἐνόμιζεν εἶναι. 15 καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλίᾳ, διαβάλλων τοὺς πρώτους τοῦτο ὕστερον δεῖν κτήσασθαι.

*His policy in the government of his army*

Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδικεῦν αὐτοῖς ἐμηχανάτο. τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου ἐπιδεικνύμενος ὅτι πλεῖστα δύνατο 20 καὶ ἐθέλοι ἀν ἀδικεῖν. εὐεργεσίαν δὲ κατέλεγεν, ὅπότε τις αὐτοῦ ἀφίσταιτο, ὅτι χρώμενος αὗτῷ οὐκ ἀπώλεσεν αὐτόν. καὶ τὰ μὲν δὴ ἀφανῆ ἐξεστι περὶ αὐτοῦ ψεύδεσθαι, ἀ δὲ πάντες ἵσασι τάδ' ἐστί. παρὰ Ἀριστίππου μὲν ἔτι ὧραῖς ὧν στρατηγεῖν διεπράξατο τῶν ξένων, 25 Ἀριαίῳ δὲ βαρβάρῳ ὄντι, ὅτι μειρακίοις καλοῖς ἥδετο, οἰκειότατος ἐγένετο, αὐτὸς δὲ παιδικὰ εἶχε Θαρύπταν ἀγένειος ὧν γενειῶντα.

*His unhappy fate*

Αποθησκόντων δὲ τῶν συστρατήγων ὅτε ἐστράτευσαν ἐπὶ βασιλέα σὺν Κύρῳ, ταῦτα πεποιηκὰς οὐκ ἀπέθανε, μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς κεφαλάς, ὥσπερ τάχιστος θάνατος δοκεῖ εἶναι, ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν ὡς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

*Agias and Socrates*

Αγίας δὲ ὁ Ἀρκᾶς καὶ Σωκράτης ὁ Ἀχαιὸς καὶ τούτων ἀπεθανέτην. τούτων δὲ οὕτ' ὡς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα οὔτ' εἰς φιλίαν αὐτοὺς ἐμέμφετο. ἦστην δὲ ἀμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

## BOOK III

*Distressing plight of the Greeks*

1. <sup>1</sup>Ἐπεὶ δὲ οἱ στρατηγοὶ συνειλημμένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπωλώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἑλληνες, ἐννοούμενοι δτὶ ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δὲ 5 αὐτοῖς πάντῃ πολλὰ καὶ ἔθνη καὶ πόλεις πολέμιαι ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν ἔμελλεν, ἀπεῖχον δὲ τῆς Ἑλλάδος οὐ μείον ἡ μύρια στάδια, ἡγεμῶν δὲ οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διεῖργον ἀδιάβατοι ἐν μέσῳ τῆς οἰκαδε ὁδοῦ, προυσδεδώκεσσαν δὲ αὐτοὺς καὶ οἱ σὸν Κύρῳ 10 ἀναβάντες βάρβαροι, μόνοι δὲ καταλελειμμένοι ἦσαν οὐδὲ ἵππεα οὐδένα σύμμαχον ἔχοντες, ὥστε εῦδηλον ἦν δτὶ νικῶντες μὲν οὐδένα ἀν κατακάνοιεν, ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἀν λειφθείη· ταῦτ' ἐννοούμενοι καὶ ἀθύμως ἔχοντες ὀλίγοι μὲν αὐτῶν εἰς τὴν ἑσπέραν σίτου 15 ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὅπλα πολλοὶ οὐκ ἥλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου ἐτύγχανον ἔκαστος, οὐ δυνάμενοι καθεύδειν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παιδῶν, οὓς 20 οὕποτ' ἐνόμιζον ἔτι ὄψεσθαι. οὗτοι μὲν δὴ διακείμενοι 25 πάντες ἀνεπαύοντο.

*Xenophon to the front. How he came to be in the army*

\*<sup>2</sup>Ην δέ τις ἐν τῇ στρατιῷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὢν συνηκο-

<sup>1</sup> [Οσα μὲν δὴ ἐν τῇ Κύρῳ ἀναβάσει οἱ Ἑλληνες ἐπραξαν μέχρι τῆς μάχης, καὶ δοσα ἐπεὶ Κύρος ἐτελεύτησεν ἐγένετο ἀπιόντων τῶν Ἑλλήνων σὸν Τισσαφέρνει ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν ληγψει δεδήλωται.]

λούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἴκοθεν ξένος  
 ὃν ἄρχαιος· ὑπισχνεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον αὐτὸν  
 Κύρω ποιήσειν, ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς  
 πατριδος. ὁ μέντοι Ξενοφῶν ἀναγνοὺς τὴν ἐπιστολὴν  
 5 ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας.  
 καὶ ὁ Σωκράτης ὑποπτεύ-  
 σας μή τι πρὸς τῆς πό-  
 λεως ὑπαίτιον εἴη Κύρω  
 φίλον γενέσθαι, ὅτι ἐδόκει  
 10 ὁ Κῦρος προθύμως τοῦς  
 Λακεδαιμονίους ἐπὶ τὰς  
 Ἀθήνας σύμπολεμῆσαι,  
 συμβουλεύει τῷ Ξενο-  
 φῶντι ἐλθόντα εἰς Δελ-  
 15 φοὺς ἀνακοινώσαι τῷ θεῷ  
 περὶ τῆς πορείας. ἐλθὼν  
 δ' ὁ Ξενοφῶν ἐπήρετο  
 τὸν Ἀπόλλω τίνι ἀν θεῶν  
 θύων καὶ εὐχόμενος κάλ-  
 20 λιστα καὶ ἄριστα ἔλθοι  
 τὴν ὁδὸν ἦν ἐπινοεῖ καὶ  
 καλῶς πράξας σωθείη. καὶ ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων  
 θεοῖς οἷς ἔδει θύειν. ἐπεὶ δὲ πάλιν ἥλθε, λέγει τὴν  
 μαντείαν τῷ Σωκράτει. ὁ δ' ἀκούσας γῆτιάτο αὐτὸν  
 25 ὅτι οὐ τοῦτο πρῶτον ἤρώτα, πότερον λῷον εἴη αὐτῷ  
 πορεύεσθαι ἢ μένειν, ἀλλ' αὐτὸς κρίνας ἵτεον εἶναι  
 τοῦτ' ἐπυνθάνετο, ὅπως ἀν κάλλιστα πορευθείη. “Ἐπεὶ  
 μέντοι οὕτως ἤρου, ταῦτ,” ἔφη, “χρὴ ποιεῖν ὅσα ὁ θεὸς  
 ἐκέλευσεν.” ὁ μὲν δὴ Ξενοφῶν οὕτω θυσάμενος οἶς



FIG. 45.—Socrates. Bust in the Villa Albani, Rome.

ἀνεῖλεν ὁ θεὸς ἔξεπλει, καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ Κύρον μέλλοντας ἥδη ὄρμᾶν τὴν ἄνω ὁδόν, καὶ συνεστάθη Κύρῳ. προθυμουμένου δὲ τοῦ Προξένου καὶ ὁ Κύρος συμπροσθυμέντο μεῖναι αὐτόν, εἶπε δὲ ὅτι 5 ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψει αὐτόν. ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πισίδας. ἐστρατεύετο μὲν δὴ οὕτως ἔξαπατηθείς — οὐχ ὑπὸ Προξένου · οὐ γὰρ ἥδει τὴν ἐπὶ βασιλέα ὄρμὴν οὐδὲ ἄλλος οὐδεὶς τῶν Ἑλλήνων πλὴν Κλεάρχου. ἐπεὶ μέντοι εἰς Κιλικίαν 10 ἥλθον, σαφὲς πᾶσιν ἥδη ἐδόκει εἶναι ὅτι ὁ στόλος εἴη ἐπὶ βασιλέα· φοβούμενοι δὲ τὴν ὁδὸν καὶ ἀκούτες ὅμως οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὃν εἶς καὶ Ξενοφῶν ἦν.

*Xenophon is incited by a dream to take action*

'Επεὶ δὲ ἀπορία ἦν, ἐλυπεῖτο μέν σὺν τοῖς ἄλλοις 15 καὶ οὐκ ἐδύνατο καθεύδειν· μικρὸν δὲ ὑπουροῦ λαχὼν εἶδεν ὄναρ. ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρῷαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσα. περίφοβος δὲ εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ τῇ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὃν καὶ κινδύνοις 20 φῶς μέγα ἐκ Διὸς ἴδειν ἔδοξε· τῇ δὲ καὶ ἐφοβεῖτο, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύνατο ἐκ τῆς χώρας ἔξελθεῖν τῆς βασιλέως, ἀλλ' εἰργοιτο πάντοθεν ὑπό τινων ἀποριῶν. ὁποῖόν τι μὲν δὴ ἐστὶ τὸ τοιοῦτον ὄναρ ἴδειν 25 ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. γίγνεται γὰρ τάδε. εὐθὺς ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει· "Τί κατάκειμαι; ἡ δὲ νὺξ προ-

βαίνει· ἀμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ηὗξειν.  
 εὶ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ σύχι  
 πάντα μὲν τὰ χαλεπώτατα  
 ἐπιδόντας, πάντα δὲ τὰ  
 5 δεινότατα παθόντας, ὑβρι-  
 ζομένους ἀποθανεῖν; ὅπως  
 δ' ἀμυνούμεθα οὐδεὶς πα-  
 ρασκευάζεται οὐδὲ ἐπιμε-  
 λεῖται, ἀλλὰ κατακείμεθα  
 ιο ὥσπερ ἔξον ἡσυχίαν ἄγειν.  
 ἐγὼ οὖν τὸν ἐκ ποίας πό-  
 λεως στρατηγὸν προσδοκῶ  
 ταῦτα πράξειν; ποίαν δ'  
 FIG. 46.—Zeus, king of gods and men.  
 Vase-painting.  
 ήλικίαν ἐμαυτῷ ἐλθεῖν ἀναμείνω; οὐ γὰρ ἔγωγ் ἔτι  
 15 πρεσβύτερος ἔσομαι, ἐὰν τήμερον προδῶ ἐμαυτὸν τοῖς  
 πολεμίοις.”



*Assembling the captains of Proxenus, Xenophon emphasizes the dangerous situation, contrasts the perfidy of the Persians with the piety of the Greeks, and urges instant action. He is willing to take the leadership*

Ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου πρῶτον λοχαγούς. ἐπεὶ δὲ συνῆλθον, ἔλεξεν· “Ἐγώ, ὃ ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι (ώσπερ οἷμαι  
 20 οὐδὲ ὑμεῖς) οὔτε κατακεῖσθαι ἔτι, ὅρῶν ἐν οἷσις ἔσμεν. οἱ μὲν γὰρ πολέμιοι δῆλον ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν πρὸν ἐνόμισαν καλῶς τὰ ἔαυτῶν παρασκευάσασθαι, ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμελεῖται  
 25 ὅπως ὡς κάλλιστα ἀγωνιούμεθα. καὶ μὴν εἰ ὑφησόμεθα

καὶ τοῦ ὁμομητρίου ἀδελφοῦ καὶ τεθνηκότος ηδη ἀποτε-  
μῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεστάυρωσεν· ημᾶς  
δέ, οὓς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ  
ἐπ' αὐτὸν ὡς δοῦλον ἀντὶ βασιλέως ποιήσοντες καὶ  
5 ἀποκτενοῦντες εἰ δυναίμεθα, τί ἀν οἰόμεθα παθεῖν; ἀρ̄  
οὐκ ἀν ἐπὶ πᾶν ἔλθοι ὡς ημᾶς τὰ ἔσχατα αἰκισάμενος  
πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεύσαι  
ποτε ἐπ' αὐτόν; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα  
πάντα ποιητέον.

10     “Ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπουδαὶ ἥσαν, οὕποτε  
ἐπαυόμην ημᾶς μὲν οἰκτίρων, βασιλέα δὲ καὶ τοὺς σὺν  
αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὅσην μὲν χώραν  
καὶ οἵαν ἔχοιεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια, ὅσους δὲ  
θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δέ, ἐσθῆτα δέ· τὰ δ'  
15 αὖ τῶν στρατιωτῶν δόποτε ἐνθυμοίμην, ὅτι τῶν μὲν ἀγα-  
θῶν τούτων οὐδενὸς ημῖν μετείη, εἰ μὴ πριαίμεθα,—  
ὅτου δ' ὡνησόμεθα ηδειν ἔτι ὀλίγους ἔχοντας, ἄλλως δέ  
πως πορίζεσθαι τὰ ἐπιτήδεια ἡ ἀνουμένους ὄρκους ηδη  
κατέχοντας ημᾶς,—ταῦτ' οὖν λογιζόμενος ἐνίστε τὰς  
20 σπουδὰς μᾶλλον ἐφοβούμην ἢ νῦν τὸν πόλεμον. ἐπεὶ  
μέντοι ἐκεῖνοι ἔλυσαν τὰς σπουδάς, λελύσθαι μοι δοκεῖ  
καὶ ἡ ἐκείνων ὑβρις καὶ ἡ ημετέρα ἀπορία. ἐν μέσῳ  
γὰρ ηδη κεῖται ταῦτα τὰ ἀγαθὰ ἀθλα ὀπότεροι ἀν ημῶν  
ἄνδρες ἀμείνονες ὤσιν, ἀγωνιθέται δ' οἱ θεοί εἰσιν, οἱ  
25 σὺν ημῖν, ὡς τὸ εἰκός, ἔσονται. οὗτοι μὲν γὰρ αὐτοὺς  
ἐπιωρκήκασιν· ημεῖς δὲ πολλὰ ὄρῶντες ἀγαθὰ στερρῶς  
αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν θεῶν ὄρκους· ὡστε ἐξεῖ-  
ναι μοι δοκεῖ ἴέναι ἵππι τὸν ἀγῶνα πολὺ σὺν φρονήματι  
μείζονι ἡ τούτοις. ἔτι δ' ἔχομεν σώματα ἱκανάτερα

τούτων καὶ ψύχη καὶ θάλπη καὶ πόνους φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ θυητοὶ μᾶλλον ἡμῶν, ἦν οἱ θεοὶ ὥσπερ τὸ πρόσθεν νύκην ἡμῖν διδώσιν.

5 “’Αλλ’, ἵσως γὰρ καὶ ἄλλοι ταῦτα ἐνθυμοῦνται, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ’ ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ’ ἡμεῖς ἀρξαμενοὶ τοῦ ἔξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν· φάνητε τῶν λοχαγῶν ἄριστοι καὶ τῶν στρατηγῶν ἀξιοστρατηγόγοτεροι. κἀγὼ δέ, εἰ μὲν ὑμεῖς ἐθέλετε ἔξορμᾶν ἐπὶ ταῦτα, ἔπεισθαι ὑμῖν βούλομαι, εἰ δ’ ὑμεῖς τάττετε ἐμὲ ἡγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἥγοῦμαι ἐρύκειν ἀπ’ ἐμαυτοῦ τὰ κακά.”

*A carper is answered, and proving not to be a Greek is ejected from the meeting*

‘Ο μὲν ταῦτ’ ἔλεξεν, οἱ δὲ ἀρχηγοὶ ἀκούσαντες ἡγεῖσθαι ἐκέλευον πάντες, πλὴν Ἀπολλωνίδης τις ἦν βοιωτιάζων τῇ φωνῇ· οὐτος δὲ εἶπεν ὅτι φλυαροΐς ὅστις λέγει ἄλλως πως σωτηρίας ἀν τυχεῖν ἡ βασιλέα πείσας, εἰ δύναιτο, καὶ ἄμα ἥρχετο λέγειν τὰς ἀπορίας. ὁ μέντοι Εινοφῶν μεταξὺ ὑπολαβῶν ἔλεξεν ὥδε· “Ω θαυμασιώτατατε ἄνθρωπε, σύγε οὐδὲ ὁρῶν γιγνώσκεις οὐδὲ ἀκούων μέμνησα. ἐν ταῦτῳ γε μέντοι ἥσθα τούτοις ὅτε βασιλεύς, ἐπεὶ Κῦρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ πέμπων ἐκέλευε παραδιδόναι τὰ ὅπλα. ἐπεὶ δὲ ὑμεῖς οὐ παραδόντες, ἀλλ’ ἔξοπλισάμενοι ἐλθόντες παρεσκήνησαμεν αὐτῷ, τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπου-

δῶν ἔτυχεν ; ἐπεὶ δ' αὐτοὶ οἱ στρατηγοὶ καὶ λοχαγοί ὥσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὅπλων ἡλθον πιστεύσαντες τὰς σπουδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι,

5



10

FIG. 47.—Greek earring. Found in the Crimea.

κεντούμενοι, ὑβριζόμενοι οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται, καὶ μάλ', οἷμαι, ἐρῶντες τούτου ; ἀ τὸν πάντα εἰδὼς τοὺς μὲν ἀμύνασθαι κελεύοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας ; ἐμοὶ, ὡς ἄνδρες, δοκεῖ τὸν ἄνθρωπον τοῦτον μήτε προσίεσθαι εἰς ταῦτα ἡμῖν αὐτοῖς ἀφελομένους τε τὴν λοχαγίαν σκεύη ἀναθέντας ὡς τοιούτῳ χρῆσθαι. οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλλην ὁν τοιοῦτος ἐστιν.” ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· “Αλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὐδὲν οὔτε τῆς Ἑλλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτὸν εἶδον ὥσπερ Λυδὸν ἀμφότερα τὰ ὧτα τετρυπημένον.” καὶ εἶχεν οὕτως. τοῦτον μὲν οὖν τῷ ἀπῆλασαν.

*All the officers are called together*

Οἱ δὲ ἄλλοι παρὰ τὰς τάξεις ἰόντες, ὅπου μὲν στρατηγὸς σῶος εἴη, τὸν στρατηγὸν παρεκάλουν, ὅπόθεν δὲ οἴχοιτο, τὸν ὑποστράτηγον, ὅπου δ' αὐτὸς σῶος εἴη, τὸν λοχαγόν. ἐπεὶ δὲ πάντες συνῆλθον, εἰς τὸ πρόσθεν τῶν ὅπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν. ὅτε δὲ ταῦτα ἦν, σχεδὸν μέσαι ἦσαν νύκτες. ἐνταῦθα Ἱερώ-

υμος Ἡλεῖος πρεσβύτατος ὃν τῶν Προξένου λοχαγῶν  
ῆρχετο λέγειν ὅδε· “Ἡμῶν, ὡς ἄνδρες στρατηγοὶ καὶ  
λοχαγοί, ὅρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν  
καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσαίμεθα εἴ τι δυναί-  
5 μεθα ἀγαθόν. λέξον δ,” ἔφη, “καὶ σύ, ὡς Ξενοφῶν, ἅπερ  
καὶ πρὸς ὑμᾶς.”

*Xenophon advises them to set an example of courage and fore-thought, to choose new officers, and to inspire in the men a readiness for battle*

Ἐκ τούτου λέγει τάδε Ξενοφῶν· “Ἄλλὰ ταῦτα μὲν  
δὴ πάντες ἐπιστάμεθα, ὅτι βασιλεὺς καὶ Τισσαφέρνης  
οὓς μὲν ἔδυνήθησαν συνειλήφασιν ἡμῶν, τοῖς δ’ ἄλλοις  
10 δῆλον ὅτι ἐπιβουλεύουσιν, ὡς, ἦν δύνωνται, ἀπολέσωσιν.  
ἡμῖν δέ γε, οἶμαι, πάντα ποιητέα ὡς μήποτε ἐπὶ τοῖς  
βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον ἐκεῖνοι ἔφ’ ἡμῖν.  
εὖ τοίνυν ἐπίστασθε ὅτι ὑμεῖς τοσοῦτοι ὄντες ὅσοι νῦν  
συνεληλύθατε μέγιστον ἔχετε καιρόν. οἱ γὰρ στρατιῶ-  
15 ται οὗτοι πάντες πρὸς ὑμᾶς βλέπουσι, κανονὶ μὲν ὑμᾶς  
ὅρῶσιν ἀθύμους, πάντες κακοὶ ἔσονται, ἦν δὲ ὑμεῖς αὐτοί  
τε παρασκευαζόμενοι φανεροὶ ἦτε ἐπὶ τοὺς πολεμίους  
καὶ τοὺς ἄλλους παρακαλῆτε, εὖ ἵστε ὅτι ἔφονται ὑμῶν  
καὶ πειράσονται μιμεῖσθαι. ἵστως δέ τοι καὶ δίκαιον  
20 ἔστιν ὑμᾶς διαφέρειν τι τούτων. ὑμεῖς γάρ ἔστε στρα-  
τηγοί, ὑμεῖς ταξίαρχοι καὶ λοχαγοί· καὶ ὅτε εἰρήνη ἦν,  
ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε· καὶ  
νῦν τοίνυν ἐπεὶ πόλεμός ἔστιν, ἀξιοῦν δεῖ ὑμᾶς αὐτοὺς  
ἀμείνους τε τοῦ πλήθους εἶναι καὶ προβουλεύειν τούτων  
25 καὶ προπονεῖν, ἦν που δέη.

“Καὶ νῦν πρῶτον μὲν οἴμαι ἀν ύμᾶς μέγα ὠφελῆσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως ἀντὶ τῶν ἀπολωλότων ως τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικατασταθῶσιν. ἀνευ γὰρ ἀρχόντων οὐδὲν ἀν οὗτε καλὸν οὔτε 5 ἀγαθὸν γένοιτο, ως μὲν συνελόντι εἰπεῖν, οὐδαμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ηδη ἀπολώλεκεν.

“Ἐπειδὴν δὲ καταστήσησθε τοὺς ἀρχοντας ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ παραθαριορύνητε, οἵμαι ἀν ύμᾶς πάνυ ἐν καιρῷ ποιῆσαι. νῦν γὰρ ἵστως καὶ ύμεις αἰσθάνεσθε ως ἀθύμως μὲν ηλθον ἐπὶ τὰ ὅπλα, ἀθύμως δὲ πρὸς τὰς φυλακάς· ὥστε οὕτω γ' ἔχόντων οὐκ οἶδα δὴ τι ἄν τις χρήσαιτο αὐτοῖς, εἴτε νυκτὸς δέοι εἴτε καὶ ἡμέρας. ἦν δέ τις αὐτῶν τρέψῃ τὰς γνώμας, ως μὴ τοῦτο μόνον ἐννοῶνται, τί πείσονται, ἀλλὰ καὶ τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. ἐπίστασθε γὰρ δὴ ὅτι οὕτε πλῆθος ἐστι οὕτε ἴσχὺς ἡ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα, ἀλλ' ὅπότεροι ἀν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἔρρωμενέστεροι ἰωσιν ἐπὶ τοὺς πολεμίους, τούτους ως ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ δέχονται. ἐντεθύμημαι δὲ ἔγωγε, ως ἄνδρες, καὶ τοῦτο, ὅτι ὅπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οἵτοι μὲν κακῶς τε καὶ αἰσχρῶς ως ἐπὶ τὸ πολὺ ἀποθνήσκουσιν, ὅπόσοι δὲ τὸν μὲν θάνατον ἐγνώκασι πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκεω ἀγωνίζονται, τούτους ὁρῶ μᾶλλον πως εἰς τὸ γῆρας ἀφικνουμένους καὶ ἔως ἀν ζῶσιν εὑδαιμονέστερον διάγοντας. ἀ καὶ ύμᾶς δεῖ νῦν καταμαθόντας (ἐν τοιούτῳ γὰρ καιρῷ ἐσμεν) αὐτούς τε ἄνδρας

ἀγαθοὺς εἶναι καὶ τὸν ἄλλους παρακαλεῖν.” ὁ μὲν ταῦτα εἰπὼν ἐπαύσατο.

*Chirisophus seconds these proposals. Five new generals are elected, among them Xenophon*

Μετὰ δὲ τοῦτον εἶπε Χειρίσοφος · “Αλλὰ πρόσθεν μέν, ὁ Ξενοφῶν, τοσοῦτον μόνον σε ἐγίγνωσκον ὅσον 5 ἥκουν Ἀθηναῖον εἶναι, νῦν δὲ καὶ ἐπαινῶ σε ἐφ' οὓς λέγεις τε καὶ πράττεις καὶ βουλοίμην ἀν δι πλείστους εἶναι τοιούτους · κοινὸν γάρ ἀν εἴη τὸ ἀγαθόν. καὶ νῦν,” ἔφη, “μὴ μέλλωμεν, ὁ ἄνδρες, ἀλλ' ἀπελθόντες ἥδη αἱρεῦσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἥκετε 10 εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τὸν αἱρεθέντας ἄγετε · ἔπειτ’ ἐκεὶ συγκαλοῦμεν τὸν ἄλλους στρατιώτας. παρέστω δ’ ἡμῖν,” ἔφη, “καὶ Τολμίδης ὁ κῆρυξ.” καὶ ἅμα ταῦτ’ εἰπὼν ἀνέστη, ὡς μὴ μέλλοιτο ἀλλὰ περαίνοιτο τὰ δέοντα.

15 ‘Ἐκ τούτου γέρεθησαν ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίων Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαιός, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ἀρκάς, ἀντὶ δὲ Μένωνος Φιλήσιος Ἀχαιός, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

*The soldiers assemble, and are exhorted to fight bravely*

20 2. Ἐπεὶ δὲ γέρητο, ἡμέρα τε σχεδὸν ὑπέφαωε καὶ εἰς τὸ μέσον ἥκον οἱ ἄρχοντες, καὶ ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τὸν στρατιώτας. ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιώται συνῆλθον, ἀνέστη πρῶτος μὲν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν ὡδε · 25 “Ἄνδρες στρατιώται, χαλεπὰ μὲν τὰ παρόντα, ὅπότε

ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν, πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον οἱ πρόσθεν σύμμαχοι ὄντες προδεδώκασιν ἡμᾶς· ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς τελέθειν καὶ μὴ 5 ὑφίεσθαι, ἀλλὰ πειρᾶσθαι ὅπως, ἢν μὲν δυνώμεθα, καλῶς νικῶντες σφζώμεθα· εἰ δὲ μή, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μηδέποτε γενώμεθα ζῶντες τοῖς πολεμίοις. οἴομαι γὰρ ἀν ἡμᾶς τοιαῦτα παθεῖν οἷα τοὺς ἔχθρούς οἱ θεοὶ ποιῆσειαν."

10 Ἐπὶ τούτῳ Κλεάνωρ ὁ Ὁρχομένιος ἀνέστη καὶ ἐλεξεν ὥδε· "Ἄλλ' ὁράτε μέν, ὡς ἄνδρες, τὴν βασιλέως ἐπιορκίαν καὶ ἀσέβειαν, ὁράτε δὲ τὴν Τισσαφέρνους ἀπιστίαν, ὅστις λέγων ὡς γείτων τε εἴη τῆς Ἑλλάδος καὶ περὶ πλείστου ἀν ποιήσαιτο σῶσαι ἡμᾶς, καὶ 15 ἐπὶ τούτοις αὐτὸς ὁμόσας ἡμῶν, αὐτὸς δεξιὰς δούς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία ξένιον ηδέσθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν. Ἀριαῖος δέ, ὃν ἡμεῖς ἡθέλομεν 20 βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὗτε τοὺς θεοὺς δείσας οὗτε Κύρου τεθνηκότα αἰδεσθείς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος νῦν πρὸς τοὺς ἐκείνους ἔχθίστους ἀποστὰς ἡμᾶς τοὺς Κύρου φίλους 25 κακῶς ποιεῖν πειράται. ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτείσαιντο· ἡμᾶς δὲ δεῖ ταῦτα ὁρῶντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἀν δυνώμεθα κράτιστα τοῦτο ὃ τι ἀν δοκῇ τοῖς θεοῖς πάσχειν."

*Xenophon, in dress uniform, declares that their only hope is in fighting*

Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλε-  
μον ὡς ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖν οἱ  
θεοί, τὸν κάλλιστον κόσμον τῷ νικᾶν πρέπειν, εἴτε τελευ-  
τᾶν δέοι, ὅρθως ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιώσαντα  
· ἐν τούτοις τῆς τελευτῆς τυγχάνειν · τοῦ λόγου δὲ ἥρχετο  
ῶδε · “Τὴν μὲν τῶν βαρβάρων ἐπιορκίαν τε καὶ ἀπι-  
στίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς, οἶμαι.  
εἰ μὲν οὖν βουλόμεθα πάλιν αὐτοῖς διὰ φιλίας ἰέναι,  
ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὁρῶντας καὶ τοὺς  
ιο στρατηγούς, οἵ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν,  
οἷα πεπόνθασιν · εἰ μέντοι διανοούμεθα σὺν τοῖς ὄπλοις  
ῶν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν  
· διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλαὶ  
ἡμῖν καὶ καλαὶ ἐλπίδες εἰσὶ σωτηρίας.”

*A sneeze a sign of good luck*

15 Τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυται τις · ἀκούσαντες  
δ' οἱ στρατιῶται πάντες μᾶ ὅρμῇ προσεκύνησαν τὸν  
θεόν, καὶ ὁ Ξενοφῶν εἶπε · “Δοκεῖ μοι, ὃ ἄνδρες, ἐπεὶ  
περὶ σωτηρίας ἡμῶν λεγόντων οἰωνὸς τοῦ Διὸς τοῦ  
σωτῆρος ἐφάνη, εὑξασθαι τῷ θεῷ τούτῳ θύσειν σωτή-  
ρια ὅπου ἀν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα,  
συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ  
δύναμιν. καὶ ὅτῳ δοκεῖ ταῦτ;” ἔφη, “ἀνατεινάτω τὴν  
χεῖρα.” καὶ ἀνέτειναν ἄπαντες. ἐκ τούτου ηὔξαντο  
καὶ ἐπαιάνισαν. ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν,  
25 ἥρχετο πάλιν ὕδε ·

*Their piety and the victories over Persian armies, both of their ancestors and of themselves, should give them confidence*

“Ἐτύγχανον λέγων ὅτι πολλαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἶεν σωτηρίας. πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὄρκους, οἱ δὲ πολέμιοι ἐπιωρκήκασί τε καὶ τὰς σπουδὰς παρὰ τοὺς ὄρκους λελύκασιν. 5 οὗτοι δ' ἔχόντων εἰκὸς τοῖς μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεούς, ἡμῖν δὲ συμμάχους, οἵπερ ἵκανοί εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῦν καὶ τοὺς μικρούς, κανὸν ἐν δεινοῖς ὥστι, σφύζειν εὐπετῶς, ὅταν βούλωνται.

“Ἐπειτα δέ — ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν πριογόνων τῶν ἡμετέρων κινδύνους, ἵνα εἴδῆτε ὡς ἀγαθοῖς τε ὑμῖν προσήκει εἶναι σφύζονταί τε σὺν τοῖς θεοῖς καὶ ἐκ πάνυ δεινῶν οἱ ἀγαθοί. ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ στόλῳ ὡς ἀφανιούντων τὰς Ἀθήνας, ὑποστῆναι αὐτοὶ Ἀθηναῖοι τολμήσαντες ἐνύκτησαν αὐτούς. καὶ εὐξάμενοι τῇ Ἀρτέμιδι, ὅπόσους κατακάνοιεν τῶν πολεμίων, τοσαύτας χιμαίρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἵκανὰς εύρειν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν, καὶ ἔτι νῦν ἀποθύουσιν. ἐπειτα ὅτε Ξέρξης ὕστερον ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνύκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὃν ἔστι μὲν τεκμήρια ὁρᾶν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἄνθρωπον δεσπότην ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. τοιούτων μέν ἔστε προγόνων.

“Οὐ μὲν δὴ τοῦτό γε ἔρω, ὡς ὑμεῖς καταισχύνετε αὐτούς· ἀλλ’ οὐ πολλαὶ ἡμέραι ἀφ’ οὗ ἀντιταξάμενοι τούτοις τοῖς ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν αὐτῶν ἐνικᾶτε σὺν τοῖς θεοῖς. καὶ τότε μὲν δὴ περὶ τῆς 5 Κύρου βασιλείας ἄνδρες ἥτε ἀγαθοί· νῦν δ’ ὅπότε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγών ἐστι πολὺ δήπου ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι. ἀλλὰ μὴν καὶ θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν, τὸ δὲ πλῆ-  
ιοθος ἄμετρον ὄρωντες, ὅμως ἐτολμήσατε σὺν τῷ πατρῷ φρονήματι ἵέναι εἰς αὐτούς· νῦν δὲ ὅπότε καὶ πεῖραν ἥδη ἔχετε αὐτῶν, ὅτι οὐ θέλουσι καὶ πολλαπλάσιοι ὄντες δέχεσθαι ὑμᾶς, τί ἔτι ὑμῶν προσήκει τούτους φοβεῖσθαι;

*It is no real disadvantage that Cyrus's native troops have deserted them, that they lack cavalry, and will be deprived of Tissaphernes's guidance and the king's market, or that they have come across impassable rivers*

“Μηδὲ μέντοι τοῦτο μένον δόξητε ἔχειν, ὅτι οἱ Κύρειοι 15 πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ’ ἡμῶν ἡττημένων· ἔφυγον γοῦν ἐκείνους καταλιπόντες ἡμᾶς. τοὺς δ’ ἐθέλοντας φυγῆς ἄρχειν πολὺ κρείττον σὺν τοῖς πολεμίοις ταττομένους ή ἐν τῇ ἡμετέρᾳ τάξει ὄρāν.

20 “Εἰ δέ τις ὑμῶν ἀθυμεῖ ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ πολεμίοις πολλοὶ πάρεισιν, ἐνθυμήθητε ὅτι οἱ μύριοι ἵππεῖς οὐδὲν ἄλλο ή μύριοι εἰσιν ἀνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν, οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες 25 ὅτι ἀν ἐν ταῖς μάχαις γίγνηται. οὐκοῦν τῶν ἵππέων πολὺ

ἡμεῖς ἐπ' ἀσφαλεστέρου ὁχήματός ἔσμεν· οἱ μὲν γὰρ ἐφ' ὕππων κρέμανται φοβούμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολὺ μὲν ἴσχυρότερον παίσομεν ἦν τις προσίη, πολὺ δὲ μᾶλλον  
5 ὅτου ἀν βουλώμεθα τευξόμεθα. ἐνὶ δὲ μόνῳ προέχουσιν οἱ ἵππεῖς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἔστιν ἡ ἡμῖν.

“Εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκέτι ὑμῶν Τισσαφέριντος ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρείττον Τισσαφέριον την ἡγεμόνα ἔχειν, διὸ ἐπιβουλεύων ἡμῖν φανερός ἔστιν,  
10 ἡ οὓς ἀν ἡμεῖς ἄνδρας λαβόντες ἡγεῖσθαι κελεύωμεν, οἱ εἴσονται ὅτι, ἦν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς  
έαντῶν ψυχὰς καὶ σώματα ἀμαρτήσονται. τὰ δὲ ἐπι-  
τήδεια πότερον ἀνεῖσθαι κρείττον ἐκ τῆς ἀγορᾶς ἡς  
15 οὗτοι παρεῖχον, μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἡ αὐτοὺς λαμβάνειν, ἥνπερ κρατῶμεν,  
μέτρῳ χρωμένους ὅπόσῳ ἀν ἔκαστος βούληται;

“Εἰ δὲ ταῦτα μὲν γιγνώσκετε ὅτι κρείττονα, τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι καὶ μεγάλως ἡγεῖσθε  
20 ἐξαπατηθῆναι διαβάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ βάρβαροι. πάντες γὰρ ποτα-  
μοί, ἦν καὶ πρόσω τῶν πηγῶν ἄποροι ὡσι, προσιοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίγνονται οὐδὲ τὸ γόνυ βρέ-  
χοντες.

*If they should appear inclined to settle in the king's country, he would do everything to help them go home*

25 “Εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν ἡγεμών τε μηδεὶς ἡμῖν φανεῖται, οὐδέν δις ἡμῖν γε ἀθυμητέον. ἐπιστάμεθα.

γὰρ Μυσούς, οὓς οὐκ ἀν ἡμῶν φαίημεν βελτίους εἶναι, ὅτι βασιλέως ἄκοντος ἐν τῇ βασιλέως χώρᾳ πολλάς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν, ἐπιστάμεθα δὲ Πισίδας ὥσταύτως, Λυκάονας δὲ καὶ αὐτοὶ εἴδομεν ὅτι ἐν τοῖς πεδίοις τὰ ἔρυμνὰ καταλαβόντες τὴν τούτων χώραν καρποῦνται· καὶ ἡμᾶς δ' ἀν ἔφην ἔγωγε χρῆναι μήπω φαινεροὺς εἶναι οἴκαδε ὡρμημένους, ἀλλὰ κατασκευάζεσθαι ὡς αὐτοῦ που οἰκήσοντας. οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἀνιοδοίη, πολλοὺς δ' ἀν ὁμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσειέ γ' ἀν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλοιντο ἀπιέναι. καὶ ἡμῶν γ' ἀν οἶδ' ὅτι τρισάσμενος ταῦτ' ἐποίει, εἰ ἔώρα ἡμᾶς μένειν κατασκευαζομένους. ἀλλὰ γὰρ δεδοικα μή, ἀν ἄπαξ μάθωμεν ἀργοὶ ζῆν καὶ 15 ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὄμιλεῖν, μὴ ὕσπερ οἱ λωτοφάγοι ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδεῖξαι 20 τοῖς Ἑλλησιν ὅτι ἑκόντες πένονται, ἔξδην αὐτοῖς τοὺς νῦν σκληρῶς ἐκεῖ πολιτεύοντας ἐνθάδε κομισαμένους πλουσίους ὄρᾶν.

*Measures recommended: burn wagons and tents, throw away superfluous baggage, maintain stricter discipline*

“Ἄλλὰ γάρ, ὃ ἀνδρεῖς, πάντα ταῦτα τάγαθὰ δῆλον ὅτι τῶν κρατούντων ἐστί· τοῦτο δὴ δεῖ λέγειν, ὅπως ἀν 25 πορευοίμεθά τε ὡς ἀσφαλέστατα καί, εἰ μάχεσθαι δέοι, ὡς κράτιστα μαχοίμεθα. πρῶτον μὲν τοίνυν,” ἔφη,

“δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας ἃς ἔχομεν, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῆ, ἀλλὰ πορευώμεθα ὅπῃ ἀν τῇ στρατιᾷ συμφέρῃ· ἔπειτα καὶ τὰς σκηνὰς συγκατακαῦσαι· αὗται γὰρ αὖ ὄχλον μὲν παρέχουσιν ἄγειν, συνω-  
5 φελοῦσι δ' οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὔτ' εἰς τὸ τὰ ἐπιτήδεια ἔχειν. ἔτι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν πλὴν ὅσα πολέμου ἔνεκεν ἡ σύτων ἡ ποτῶν ἔχομεν, ἵνα ὡς πλεῖστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ὁσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. κρα-  
ιοτουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια· ἦν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ σκευοφόρους ἡμε-  
τέρους νομίζειν.

“Λοιπόν μοι εἴπειν ὅπερ καὶ μέγιστον νομίζω εἶναι. ὅρατε γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἔξενεγκεῖν 15 ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον, νομίζοντες ὅντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθομένων ἴκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ, λαβόντες δὲ τοὺς ἀρχοντας ἀναρχίᾳ ἀν καὶ ἀταξίᾳ ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν 20 τοὺς ἀρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθομένους μᾶλλον τοῖς ἀρχοντι ὑπὸ τῆς πρόσθεν· ἦν δέ τις ἀπειθῆ, ψηφίστασθαι τὸν ἀεὶ ὑμῶν ἐντυγχάνοντα σὺν τῷ ἀρχοντι κολάζειν· οὕτως οἱ πολέμιοι πλεῖστοι 25 ἐψευσμένοι ἔσονται· τῇδε γὰρ τῇ ἡμέρᾳ μυρίους ὄψονται ἀνθ' ἑνὸς Κλεάρχους τοὺς οὐδενὶ ἐπιτρέψοντας κακῷ εἶναι. ἀλλὰ γὰρ καὶ περαίνειν ἥδη ὥρα· ἵστως γὰρ οἱ πολέμιοι αὐτίκα παρέσονται. ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ περαί-

νηται. εἰ δέ τι ἄλλο βέλτιον ἡ ταύτη, τολμάτω καὶ  
ό ἴδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας  
δεόμεθα.”

*The proposals are adopted and an order of march is settled upon,  
Chirisophus to command the van, Xenophon and Timasion the  
rear*

Μετὰ ταῦτα Χειρίσοφος εἶπεν· “Ἄλλ’ εἰ μέν τινος  
5 ἄλλου δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα  
ἔξέσται ποιεῖν· ἂ δὲ νῦν εἴρηκε δοκεῖ μοι ὡς τάχιστα  
ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνα-  
τεινάτω τὴν χεῖρα.” ἀνέτειναν πάντες.

Αναστὰς δὲ πάλιν εἶπε Ξενοφῶν· “Ω ἄνδρες, ἀκού-  
ιοστατε ὅν προσδοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς  
δεῖ ὅπου ἔξομεν τὰ ἐπιτήδεια· ἀκούω δὲ κώμας εἶναι  
καλὰς οὐ πλέον εἴκοσι σταδίων ἀπέχούσας· οὐκ ἀν οὐν  
θαυμάζοιμεν εἰ οἱ πολέμιοι, ὥσπερ οἱ δειλοὶ κύνες τοὺς  
μὲν παριόντας διώκουσί τε καὶ δάκνουσιν, ἢν δύνωνται,  
15 τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀπιοῦσιν  
ἐπακολούθοιεν. ἵστως οὖν ἀσφαλέστερον ἡμῖν πορεύ-  
εσθαι πλαισιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ σκευο-  
φόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρῳ εἴη. εἰ οὖν  
νῦν ἀποδειχθείη τίνας χρὴ ἡγεῖσθαι τοῦ πλαισίου καὶ  
20 τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ τῶν πλευρῶν ἑκατέ-  
ρων εἶναι, τίνας δ’ ὀπισθοφυλακεῖν, οὐκ ἄν, ὅπότε οἱ  
πολέμιοι ἔλθοιεν, βουλεύεσθαι ἡμᾶς δέοι, ἀλλὰ χρώ-  
μεθα ἀν εὐθὺς τοῖς τεταγμένοις. εἰ μὲν οὖν ἄλλο τις  
βέλτιον ὄρᾳ, ἄλλως ἔχέτω· εἰ δὲ μή, Χειρίσοφος μὲν  
25 ἡγοῦτο, ἐπειδὴ καὶ Λακεδαιμόνιός ἐστι· τῶν δὲ πλευ-  
ρῶν ἑκατέρων δύο τὰ πρεσβυτάτω στρατηγῷ ἐπιμελοί-

σθην· ὅπισθοφυλακοῦμεν δ' ἡμεῖς οἱ νεώτατοι, ἐγὼ καὶ Τιμασίων, τὸ νῦν εἶναι. τὸ δὲ λοιπὸν πειρώμενοι ταύτης τῆς τάξεως βουλευσόμεθα ὃ τι ἀν ἀεὶ κράτιστον δοκή εἶναι. εἰ δέ τις ἄλλο ὄρα βέλτιον, λεξάτω.” ἐπεὶ 5 δ' οὐδεὶς ἀντέλεγεν, εἶπεν· “Οτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα.” ἔδοξε ταῦτα.

“Νῦν τούνν,” ἔφη, “ἀπίοντας ποιεῦν δεῖ τὰ δεδογμένα. καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἵδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι· οὐ γὰρ ἔστιν ἄλλως ιοτούτου τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικώντων τὸ καίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἔστι· καὶ εἴ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικώντων ἔστι καὶ τὰ ἔαυτῶν σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν.”

*Overtures from Mithridates proving treacherous, the Greeks vote to receive no more heralds*

15 3. Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνάς, τῶν δὲ πειριτῶν ὅτου μὲν δέοιτο τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. ταῦτα ποιήσαντες ἥριστοποιούντο.

‘Αριστοποιούμένων δὲ αὐτῶν ἔρχεται Μιθραδάτης 20 σὺν ἵππεῦσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς στρατηγοὺς εἰς ἐπήκοον λέγει ὅδε· “Ἐγώ, ὡς ἄνδρες Ἑλληνες, καὶ Κύρω πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῶν εὔνους· καὶ ἐνθάδε δ' εἴμι σὺν πολλῷ φόβῳ διάγων. εἰ οὖν ὁρώῃς ὑμᾶς σωτήριόν τι βουλευομένους, 25 ἐλθοιμι ἀν πρὸς ὑμᾶς καὶ τοὺς θεράποντας πάντας ἔχων. λέξατε οὖν πρός με τί ἐν νῷ ἔχετε ὡς φίλον τε καὶ

εῦνουν καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι.” βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσοφος· “Ἡμῶν δοκεῖ, εἰ μέν τις ἐὰν ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν 5 χώραν ὡς ἀν δυνώμεθα ἀσινέστατα· ἦν δέ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύη, διαπολεμεῖν τούτῳ ὡς ἀν δυνώμεθα κράτιστα.” ἐκ τούτου ἐπειράτο Μιθραδάτης διδάσκειν ὡς ἄπορον εἶη βασιλέως ἀκοντος σωθῆναι. ἐνθα δὴ ἐγιγνώσκετο ὅτι ὑπόπεμπτος εἶη· καὶ γὰρ τῶν Τισσαὶο φέρνους τις οἰκείων παρηκολουθήκει πύστεως ἔνεκα. καὶ ἐκ τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι ἔστ’ ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἔνα γε λοχαγὸν διέφθειραν, Νίκαρχον 15 Ἀρκάδα, καὶ ὥχετο ἀπιών νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

*The Greeks cross the Zapatas river. Attacked by Mithridates, they suffer severely from his Parthian tactics*

Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζαπάταν ποταμὸν ἐπορεύοντο τεταγμένοι τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. οὐ πολὺ δὲ προεληλυθότων 20 αὐτῶν ἐπιφαίνεται πάλιν ὁ Μιθραδάτης, ἵππεας ἔχων ὡς διακοσίους καὶ τοξότας καὶ σφενδονήτας εἰς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους. καὶ προσήγει μὲν ὡς φίλος ὃν πρὸς τοὺς Ἑλληνας· ἐπεὶ δὲ ἐγγὺς ἐγένοντο, ἔξαπίνης οἱ μὲν αὐτῶν ἐτόξευον καὶ ἵππεις 25 καὶ πεζοί, οἱ δὲ ἐσφενδόνων, καὶ ἐτίτρωσκον. οἱ δὲ ὀπισθοφύλακες τῶν Ἑλλήνων ἐπασχον μὲν κακῶς, ἀντε-

ποίουν δ' οὐδέν· οἱ τε γὰρ Κρῆτες βραχύτερα τῶν Περσῶν ἐτόξευον καὶ ἄμα ψιλοὶ ὅντες εἴσω τῶν ὄπλων

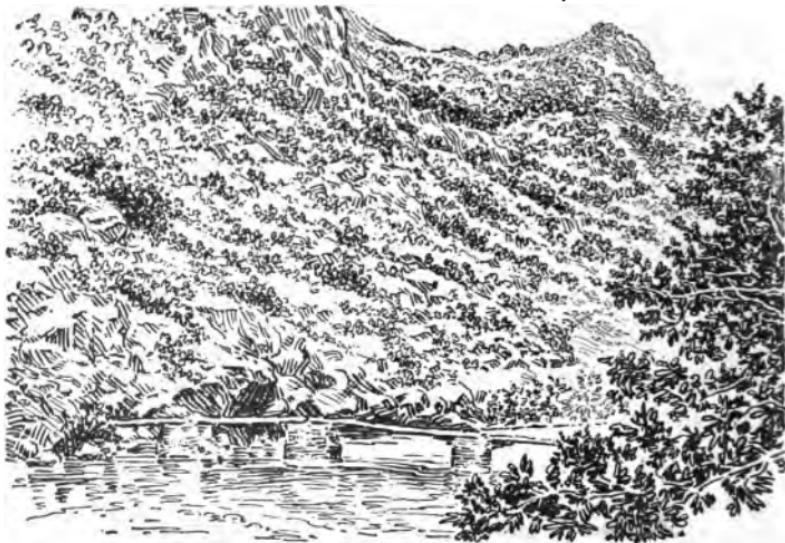


FIG. 48.—View of the Zab (Zapatas). Photograph.

κατεκέκλειντο, οἱ δὲ ἀκοντισταὶ βραχύτερα ἡκόντιζον ἢ ὡς ἔξικνεῦσθαι τῶν σφενδονητῶν.

Ἐκ τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν ὄπλιτῶν καὶ τῶν πελταστῶν οἱ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακοῦντες. διώκοντες δὲ οὐδένα κατελάμβανον τῶν πολεμίων· οὕτε γὰρ ἵππεῖς ἥσαν τοῖς Ἑλλησιν οὔτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ — πολὺ γὰρ οὐχ οἷόν τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. οἱ δὲ βάρβαροι ἵππεῖς καὶ φεύγοντες ἄμα ἐτίγρωσκον εἰς τοῦπισθεν τοξεύοντες ἀπὸ τῶν ἵππων, ὅπόσον δὲ διώξειαν οἱ Ἑλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν

μαχομένους ἔδει. ὥστε τῆς ἡμέρας δλης διῆλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο εἰς τὰς κώμας.



FIG. 49.— Mounted Bowman fighting with a pursuing enemy. Vase-painting.

*Xenophon, upon being blamed for the disaster, draws a lesson from it for the future. Slingers and cavalry are equipped*

Ἐνθα δὴ πάλιν ἀθυμία ἦν. καὶ Χειρίσοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα γριῶντο ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος καὶ αὐτός τε ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο βλάπτειν. ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι ὁρθῶς αἰτιῶντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυρούντι. “Ἄλλ’ ἔγω,” ἔφη, “ἡναγκάσθην διώκειν, ἐπειδὴ ἑώρων ἡμᾶς ἐν τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐ δυναμένους. ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ,” ἔφη, “ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ παγχαλέπως. τοῖς οὖν θεοῖς χάρις ὅτι 15 οὐ σὺν πολλῇ ρώμῃ ἀλλὰ σὺν ὀλίγοις ἦλθον, ὥστε

βλάψαι μὲν μὴ μεγάλα, δηλῶσαι δὲ ὅν δεόμεθα. νῦν γὰρ οἱ πολέμιοι τοξεύουσι καὶ σφενδονῶσιν ὅσον οὔτε οἱ Κρῆτες ἀντιοξεύειν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἔξικνεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν 5 οὐχ οἶν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν δὲ οὐδίγῳ δὲ οὐδὲ εἰ ταχὺς εἴη πεζὸς πεζὸν ἀν διώκων καταλαμβάνοι ἐκ τόξου ρύματος.

“Ἡμεῖς οὖν εἰ μέλλοιμεν τούτους εἴργειν ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τὴν 10 ιοταχίστην δεῖ καὶ ἵππεων. ἀκούω. δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν Ἄροδίους, ὃν τοὺς πολλούς φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. ἐκεῖναι γὰρ διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδονᾶν ἐπὶ βραχὺ ἔξικνοῦνται, οἱ δὲ 15 Ἄροδιοι καὶ ταῖς μολυβδίσιν ἐπίστανται χρῆσθαι. ἦν οὖν αὐτῶν ἐπισκεψάμεθα τίνες πέπανται σφενδόνας, καὶ τούτοις μὲν 20 δῶμεν αὐτῶν ἀργύριον, τῷ

15

20

25



FIG. 50.—A slinger, wearing a cap and a tunic tucked up over his girdle (cp. Fig. 59, p. 185). He has no armor, but is protected by a cape, probably of leather, which he holds out on his left arm. Vase-painting.

δὲ ἄλλας πλέκειν ἐθέλοντι ἄλλα ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐν τῷ τεταγμένῳ ἐθέλοντι ἄλλην τινὰ ἀτέλειαν εὑρίσκωμεν, ἵσως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὀφελεῖν. ὁρῶ δὲ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς

μέν τινας παρ' ἐμοί, τοὺς δὲ τῶν Κλεάρχου καταλειμμένους, πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἀν οὖν τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἵππεας κατασκευάσωμεν, ὥστις καὶ οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν.”



5



10

FIG. 51.—Bullet for a sling. A winged thunderbolt is represented on one side, on the other is inscribed δέξαι, *take this.* From Athens.

15

ἐπορίσθησαν, καὶ ἵππαρχος ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

\*Ἐδοξε καὶ ταῦτα. καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἵππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς



FIG. 52.—Warrior wearing a leather cuirass, greaves, cap, and tunic. The tunic is seen below the shoulder pieces and the flaps of the cuirass. Cp. Figs. 6, 11, 29, pp. 40, 55, 88. Relief on an Attic tombstone.

### *A second attack of Mithridates is repulsed*

4. Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύοντο πρωαίτερον ἀναστάντες·  
20 χαράδραν γὰρ ἔδει αὐτοὺς διαβῆναι ἐφ' ὧ ἐφοβοῦντο μὴ ἐπιθῶντο αὐτοῖς διαβαίνοντις οἱ πολέμιοι. διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται Μιθραδάτης, ἔχων ἵππεας χιλίους, τοξότας δὲ καὶ σφενδονήτας εἰς 25 τετρακισχιλίους· τοσούτους γὰρ ἦτησε Τισσαφέρην, καὶ ἔλαβεν ὑποσχόμενος, ἀν τούτους λάβη, παραδώσειν αὐτῷ τοὺς

"Ελληνας, καταφρονήσας, ότι ἐν τῇ πρόσθεν προσβολῇ δλίγους ἔχων ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἀπεῖχον τῆς χαράδρας ὅσον ὀκτὼ σταδίους, διέβαινε καὶ ὁ Μιθραδάτης ἔχων τὴν δύναμιν. παρήγγελτο δὲ τῶν τε πελταστῶν οὓς ἔδει διώκειν καὶ τῶν ὄπλιτῶν, καὶ τοῖς ἵππεῦσιν εἵρητο θαρροῦσι διώκειν ὡς ἐφεψημένης ἴκανῆς δυνάμεως. ἐπεὶ δὲ ὁ Μιθραδάτης κατειλήφει, καὶ ἥδη σφευδόναι καὶ τοξεύματα ἔξικνοῦντο, ἐσήμηνε τοῖς Ἕλλησι ιοτῇ σάλπιγγι, καὶ εὐθὺς ἔθεον ὅμόσε οἷς εἴρητο καὶ οἱ ἵππεῖς ἥλαυνον· οἱ δὲ οὐκ ἔδεξαντο, ἀλλ' ἔφευγον ἐπὶ τὴν χαράδραν. ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἵππεων ἐν τῇ χαράδρᾳ ζωὶ ἐλήφθησαν εἰς ὀκτωκαΐδεκα. τοὺς δὲ ἀποθανόντας αὐτοκέλευστοι οἱ Ἕλληνες ἤκισαντο, ὡς ὅτι φοβερώτατον τοῖς πολεμίοις εἶη ὄρāν.

*Ruins of Nineveh*

Καὶ οἱ μὲν πολέμιοι οὗτω πράξαντες ἀπῆλθον, οἱ δὲ Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. ἐνταῦθα πόλις ἦν 20 ἑρήμη μεγάλη, ὅνομα δ' αὐτῇ ἦν Λάρισα· ὥκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ τείχους αὐτῆς ἦν τὸ εὔρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ὥκοδόμητο δὲ πλίνθοις κεραμεαῖς· κρηπὶς δ' ὑπῆρη λιθίνη τὸ ὕψος 25 εἴκοσι ποδῶν. ταύτην βασιλεὺς Περσῶν, ὅτε παρὰ Μῆδων τὴν ἀρχὴν ἐλάμβανον Πέρσας, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἥλιον δὲ νεφέλη προκαλύψασα

ἡφάνισε μέχρι ἔξελιπον οἱ ἄνθρωποι, καὶ οὗτως ἐάλω. παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη, τὸ μὲν εὖρος



FIG. 53.—Nimrud (Xenophon's Larisa) before Layard's excavations, showing at the left the mound in which he discovered the base of a square tower and which Xenophon supposed to be a pyramid.

ἐνὸς πλέθρου, τὸ δὲ ὑψος δύο πλέθρων. ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἤσαν, ἐκ τῶν πλησίον κωμῶν· 5 ἀποπεφευγότες.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἔνα παρασάγγας ἐξ πρὸς τεῖχος ἔρημον. μέγα κείμενον · ὄνομα δὲ ἦν τῇ πόλει Μέσπιλα · Μῆδοι δ' αὐτήν ποτε ὥκουν. ἦν δὲ ἡ

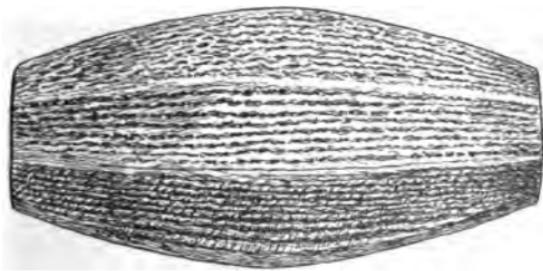


FIG. 54.—An Assyrian book from Kuyunjik (Nineveh). It is of baked clay and is inscribed with cuneiform writing. One third the actual size.

μὲν κρηπὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντή-  
ιοκοντα ποδῶν καὶ τὸ ὑψος πεντήκοντα. ἐπὶ δὲ ταύτῃ  
ἐπωκοδόμητο πλίνθινον τεῖχος, τὸ μὲν εὖρος πεντήκοντα



FIG. 55.—Assurbanipal hunting, followed by an attendant. Bas-relief from Kuyunjik (Nineveh), now in the British Museum.

ποδῶν, τὸ δὲ ὄψις ἑκατόν· τοῦ δὲ τείχους ἡ περίοδος ἔξ παρασάγγαι. ἐνταῦθα λέγεται Μήδεια γυνὴ βασιλέως καταφυγεῖν ὅτε ἀπώλλυσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι. ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν  
5 βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῦν οὔτε βίᾳ· Ζεὺς δὲ βροντῇ κατέπληξε τοὺς ἐνοικοῦντας, καὶ οὕτως ἐάλω.

*Tissaphernes, with a large force, follows the Greeks*

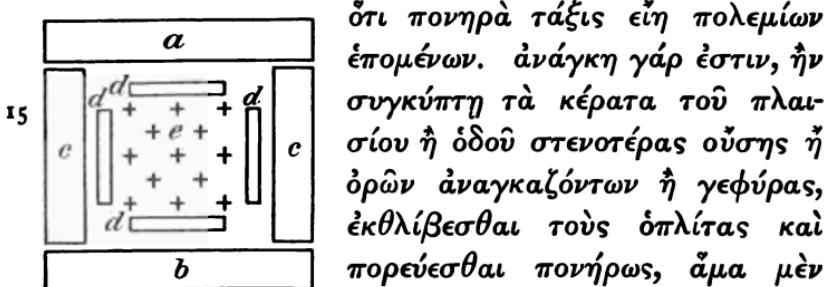
Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἔνα παρασάγγας τέτταρας. εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, οὓς τε αὐτὸς ἵππεας ἥλθεν ἔχων καὶ τὴν  
10 Όροντα δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος καὶ οὓς Κύρος ἔχων ἀνέβη βαρβάρους καὶ οὓς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῦ ἐβοήθει, καὶ πρὸς τούτοις  
15 ὅσους βασιλεὺς ἔδωκεν αὐτῷ, ὥστε τὸ στράτευμα πάμπολυ ἐφάνη. ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων  
20 ὅπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγών,  
ἐμβαλεῖν μὲν οὐκ ἐτόλμησεν οὐδὲν δὲ ἐβούλετο διακινδυνεύειν, σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. ἐπεὶ δὲ  
διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν καὶ οἱ τοξόται  
25 ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀνδρός (οὐδὲ γὰρ εἰς πάνυ προυθυμεῖτο ῥάδιον ἦν), καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν.

Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δὲ  
30 ἔποντο· καὶ οὐκέτι ἐσίνοιτο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἱ γε Ῥόδιοι τῶν Περσῶν  
ἐσφενδόνων, καὶ τῶν τοξοτῶν. μεγάλα δὲ καὶ τόξα τὰ  
Περσικά ἔστι· ὥστε χρήσιμα ἦν ὅπόσα ἀλίσκοιτο

τῶν τοξευμάτων τοῖς Κρησί, καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν, ἄνω ιέντες, μακράν. ηύρισκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας. καὶ ταύτη μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι μείον ἔχοντες τῇ ἀκροβολίσει· τὴν δ' ἐπιουσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γάρ πολὺς σῖτος ἐν ταῖς κώμαις. τῇ δὲ ὑστεραίᾳ οἱ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἴπετο ἀκροβολιζόμενος.

*A change in the order of march*

\*Ενθα δὲ οἱ Ἕλληνες ἔγνωσαν πλαισίουν ἵστορευρον



20      The square.

*a*, front.

*b*, rear.

*c, c*, flanks.

*d, d, d, d*, light-armed troops  
(they were sometimes sent outside of the square for skirmishing, cp. 170, 11 ff.).

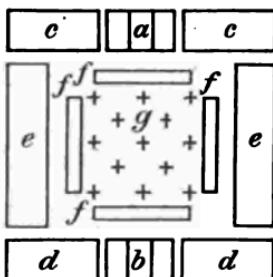
25 *e*, baggage and non-combatants.

κεράτων, καὶ ἀθυμεῖν τοὺς ταῦτα πάσχοντας πολεμίων ἐπομένων. καὶ ὅπότε δέοι γέφυραν διαβαίνειν ἢ ἄλλην

ὅτι πονηρὰ τάξις εἴη πολεμίων ἐπομένων. ἀνάγκη γάρ ἐστιν, ἦν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου ἢ ὁδοῦ στενοτέρας οὖσης ἢ ὅρων ἀναγκαζόντων ἢ γεφύρας, ἐκθλιβεσθαι τοὺς ὁπλίτας καὶ πορεύεσθαι πονήρως, ἅμα μὲν πιεζομένους, ἅμα δὲ καὶ ταρατομένους, ὥστε δυσχρήστους εἶναι ἀτάκτους ὄντας· ὅταν δ' αὐτὸς σχῆμα τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν

τινὰ διάβασιν, ἔσπευδεν ἔκαστος βουλόμενος φθάσῃ πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις.

Ἐπεὶ δὲ ταῦτ’ ἔγνωσαν οἱ στρατηγοί, ἐποίησαν ἕξ λόχους ἀνὰ ἑκατὸν ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν καὶ ἄλλους πεντηκοντῆρας καὶ ἄλλους ἐνωμοτάρχους. οὗτοι δὲ πορευόμενοι, ὅπότε μὲν 10 συγκύπτοι τὰ κέρατα, ὑπέμενον ὕστεροι, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι, τότε δὲ παρῆγον ἔξωθεν τῶν κεράτων. ὅπότε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον 15 ἀν ἔξεπύμπλασαν, εἰ μὲν στενότε-



The square with the six special companies.

*a*, three special companies in the front division.

*b*, three special companies in the rear division.

*c, c*, wings of the front.

*d, d*, wings of the rear.

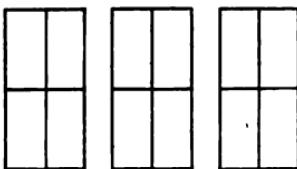
*e, e*, flanks.

*f, f, f, f*, light-armed troops.

*g*, baggage and non-combatants.

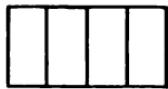
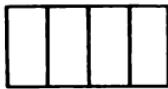
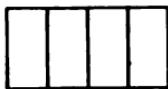
20

Three companies κατὰ λόχους. The four enomoties of each company are one behind another, the companies side by side.



Three companies κατὰ πεντηκοστῆς. The two enomoties of each fifty are one behind the other, the fifties side by side.

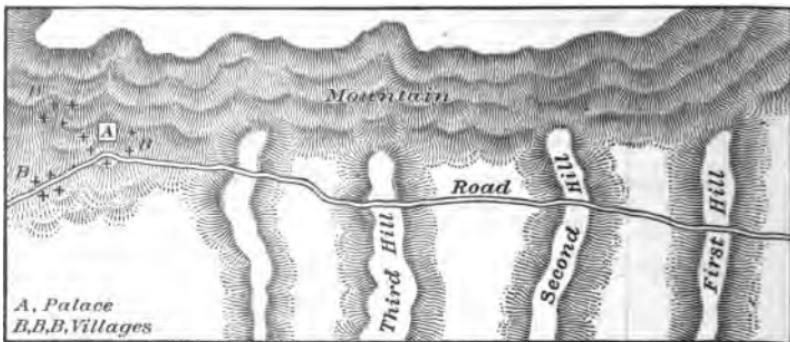
τινὰ δέοι διάβασιν ἡ γέφυραν, οὐκ ἐταράπτοντο, ἀλλ’ ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος, ἐπιπαρῆσαν οὗτοι. τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας.



Three companies *κατ' ἐνομοτίας*. The four enomoties of each company are side by side.

*Pursued by Tissaphernes in the hills*

'Ηνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἰδον βασιλειόν τι καὶ περὶ αὐτὸ κώμας πολλάς, τὴν δὲ ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οἱ καθῆκον ἀπὸ τοῦ ὄρους ὑφ' ὧ ἦν ἡ κώμη. καὶ εἰδον μὲν τοὺς λόφους ἀσμενοι οἱ Ἑλλήνες, ὡς εἰκὸς τῶν πολεμίων ὅντων ἵππεων· ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γήλοφον καὶ κατέβαινον ὡς ἐπὶ



Route over the hills to a palace.

τὸν ἔτερον ἀναβαίνειν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρανὲς ἔβαλλον, οἱ ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων· καὶ πολλοὺς ἐτρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνήτων καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν ὄπλων· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν, ἐν τῷ ὅχλῳ ὅντες,

καὶ οἱ σφενδονῆται καὶ οἱ τοξόται. ἐπεὶ δὲ πιεζόμενοι  
οἱ Ἑλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ  
ἄκρον ἀφικνοῦνται, ὅπλιται  
οὗτες, οἱ δὲ πολέμιοι ταχὺ<sup>5</sup> ἀπεπήδων· πάλιν δέ, ὅπότε  
ἀπύοιεν πρὸς τὸ ἄλλο στρά-  
τευμα, ταῦτὰ ἔπασχον.

Καὶ ἐπὶ τοῦ δευτέρου γηλό-  
φου ταῦτὰ ἐγίγνετο, ὥστε ἀπὸ<sup>10</sup>  
τοῦ τρίτου γηλόφου ἔδοξεν  
αὐτοῖς μὴ κινεῖν τοὺς στρα-  
τιώτας πρὸν ἀπὸ τῆς δεξιᾶς  
πλευρᾶς τοῦ πλαισίου ἀνήγα-  
γον πελταστὰς πρὸς τὸ ὄρος.  
<sup>15</sup> ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ  
τῶν ἐπομένων πολεμίων, οὐκέτι  
ἐπετίθεντο οἱ πολέμιοι τοῖς  
καταβαίνοντι, δεδοικότες μὴ ἀπομηθείησαν καὶ ἀμφο-  
τέρωθεν αὐτῶν γένοιντο οἱ πολέμιοι. οὗτω τὸ λοιπὸν  
<sup>20</sup> τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλό-  
φους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς  
κώμας. καὶ ἱατροὺς κατέστησαν ὀκτώ· πολλοὶ γὰρ  
ἡσαν οἱ τετρωμένοι.

<sup>25</sup> Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων  
ἔνεκα καὶ ἄμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον,  
κριθὰς ἵπποις συμβεβλημένας πολλάς. ταῦτα δὲ συνε-  
τηνεγμένα ἦν τῷ σατραπεύοντι τῆς χώρας.

Τετάρτη δ' ἡμέρᾳ καταβαίνοντιν εἰς τὸ πεδίον. ἐπεὶ  
δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει,



FIG. 56.—A Greek doctor reading a roll, the regular Greek form of book; in the closet are other rolls, and on it is a case of surgical instruments. From a sarcophagus at Rome.

ἔδιδαξεν αὐτοὺς ἡ ἀνάγκη κατασκηνῆσαι οὗ πρῶτον εἶδον κώμην καὶ μὴ πορεύεσθαι ἔπι μαχομένους· πολλοὶ γὰρ ἥσαν οἱ ἀπόμαχοι, οἵ τε τετραμένοι καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ ὅπλα δεξάμενοι. ἐπεὶ 5 δὲ κατεσκήνησαν, καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην προσιόντες, πολὺ περιῆσαν οἱ Ἑλληνες· πολὺ γὰρ διέφερεν ἐκ χώρας ὄρμῶντας ἀλέξασθαι ἡ πορευομένους ἐπιοῦσι τοῖς πολεμίοις μάχεσθαι.

*A Persian camp by night*

10 ‘Ηνίκα δ’ ἦν ἥδη δεῖλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὕποτε γὰρ μεῖνον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἔξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἑλληνες ἐπιθῶνται αὐτοῖς. ποιηρὸν γὰρ νυκτός ἐστι στράτευμα Περσικόν. οἱ τε γὰρ ἵπποι 15 αὐτοῖς δεδενται καὶ ὡς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσὶ τοῦ μὴ φεύγειν ἔνεκα εἰ λυθείησαν, ἐάν τέ τις θόρυβος γίγνηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ ἀνδρὶ καὶ χαλινῶσαι, δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. ταῦτα 20 δὲ πάντα χαλεπὰ νύκτωρ καὶ θορύβου ὄντος. τούτου ἔνεκα πόρρω ἀπεσκήνουν τῶν Ἑλλήνων.

*A trick enables the Greeks to keep clear of the enemy for three days*

‘Επεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἑλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἑλλησι συσκευάζεσθαι ἀκούοντων τῶν πολεμίων. καὶ χρόνον μέν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ 25 ὁψὲ ἐγίγνετο, ἀπῆσαν· οὐ γὰρ ἐδόκει λύειν αὐτοὺς νυκτὸς

πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. ἐπειδὴ δὲ σαφῶς ἀπιόντας ἥδη ἔώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες καὶ διῆλθον ὅσον ἔξήκοντα σταδίους. καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίου ὑπερδέξιον οἱ βάρβαροι, ἣ ἐμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἦν ἡ κατάβασις ἦν εἰς τὸ πεδίον.

*Xenophon disobeys orders*

io Ἐπειδὴ δὲ ἔώρα Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐρᾶς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν· ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγει· ἐπιφαινόμενον γὰρ ἔώρα Τισσαφέρνην καὶ τὸ στράτευμα πᾶν· 15 αὐτὸς δὲ προσελάσας ἥρωτα, “Τί καλεῖς;” ὁ δὲ λέγει αὐτῷ· “Ἐξεστιν ὁρᾶν· κατείληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν εἰ μὴ τούτους ἀποκόψομεν. ἀλλὰ τί οὐκ ἤγεις τοὺς πελταστάς;” ὁ δὲ λέγει ὅτι οὐκ ἔδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὅπισθεν πολεμίων ἐπιφαινομένων. “Αλλὰ μὴν ὡρα γ,” ἔφη, “βουλεύεσθαι πῶς τις τοὺς ἄνδρας ἀπελäß ἀπὸ τοῦ λόφου.”

*Xenophon dislodges the enemy from a point of vantage. He shares the hardships of his men*

• Ἐνταῦθα Ξενοφῶν ὁρᾷ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὖσαν, καὶ ἀπὸ ταύτης 25 ἔφοδον ἐπὶ τὸν λόφον ἔνθα ήσαν οἱ πολέμιοι, καὶ λέγει·

“Κράτιστον, ὁ Χειρίσοφε, ἡμῖν ἵεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον. ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. ἀλλά, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δὲ ἐθέλω πορεύεσθαι· εἰ δὲ χρήζεις, 5 πορεύου ἐπὶ τὸ ὅρος, ἐγὼ δὲ μενῶ αὐτοῦ.” “Ἄλλὰ δίδωμί σοι,” ἔφη ὁ Χειρίσοφος, “ὅπότερον βούλει ἐλέσθαι.” εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερος ἐστιν αἵρεται πορεύεσθαι, κελεύει δέ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. καὶ ὁ ΙοΧειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστάς, ἔλαβε δὲ τοὺς κατὰ μέσον πλαισίουν. συνέπεσθαι δὲ ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου.

Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. οἱ δὲ

15

20

25



FIG. 57. — Carrying a  
shield. Vase-painting.

ἐπὶ τοῦ λόφου πολέμιοι ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ὥρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελευμένων τοῖς ἑαυτῶν, πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρνην τοῖς ἑαυτῶν διακελευμένων. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἵππου παρεκελεύετο· “Ανδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναικας, νῦν δλίγον πονήσαντες ἀμαχεὶ τὴν λοιπὴν πορευσόμεθα.” Σωτηρίδας δὲ ὁ Σικυ-

ώνιος εἶπεν· “Οὐκ ἔξ ἴσου, ω̄ Εενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἔφ’ ἵππου δχῆ, ἔγὼ δὲ χαλεπῶς κάμινω τὴν ἀσπίδα φέρων.” καὶ ὃς ἀκούσας ταῦτα, καταπηδήσας ἀπὸ τοῦ ἵππου, ὠθεῖται αὐτὸν ἐκ τῆς τάξεως καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἵππικόν· ὥστ’ ἐπιέζετο. καὶ τοῖς μὲν ἐμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὅπισθεν παριέναι μόλις ἐπόμενος. οἱ δ’ ἄλλοι στρατιῶται παίουσι καὶ βάλλουσι καὶ λοιδοροῦσι τὸν Σωτηρίδαν, ἔστε ἡνάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. ὁ δὲ ἀναβάσ, ἔως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἥγεν, ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

*Supplies in danger of being burned*

15 5. "Ενθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφευγον ἢ ἔκαστος ἐδύνατο, οἱ δὲ Ἑλληνες εἶχον τὸ ἄκρον. οἱ δὲ ἀμφὶ Τισσαφέρην καὶ Ἀριαῖν. ἀποτραπόμενοι ἄλλην ὁδὸν ὤχοντο. οἱ δὲ ἀμφὶ Χειρίσοφον καταβάντες ἔστρατοπεδεύοντο ἐν κώμῃ μεστῇ πολλῶν ἀγαθῶν. ἥσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. ἥνικα δ’ ἦν δείλη, ἔξαπίνης οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψάν τινας τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ’ ἄρπαγήν. 25 καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβιβαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. ἐνταῦθα Τισσαφέρης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς

κώμας. καὶ τῶν Ἑλλήνων μάλα ἡθύμησάν τινες, ἐννοούμενοι μὴ τὰ ἐπιτήδεια, εἰ καίοιεν, οὐκ ἔχοιεν ὅπόθεν λαμβάνοιεν.

Καὶ οἱ μὲν ἀμφὶ Χειρίσοφον ἀπῆσαν ἐκ τῆς βοηθείας.  
 5 ὁ δὲ Ξενοφῶν ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις,  
 ἥνικα ἀπὸ τῆς βοηθείας ἀπήντησαν οἱ Ἑλληνες, ἔλεγεν·  
 “Οράτε, ὡς ἄνδρες Ἑλληνες, ὑφιέντας τὴν χώραν ἡδη  
 ἡμετέραν εἶναι; ἂν γὰρ, ὅτε ἐσπένδοντο, διεπράττοντο,  
 μὴ καίειν τὴν βασιλέως χώραν, νῦν αὐτοὶ — καίουσιν  
 10 ὡς ἀλλοτρίαν. ἀλλ' ἔάν που καταλείπωσί γε. αὗτοῖς  
 ἐπιτήδεια, ὄφονται καὶ ἡμᾶς ἐνταῦθα πορευομένους.  
 ἀλλ', ὡς Χειρίσοφε,” ἔφη, “δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς  
 καίοντας ὡς ὑπὲρ τῆς ἡμετέρας.” ὁ δὲ Χειρίσοφος  
 15 εἶπεν· “Οὔκουν ἔμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς,” ἔφη,

*A scheme for bridging the Tigris with skins is rejected*

Ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἦλθον, οἱ μὲν ἄλλοι περὶ τὰ  
 ἐπιτήδεια ἥσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆσαν.  
 καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. ἔνθεν μὲν γὰρ ὅρη ἦν  
 ὑπερύψηλα, ἔνθεν δὲ ὁ ποταμὸς τοσοῦτος βάθος ὡς μηδὲ  
 20 τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. ἀπορου-  
 μένοις δὲ αὐτοῖς προσελθών τις ἀνὴρ Ῥόδιος εἶπεν·  
 “Ἐγὼ θέλω, ὡς ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ τετρακισ-  
 χιλίους ὄπλίτας, ἀν ἐμοὶ ὡν δέομαι ὑπηρετήσητε καὶ  
 τάλαντον μισθὸν πορίσητε.” ἐρωτώμενος δὲ ὅτου δέοιτο,  
 25 “Ασκῶν,” ἔφη, “δισχιλίων δεήσομαι· πολλὰ δὲ ὅρῳ  
 πρόβατα καὶ αἴγας καὶ βοῦς καὶ ὄνους, ἂν ἀποδαρέντα  
 καὶ φυσηθέντα ῥᾳδίως ἀν παρέχοι τὴν διάβασιν. Δεή-

σομαι δὲ καὶ τῶν δεσμῶν οἷς χρῆσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας τοὺς ἀσκοὺς πρὸς ἄλλήλους, ὄρμίσας ἔκαστον ἀσκὸν λίθους ἀρτήσας καὶ ἀφεὶς ὥσπερ ἀγκύρας εἰς τὸ ὕδωρ, διαγαγὼν καὶ ἀμφοτέρωθεν δήσας 5 ἐπιβαλὼν ὑλην καὶ γῆν ἐπιφορήσω· ὅτι μὲν οὖν οὐ καταδύσεσθε αὐτίκα μάλα εἴσεσθε· πᾶς γὰρ ἀσκὸς δῦναδρας ἔξει τοῦ μὴ καταδύναι. ὥστε δὲ μὴ ὀλισθάνειν ἡ ὑλη καὶ ἡ γῆ σχήσει.” ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει εἶναι, τὸ δὲ 10 ἔργον ἀδύνατον· ἡσαν γὰρ οἱ κωλύσοντες πέραν, πολλοὶ ἵππεῖς, οἱ εὐθὺς τοῖς πρώτοις οὐδὲν ἀν ἐπέτρεπον τούτων ποιεῖν.

*After inquiring about the roads the generals decide to march through the Carduchian country to Armenia*

Ἐνταῦθα τὴν μὲν ὑστεραίαν ὑπανεχώρουν εἰς τοῦμπαλιν εἰς τὰς ἀκαύστους κώμας, κατακαύσαντες ἐνθευτικά 15 ἔξῆσαν· ὥστε οἱ πολέμιοι οὐ προσήλαυνον, ἀλλὰ ἐθεῶντο καὶ ὅμοιοι ήσαν θαυμάζουσιν ὅποι ποτὲ τρέψουνται οἱ Ἑλληνες καὶ τί ἐν νῷ ἔχοιεν.

Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἐπὶ τὰ ἐπιτήδεια ἦσαν· οἱ δὲ στρατηγοὶ πάλιν συνῆλθον, καὶ συναγανωγόντες τοὺς ἑαλωκότας ἥλεγχον τὴν κύκλῳ πᾶσαν χώραν τίς ἔκαστη εἴη. οἱ δὲ ἔλεγον ὅτι τὰ πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἴη καὶ Μηδίαν, δι’ ἥσπερ ἥκοιεν, ἡ δὲ πρὸς ἔω ἐπὶ Σοῦσά τε καὶ Ἐκβάτανα φέροι, ἐνθα θερίζειν λέγεται βασιλεύς, ἡ δὲ διαβάντι τὸν ποταμὸν 25 πρὸς ἐσπέραν ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι, ἡ δὲ διὰ τῶν ὄρῶν καὶ πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδού-

χους ἄγοι. τούτους δὲ ἔφασαν οἰκεῖων ἀνὰ τὰ ὅρη καὶ πολεμικοὺς εἶναι, καὶ βασιλέως οὐκ ἀκούειν, ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιάν, δώδεκα

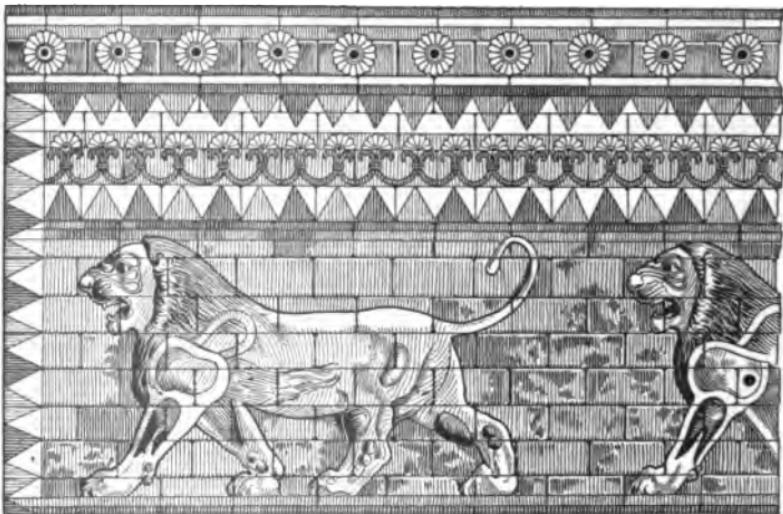


FIG. 58.—Portion of the Lions' Frieze from a royal palace at Susa, one of the residences of Persian kings.

μυριάδας· τούτων δ' οὐδέν' ἀπονοστῆσαι διὰ τὴν δυνσχωρίαν. ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείσαντο, καὶ ἐπιμειγνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς.

Ἄκούσαντες ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἕκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαντο τες ὅποι πορεύεσθαι ἐμελλον. ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὡρῶν εἰς Καρδούχους ἐμβαλεῖν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἥξειν, ἣς Ὁρόντας ἥρχε πολλῆς καὶ εὐδαιμονος. ἐιτεῦθεν δ' εὗπορον ἔφασαν εἶναι ὅποι τις ἐθέλοι πορεύεσθαι.

ἐπὶ τούτοις ἐθύσαντο, ὅπως, ἡνίκα καὶ δοκοίη τῆς ὥρας, τὴν πορείαν ποιοῦντο· τὴν γὰρ ὑπερβολὴν τῶν ὄρῶν ἐδεδούκεσσα μὴ προκαταληφθείη· καὶ παρήγγειλαν, ἐπειδὴ δειπνήσαμεν, συσκευασαμένους πάντας ἀναπαύεις θαι, καὶ ἐπεσθαι ἡνίκ’ ἂν τις παραγγέλλῃ.

## BOOK IV

*The Greeks enter the Carduchian country. The rear is attacked after dark*

1. <sup>1</sup> Ἡνίκα δ’ ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδίον, τηνικαῦτα ἀναστάντες ἀπὸ παραγγέλσεως πορευόμενοι ἀφικυνοῦνται ἀμα τῇ ἡμέρᾳ πρὸς τὸ ὄρος. ἐνθα δὴ 10 Χειρίσοφος μὲν ἤγειτο τοῦ στρατεύματος λαβὼν τὸ ἀμφ’ αὐτὸν καὶ τοὺς γυμνῆτας πάντας, Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν ὀπλίταις εἶπετο οὐδένα ἔχων γυμνῆτα· οὐδεὶς γὰρ κίνδυνος ἐδόκει εἶναι μή τις ἄνω πορευομένων ἐκ τοῦ ὅπισθεν ἐπίσποιτο. καὶ ἐπὶ μὲν τὸ ἄκρον 15 ἀναβαίνει Χειρίσοφος πρίν τινας αἰσθέσθαι τῶν πολεμίων· ἔπειτα δ’ ὑφηγεῖτο· ἐφείπετο δὲ ἀεὶ τὸ ὑπερβάλ-

1 [Οσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ δοτα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἀσ βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες “Ελληνες ἐποίησαντο, καὶ δοτα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισαφέρους ἐπολεμήθη τρὸς τοῦς “Ελληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθιν λόγῳ δεδήλωται. ἐπει δὲ ἀφίκοντο ἔνθα δ μὲν Τίγρης ποταμὸς παντάπασιν ἀπορος ήν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ οὐκ ήν, ἀλλὰ τὰ Καρδούχεια δρη ἀπέτομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὄρων πορευτέον εἶναι. ἤκουον γὰρ τῶν ἀλισκομένων ὅτι, εἰ διέλθοιεν τὰ Καρδούχεια δρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ήν μὲν βούλωνται, διαβήσονται, ην δὲ μὴ βούλωνται, περίσσοι. καὶ τοῦ Εὐφράτου δὲ τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι, καὶ ἔστιν οὕτως ἔχον. τὴν δὲ εἰς τοὺς Καρδούχους ἐμβολὴν ὥστε ποιοῦνται, ἀμα μὲν λαθεῖν πειρώμενοι, ἀμα δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ δικρα.]

λον τοῦ στρατεύματος εἰς τὰς κώμας τὰς ἐν τοῖς ἄγκεστι τε καὶ μυχοῖς τῶν ὁρῶν.

"Ενθα δὴ οἱ μὲν Καρδοῦχοι ἐκλιπόντες τὰς οἰκίας ἔχοντες καὶ γυναικας καὶ παιᾶς ἔφενυγον ἐπὶ τὰ ὅρη. 5 τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν, ἥσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμέναι αἱ οἰκίαι, ὡν οὐδὲν ἔφερον οἱ Ἑλληνες, οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι, εἴ πως ἐθελήσειαν οἱ Καρδοῦχοι διεναι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας, ἐπείπερ βασι-  
10 λεῖ πολέμιοι ἥσαν· τὰ μέντοι ἐπιτήδεια, ὅτῳ τις ἐπιτυγ-  
χάνοι, ἐλάμβανεν· ἀνάγκη γὰρ ἦν. οἱ δὲ Καρδοῦχοι οὔτε καλούντων ὑπήκουον οὔτε ἄλλο φιλικὸν οὐδὲν ἐποίουν. ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαι-  
15 νον εἰς τὰς κώμας ἀπὸ τοῦ ἄκρου ἥδη σκοταῖοι,— διὰ γὰρ τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν ἡ ἀνά-  
βασις αὐτοῖς ἐγένετο καὶ κατάβασις,— τότε δὴ συλλε-  
γέντες τινὲς τῶν Καρδούχων τοὺς τελευταῖοις ἐπετίθεντο,  
καὶ ἀπέκτεινάν τινας καὶ λίθους καὶ τοξεύμασι κατέρρω-  
σαν, ὀλίγοι ὄντες· ἐξ ἀπροσδοκήτου γὰρ αὐτοῖς ἐπέπεσε  
20 τὸ Ἑλληνικόν. εἱ μέντοι τότε πλείους συνελέγησαν,  
ἐκινδύνευσεν ἀν διαφθαρῆναι πολὺ τοῦ στρατεύματος.  
καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμαις ηὐλί-  
σθησαν· οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ  
ἐπὶ τῶν ὁρῶν καὶ συνεώρων ἀλλήλους.

*Captives recently taken are dismissed and unnecessary baggage animals left behind*

25 "Αμα δὲ τῇ ἡμέρᾳ συνελθούσι τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων τὰ

ἀναγκαῖα καὶ δυνατώτατα ἔχοντας πορεύεσθαι, καταλιπόντας τάλλα, καὶ ὅσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ, πάντα ἀφεῖναι. σχολαίαν γὰρ ἐποίουν τὴν πορείαν πολλὰ ὄντα τὰ ὑποξύγια καὶ τὰ αἰχμάλωτα, 5 πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν, διπλάσιά τε ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὄντων. δόξαν δὲ ταῦτα ἐκήρυξαν οὕτω ποιεῖν. ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστήσαντες ἐν τῷ στενῷ οἱ στρατηγοί, εἴ τι εὐρίσκοιεν τῶν εἰρητούμενων μὴ ἀφειμένον, ἀφῆροῦντο, οἱ δὲ ἐπείθοντο, πλὴν εἴ τις ἔκλεψεν, οἷον ἡ παιδὸς ἐπιθυμήσας ἡ γυναικὸς τῶν εὐπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μέν τι μαχόμενοι, τὰ δέ τι ἀναπαυόμενοι.

*Marching under attack through a storm*

Εἰς δὲ τὴν ὑστεραίαν γύγνεται χειμῶν πολύς, ἀναγινωσκαῖον δὲ ἦν πορεύεσθαι· οὐ γὰρ ἦν ἴκανὰ τάπιτήδεια. καὶ ἡγεῖτο μὲν Χειρίσοφος, ὥπισθοφυλάκει δὲ Ξενοφῶν. καὶ οἱ πολέμιοι ἵσχυρῶς ἐπετίθεντο, καὶ στενῶν ὄντων τῶν χωρίων ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδόνων. ὥστε ἡναγκάζοντο οἱ Ἑλληνες ἐπιδιώκοντες καὶ πάλιν 20 ἀναχάζοντες σχολῆ πορεύεσθαι. καὶ θαμιὰ παρήγειλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι ἵσχυρῶς ἐπικέοιντο· ἐνταῦθα ὁ Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγυῶτο ὑπέμενε, τότε δὲ οὐχ ὑπέμενεν, ἀλλ’ ἡγε ταχέως καὶ παρηγγύα ἐπεσθαι, ὥστε δῆλον ἦν ὅτι πρᾶγμά τι 25 εἴη· σχολὴ δ’ οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῇ ἐγύγνετο τοῖς ὀπισθοφύλαξι. καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς

Λακωνικὸς Λεώνυμος, τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς σπολάδος εἰς τὰς πλευράς, καὶ Βασίας Ἀρκὰς διαμπέρες τὴν κεφαλήν.

*Xenophon finds fault with Chirisophus. The road blocked by the Carduchians*

Ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμόν, εὐθὺς ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον ἥγιατο αὐτὸν ὅτι οὐχ ὑπέμενεν, ἀλλ' ἡναγκάζοντο φεύγοντες ἄμα μάχεσθαι. “Καὶ νῦν δύο καλώ τε καὶ ἀγαθὼ ἄνδρε τέθνατον καὶ οὗτε ἀνελέσθαι οὔτε θάψαι ἐδυνάμεθα.” ἀποκρίνεται ὁ Χειρίσοφος. “Βλέψον,” ἔφη, “πρὸς τὰ ὅρη καὶ ιοὶδὲ ὡς ἄβατα πάντα ἐστί· μία δ’ αὕτη ὁδὸς ἦν ὁρᾶς ὁρθία, καὶ ἐπὶ ταύτῃ ἀνθρώπων ὄρâν ἔξεστί σοι ὅχλον τοσοῦτον, οἱ κατειληφότες φυλάττουσι τὴν ἐκβασιν. ταῦτ’ ἐγὼ ἔσπευδον (καὶ διὰ τοῦτο σε οὐχ ὑπέμενον) εἴ πως δυναίμην φθάσαι πρὶν κατειλήφθαι τὴν ὑπερβολὴν· οἱ δὲ ἡγεμόνες οὓς ἔχομεν οὐ φασιν εἶναι ἄλλην ὁδὸν.”

Ο δὲ Ξενοφῶν λέγει. “Αλλ’ ἐγὼ ἔχω δύο ἄνδρας. ἐπεὶ γὰρ ἡμῖν πράγματα παρεῖχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς καὶ ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτεώμεν τινας το αὐτῶν, καὶ ζῶντας προυθυμήθημεν λαβεῖν αὐτοῦ τούτου ἔνεκα, ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρησταίμεθα.”

*A prisoner tells of another road, commanded by a height which must be seized. Call for volunteers*

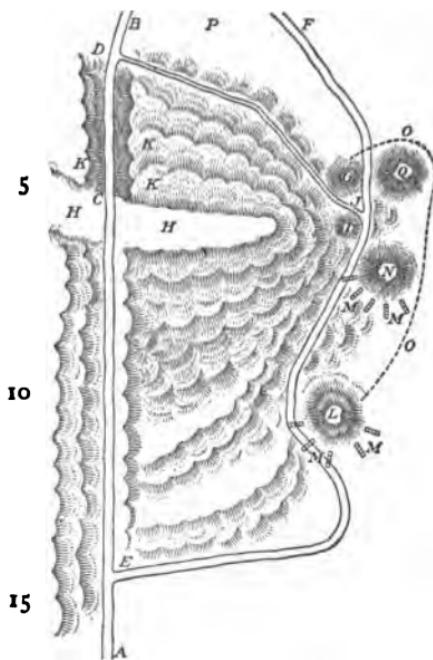
Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον, διαλαβόντες, εἴ τινα εἰδεῖεν ἄλλην ὁδὸν ἢ τὴν φανεράν.

ὅ μὲν οὖν ἔτερος οὐκ ἔφη μάλα πολλῶν φόβων προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὁρῶντος τοῦ ἔτερου κατεσφάγη. ὁ δὲ λοιπὸς ἔλεξεν ὅτι οὗτος μὲν οὐ φαίη διὰ ταῦτα εἰδέναι, ὅτι αὐτῷ ἐτύγχανε θυγάτηρ  
 5 ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη ἡγήσεσθαι δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὄδόν. ἐρωτώμενος δ' εἰ εἴη τι ἐν αὐτῇ δυσπάριτον χωρίον, ἔφη εἶναι ἄκρον δεὶ μή τις προκαταλήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν.

io Ἐνταῦθα δ' ἔδόκει συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὁπλιτῶν λέγειν τε τὰ παρόντα καὶ ἐρωτᾶν εἴ τις αὐτῶν ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἀνγενέσθαι καὶ ὑποστὰς ἐθελοντὴς πορεύεσθαι. ὑφίσταται τῶν μὲν ὁπλιτῶν Ἀριστώνυμος Μεθυδριεὺς καὶ  
 15 Ἄγασίας Στυμφάλιος, ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρράσιος ἔφη ἐθέλειν πορεύεσθαι προσλαβὼν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος. “Ἐγὼ γάρ,” ἔφη, “οἶδα ὅτι ἔψονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου.” ἐκ τούτου ἐρωτῶσιν εἴ τις καὶ τῶν γυμνήτων  
 20 ταξιάρχων ἐθέλοι συμπορεύεσθαι. ὑφίσταται Ἀριστέας Χῖος, ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

*The volunteers set out for the height, hoping in the morning to clear the main road of the enemy, whom Xenophon meanwhile diverts*

2. Καὶ ἦν μὲν δείλη, οἱ δ' ἐκέλευνον αὐτοὺς ἐμφαγόντας πορεύεσθαι. καὶ τὸν ἡγεμόνα δῆσαντες παραδιδόασιν αὐτοῖς, καὶ συντίθενται τὴν μὲν νύκτα, ἦν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἀμα δὲ τῇ ἡμέρᾳ τῇ



The Carduchian blockade.

- A, Chirisophus's halting place, 182, 4.  
 AB, steep road, in plain sight, 182, 10 and 24.  
 CD, pass (*ἐκβασις*), held by the Carduchians, leading out to level country, 182, 12.  
 20 EF, road passable for baggage animals, 183, 6.  
 G, height mentioned by the guide, 183, 7; the third hill occupied by Xenophon, 187, 16; called *ἄκρον* and *μαστός*.  
 HH, gorge, 184, 18.  
 I, hill held by Carduchian guards, seized by Greek volunteers, 185, 14–22.  
 JD, narrow road, taken by volunteers, 185, 23.  
 25 K, K', K'', untrodden paths, 186, 12.  
 L, first hill captured by Xenophon, 186, 19.  
 M, M, company columns, 186, 25 and 187, 15.  
 N, second hill captured by Xenophon, 187, 5.  
 OO, route of Carduchians from third (G) to first hill (L) and back again to a hill (Q) opposite the third, 187, 22 and 188, 8.  
 P, plain, 188, 2.  
 Q, hill opposite the third hill, 188, 8.

σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω ὅντας ἴέναι ἐπὶ τοὺς κατέχοντας τὴν φανερὰν ἐκβασιν, αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὡς ἀν δύνωνται τάχιστα. ταῦτα συνθέμενοι οἱ μὲν ἐπορεύοντο, πλῆθος ὡς δισχίλιοι· καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ.

Ξενοφῶν δὲ ἔχων τοὺς διπισθοφύλακας ἡγεῖτο πρὸς τὴν φανερὰν ἐκβασιν, ὅπως ταύτη τῇ ὁδῷ οἱ πολέμιοι προσέχοιεν τὸν νοῦν καὶ ὡς μάλιστα λάθοιεν οἱ περιόντες. ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ διπισθοφύλακες ἦν ἔδει διαβάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηνικαῦτα ἐκυλίνδουν οἱ βάρβαροι ὀλοιτρόχους ἀμαξιάίους καὶ μείζους καὶ ἐλάττους, οἱ φερόμενοι πρὸς τὰς πέτρας παίοντες διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι οἰόν τ' ἦν τῇ εἰσόδῳ.

ἔνιοι δὲ τῶν λοχαγῶν, εἰ μὴ ταύτη δύναιντο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο· ἐπεὶ δὲ ὕστοντο ἀφανεῖς εἶναι ἀπιόντες, τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ  
 5 καὶ ἀνάριστοι ὅντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μέντοι πολέμιοι οὐδὲν ἐπαύσαντο δι'  
 10 ὅλης τῆς νυκτὸς κυλινδοῦντες τοὺς λίθους· τεκμαίρεσθαι δῆν τῷ ψόφῳ.

*The volunteers, though seizing the wrong hill, dislodge the enemy from the main road*

Οἱ δὲ ἔχοντες τὸν  
 15 ἥγεμόνα κύκλῳ περιόντες καταλαμβάνουσι τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ  
 20 τοὺς μὲν κατακανόντες, τοὺς δὲ καταδιώξαντες, αὐτοὶ ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες. οἱ δὲ οὐ κατεῖχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν, παρ' ὃν ἦν ἡ στενὴ αὐτῇ ὁδὸς ἐφ' ἧ



FIG. 59.—Diana of Versailles, with her tunic tucked up over her girdle, so that she may be unimpeded in the chase. Cp. Fig. 50, p. 162. Statue in the Louvre.

ἐκάθηντο οἱ φύλακες. ἔφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν οἱ ἐπὶ τῇ φανερῷ ὁδῷ ἐκάθηντο. καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἐπεὶ δὲ ἡμέρα ὑπέφαινεν, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους·  
5 καὶ γὰρ ὅμιχλῃ ἐγένετο, ὥστ' ἐλαθον ἐγγὺς προσελθόντες. ἐπεὶ δὲ εἴδον ἄλλήλους, ἢ τε σάλπιγξ ἐφθέγξατο καὶ ἀλαλάξαντες ἴεντο ἐπὶ τοὺς ἀνθρώπους· οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λιπόντες τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέθυνγσκον· εὑζωνοι γὰρ ἦσαν.

*While Chirisophus advances along the main road, Xenophon, taking the route of the volunteers, drives a body of the enemy from two hills*

10 Οἱ δὲ ἀμφὶ Χειρίσοφον ἀκούσαντες τῆς σάλπιγγος εὐθὺς ἴεντο ἄνω κατὰ τὴν φανερὰν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖς ὁδοὺς ἐπορεύοντο ἢ ἔτυχον ἔκαστοι ὅντες, καὶ ἀναβάντες ὡς ἐδύναντο ἀνίμων ἄλλήλους τοῖς δόρασι. καὶ οὗτοι πρῶτοι συνέμειξαν  
15 τοῖς προκαταλαβοῦσι τὸ χωρίον.

Ξενοφῶν δὲ ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις ἐπορεύετο ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες· ενοδωτάτη γὰρ ἦν τοὺς ὑποζυγίοις· τοὺς δὲ ἡμίσεις ὅπισθεν τῶν ὑποζυγίων ἔταξε. πορευόμενοι δὲ ἐντυγχάνοντι λόφῳ ὑπὲρ  
20 τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολεμίων, οὓς ἡ ἀποκόψαι ἦν ἀνάγκη ἡ διεξένχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων. καὶ αὐτοὶ μὲν ἀν ἐπορεύθησαν ἥπερ οἱ ἄλλοι, τὰ  
δὲ ὑποζύγια οὐκ ἦν ἄλλῃ ἡ ταύτῃ ἐκβῆναι. ἔνθα  
25 δὴ παρακελευσάμενοι ἄλλήλους προσβάλλοντι πρὸς τὸν λόφον ὀρθίοις τοῖς λόχοις, οὐ κύκλῳ ἀλλὰ καταλι-

πόντες ἄφοδον τοῖς πολεμίοις, εἰ βούλοιντο φεύγειν.  
καὶ τέως μὲν αὐτοὺς ἀναβαίνοντας ὅπῃ ἐδύνατο ἔκαστος  
οἱ βάρβαροι ἐτόξευνον καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσ-  
ίεντο, ἀλλὰ φυγῇ λείπουσι τὸ χωρίον. καὶ τοῦτον τε  
5 παρεληλύθεσαν οἱ Ἑλληνες, καὶ ἔτερον ὁρῶσιν ἐμπρο-  
σθεν λόφου κατεχόμενον ἐπὶ τοῦτον αὖθις ἐδόκει πορεύε-  
σθαι. ἐννοήσας δὲ Ἑενοφῶν μῆ, εἰ ἕρημον καταλίποι  
τὸν ἡλωκότα λόφου, πάλιν λαβόντες οἱ πολέμιοι ἐπι-  
θοῦντο τοῖς ὑποζυγίοις παριοῦσιν,—ἐπὶ πολὺ δὲ ἦν  
ιοτὰ ὑποζύγια ἄτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα,—  
καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον  
Κηφισοφῶντος Ἀθηναῖον καὶ Ἀμφικράτην Ἀμφιδήμου  
Ἀθηναῖον καὶ Ἀρχαγόραν Ἀργείου φυγάδα, αὐτὸς δὲ  
σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ  
15 τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἴρουσιν.

*At Xenophon's approach the enemy abandon a third hill and go against the Greeks who had been left to guard the first hill*

\*Ἐπι δὲ αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺ ὁρθιώτα-  
τος ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς  
νυκτὸς ὑπὸ τῶν ἐθελοντῶν. ἐπεὶ δὲ ἐγγὺς ἐγένοντο οἱ  
Ἑλληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν,  
20 ὥστε θαυμαστὸν πᾶσι γενέσθαι, καὶ ὑπώπτευον δείσαν-  
τας αὐτοὺς μὴ κυκλωθέντες πολιορκοῖντο ἀπολιπεῖν.  
οἱ δὲ ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὅπισθεν γιγνό-  
μενα πάντες ἐπὶ τοὺς ὅπισθοφύλακας ἔχώρουν. καὶ  
Ἑενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ  
25 ἄκρον, τοὺς δὲ ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ

τελευταῖοι λόχοι προσμείξειαν, καὶ προελθόντας κατὰ τὴν ὄδὸν ἐν τῷ ὁμαλῷ θέσθαι τὰ ὅπλα εἶπε.

*This hill is lost. A general attack upon Xenophon and his men as they go down the third hill*

Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγὼς καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ λόφου 5 καὶ ὅτι τεθνάσι Κηφισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἥκουν ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ ὁ Ξενοφῶν διελέγετο αὐτοῖς δι' ἔρμηνέως περὶ σπουδῶν 10 καὶ τοὺς νεκροὺς ἀπήγει. οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ὧ μὴ καίειν τὰς οἰκίας. συνωμολόγει ταῦτα ὁ Ξενοφῶν. ἐν ᾧ δὲ τὸ μὲν ἄλλο στράτευμα παρῆι, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνερρύσ- 15 σαν ἐνταῦθα. καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους ἐνθα τὰ ὅπλα ἔκειντο, ἵεντο δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ' οὗ Ξενοφῶν κατέβαινεν, ἐκυλίνδουν πέτρους· καὶ ἐνὸς μὲν κατέα- 20 ἔξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἔχων τὴν ἀσπίδα ἀπέλιπεν· Εύρυλοχος δὲ Λουσιεὺς προσέδρα- μεν αὐτῷ ὄπλίτης, καὶ πρὸ ἀμφοῦ προβεβλημένος ἀπε- χώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον.

#### *Burial of the dead*

Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ 25 ἐπιτηδείοις δαψιλέστι· καὶ γὰρ οἶνος πολὺς ἦν, ὥστε ἐν

λάκκοις κονιατοῖς εἶχον. Ξεινοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδοσαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν ἐκ τῶν δυνατῶν ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς.

*Xenophon and Chirisophus mutually helpful through the mountains. The native bowmen*

5 Τῇ δὲ ὑστεραίᾳ ἀνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμιοι καὶ, ὅπῃ εἴη στενὸν χωρίον, προκαταλαμβάνοντες ἐκώλυον τὰς παρόδους. ὅπότε μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξεινοφῶν ὅπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλυε τὴν ἀπόφραξιν τῆς ὁδοῦ τοῖς πρώτοις ιο ἀνωτέρῳ πειρώμενος γίγνεσθαι τῶν κωλυόντων, ὅπότε δὲ τοῖς ὅπισθεν ἐπιθοῦντο, Χειρίσοφος ἐκβαίνων καὶ πειρώμενος ἀνωτέρῳ γίγνεσθαι τῶν κωλυόντων ἔλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὅπισθεν· καὶ ἀεὶ οὗτος ἐβοήθουν ἀλλήλοις καὶ ἴσχυρῷς ἀλλήλων ἐπεμέλοντο.

15 Ἡν δὲ καὶ ὅπότε αὐτοῖς τοῖς ἀναβάσι πολλὰ πράγματα παρεῖχον οἱ βάρβαροι πάλιν καταβαίνοντες· ἐλαφροὶ γὰρ ἦσαν ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. ἄριστοι δὲ καὶ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγὺς τριπήχη, τὰ 20 δὲ τοξεύματα πλέον ἢ διπήχη· εἶλκον δὲ τὰς νευράς, ὅπότε τοξεύοιεν, πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προσβαίνοντες. τὰ δὲ τοξεύματα ἔχώρει διὰ τῶν ἀσπιδῶν καὶ διὰ τῶν θωράκων. ἐχρώντο δὲ αὐτοῖς οἱ Ἑλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις ἐναγκυλῶντες. ἐν 25 τούτοις τοῖς χωρίοις οἱ Κρῆτες χρησιμώτατοι ἐγένοντο. ἥρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

*The Greeks encamp near the Centrites river*

3. Ταύτην δ' αὐτὴν ἡμέραν ηὐλίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου παρὰ τὸν Κεντρίτην ποταμόν, εὑρος ὡς δίπλεθρον, δις ὁρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. καὶ οἱ Ἑλληνες ἐνταῦθα ἀνέπνευσαν ἀσμενοι ἴδοντες πεδίον· ἀπεῖχε δὲ τῶν ὁρῶν ὁ ποταμὸς ἔξ ή ἐπτὰ στάδια τῶν Καρδούχων. τότε μὲν οὖν ηὐλίσθησαν μάλα ἡδέως καὶ τάπιτήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. ἐπτὰ γὰρ ἡμέρας ὅσασπερ ἐπορεύθησαν διὰ τῶν Καρδούχων πάσας μαχόμενοι διετέλεσαν, καὶ 15 ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. ὡς οὖν ἀπηλλαγμένοι τούτων ἡδέως ἔκοιμήθησαν.

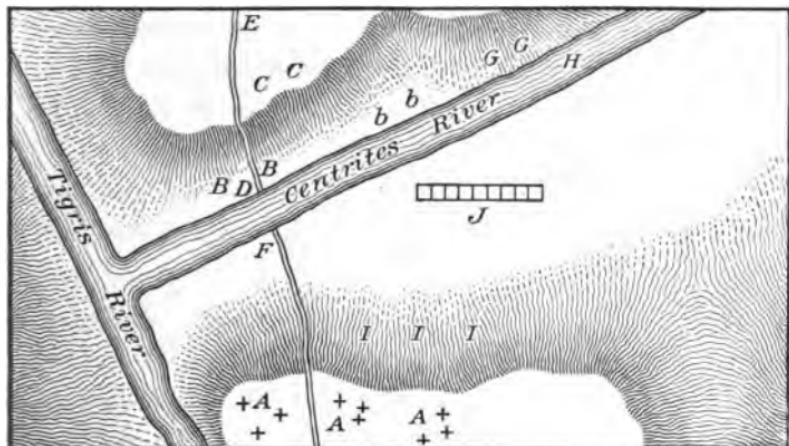


FIG. 60.—Modern Kurds. 15  
πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. ὡς οὖν ἀπηλλαγμένοι τούτων ἡδέως ἔκοιμήθησαν.

*Difficulties of crossing*

"Αμα δὲ τῇ ἡμέρᾳ ὥρῶσιν ἵππεας που πέραν τοῦ ποταμοῦ ἔξωπλισμένους ὡς κωλύσοντας διαβαίνειν, πεζοὺς 20 δ' ἐπὶ ταῖς ὅχθαις παρατεταγμένους ἄνω τῶν ἵππέων ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. ἥσαν δ' οὗτοι Ὁρόντα καὶ Ἀρτούχα Ἀρμένιοι καὶ Μάρδοι, καὶ Χαλδαῖοι μισθοφόροι. ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροι τε καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον γέρρα μακρὰ 25 καὶ λόγχας. αἱ δὲ ὅχθαι αὗται ἐφ' ὃν παρατεταγμένοι

οὗτοι ἥσαν τρία ἡ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπεῖχον· ὁδὸς δὲ μία ὁραμένη ἦν, ἄγουστα ἄνω, ὥσπερ



Passage of the Centrites.

*A, A, A*, villages above the plain of the Centrites, occupied by the Greeks one night, 190, 1 f., by Carduchians the next, 192, 1 f.

*B, B*, cavalry of the Armenians, Mardi, and Chaldaeans, 190, 18.

*b, b*, position of Armenian cavalry when Chirisophus began to cross at *H*, 193, 24, and 194, 13.

*C, C*, infantry of the Armenians, Mardi, and Chaldaeans on the bluffs, 190, 19 f.

*DE*, the only road up the bluffs, 191, 2.

*F*, camp of the Greeks beside the river, 191, 9 f.

*G, G*, cliffs on the water's edge, 192, 24, and 194, 25.

*H*, ford discovered by two young men, 193, 4 f.

*I, I, I*, Carduchians coming down to attack the Greeks at *H*, 195, 5 f.

*J*, Xenophon's division drawn up by enomoties against them, 195, 11 ff.

χειροποίητος· ταῦτη ἐπειρῶντο διαβαίνειν οἱ Ἑλληνες.  
ἐπεὶ δὲ πειρωμένοις τό τε ὑδωρ ὑπὲρ τῶν μαστῶν ἔφαι-  
γνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλι-  
σθηροῖς, καὶ οὐτ' ἐν τῷ ὑδατι τὰ ὅπλα ἦν ἔχειν (εἰ δὲ  
μή, ἥρπαζεν ὁ ποταμός) ἐπί τε τῆς κεφαλῆς τὰ ὅπλα εἴ-  
τις φέροι, γυμνοὶ ἐγύγνοντο πρὸς τὰ τοξεύματα καὶ τᾶλλα  
βέλη, ἀνεχώρησαν καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ

τὸν ποταμόν. ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἥσαν ἐπὶ τοῦ ὄρους, ἔώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους ἐν τοῖς ὅπλοις. ἐνταῦθα δὴ πολλὴ ἀθυμία ἦν τοῖς Ἑλλησιν, ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὁρῶσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὁρῶσι δὲ τοῖς διαβαίνοντιν ἐπικεισομένους τοὺς Καρδούχους ὅπισθεν.

*Xenophon has a cheering dream, which is fulfilled by the discovery of a ford*

Ταύτην μὲν οὖν τὴν ἡμέραν καὶ νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ ὅντες. Ξενοφῶν δὲ ὅναρ εἶδεν· ἔδοξεν ιο ἐν πεδαῖς δεδέσθαι, αὗται δὲ αὐτῷ αὐτόμαται περιρρήναι, ὡστε λυθῆναι καὶ διαβαίνειν ὅπόσον ἐβούλετο. ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι, καὶ διηγεῖται αὐτῷ τὸ ὅναρ. ὁ δὲ ἥδετό τε καί, ὡς τάχιστα ἔως ὑπέ 15 φαινεν, ἔθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ίερὰ καλὰ ἦν εὐθὺς ἐπὶ τοῦ πρώτου. καὶ ἀπίοντες ἀπὸ τῶν ίερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.

Καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανί<sup>20</sup> σκω· ἥδεσαν γὰρ πάντες ὅτι ἔξειή αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν καί, εἰ καθεύδοι, ἐπεγείραντα εἰπεῖν, εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον. καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ, κἀπειτα κατίδοιεν ἐν τῷ πέραν ἐν πέτραις καθηκούσας 25 ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ γυναῖκα καὶ παιδίσκας ὡσπερ μαρσίπους ἴματίων κατατιθεμένους ἐν

πέτρᾳ ἀντρώδει. ἵδονσι δὲ σφίσι δόξαι ἀσφαλὲς εἶναι διαβῆναι· οὐδὲ γὰρ τοῖς πολεμίοις ἵππεῦσι προσβατὸν εἶναι κατὰ τοῦτο. ἐκδύντες δὲ ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ώς νευσόμενοι διαβαίνειν· πορευόμενοι δὲ οἱ πρόσθεν διαβῆναι πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες, λαβόντες τὰ ἴμάτια πάλιν ἥκειν.

*Plans and preparations for crossing*

Εὐθὺς οὖν Ξενοφῶν αὐτός τε ἔσπενδε καὶ τοῖς νεανίσκοις ἐγχεῖν ἐκέλευε καὶ εὔχεσθαι τοῖς φήνασι θεοῖς τά τε ὄνείρατα καὶ τὸν πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσθαι. σπείσας δὲ εὐθὺς ἦγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ διηγοῦνται ταῦτα. ἀκούσας δὲ καὶ ὁ Ξειρίσοφος σπουδὰς ἐποίει. σπείσαντες δὲ τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέσαντες τοὺς στρατηγοὺς ἐβουλεύοντο ὅπως ἀν κάλλιστα 15 διαβαίνειν καὶ τούς τε ἔμπροσθεν νικῶειν καὶ ὑπὸ τῶν ὅπισθεν μηδὲν πάσχοιεν κακόν. καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγεῖσθαι καὶ διαβαίνειν ἔχοντα τὸ ἡμισυ τοῦ στρατεύματος, τὸ δὲ ἡμισυ ἔτι ὑπομένειν σὺν Ξενοφῶντι, τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων 20 διαβαίνειν.

\*Ἐπεὶ δὲ ταῦτα καλῶς εἶχεν, ἐπορεύοντο· ἥγοῦντο δὲ οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὅδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ώς τέτταρες στάδιοι. πορευομένων δὲ αὐτῶν ἀντιπαρῆσαν αἱ τάξεις τῶν ἵππεων. 25 ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὄπλα, καὶ αὐτὸς πρώτος Ξειρίσοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμβανε τὰ ὄπλα καὶ

τοὺς ἄλλους πᾶσι παρήγγελλε, καὶ τοὺς λοχαγοὺς ἐκέλευν ἄγειν τοὺς λόχους ὁρθίους, τοὺς μὲν ἐν ἀριστερᾷ, τοὺς δὲ ἐν δεξιᾷ ἑαυτοῦ. καὶ οἱ μὲν μάντεις ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτόξευον καὶ 5 ἐσφευδόνων, ἀλλ' οὕπω ἔξικνοῦντο. ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι· πολλὰ γὰρ ἦσαν ἔταιραι ἐν τῷ στρατεύματι.

*Chirisophus crosses easily while Xenophon draws the Armenians off by strategy*

Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ 10 δὲ Ξενοφῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἔκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποιούμενος ταύτῃ διαβὰς ἀποκλείσειν τοὺς παρὰ τὸν ποταμὸν ἵππεας. οἱ δὲ πολέμιοι ὀρῶντες μὲν τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὀρῶντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπαλι, δείσαντες μὴ ἀποληφθείησαν, φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν τοῦ ποταμοῦ ἄνω ἔκβασιν. ἐπεὶ δὲ κατὰ τὴν ὄδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος. Λύκιος δὲ ἡ τὴν τάξιν ἔχων 15 τῶν ἵππεων καὶ Αἰσχύνης ὁ τὴν τάξιν τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον, ἐπεὶ ἐώρων ἀνὰ κράτος φεύγοντας, εἴποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολείπεσθαι, ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. Χειρίσοφος δὲ αὖ, ἐπεὶ διέβη, τοὺς ἵππεας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς 25 προσηκούσας ὥχθας ἐπὶ τὸν ποταμὸν ἐξέβαινεν ἐπὶ τοὺς ἄνω πολεμίους. οἱ δὲ ἄνω, ὀρῶντες μὲν τοὺς ἑαυτῶν

ιππέας φεύγοντας, ὄρῶντες δ' ὁπλίτας σφίσιν ἐπιόντας,  
έκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

*Xenophon's crossing is hampered by Carduchians*

Ξενοφῶν δ', ἐπεὶ τὰ πέραν ἔώρα καλῶς γιγνόμενα,  
ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στράτευμα·  
ζ καὶ γὰρ οἱ Καρδούχοι φανεροὶ ἥδη ἥσαν εἰς τὸ πεδίον  
καταβαίνοντες ὡς ἐπιθησόμενοι τοῖς τελευταίοις. καὶ  
Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις  
ἐπιχειρήσας ἐπιδιώξαι ἔλαβε τῶν σκευοφόρων τὰ ὑπο-  
λειπόμενα καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώ-  
ιματα. καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος  
ἀκμὴν διέβαινε, Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρ-  
δούχους ἀντία τὰ ὅπλα  
ἔθετο, καὶ παρήγγειλε τοῖς  
ισ λοχαγοῖς κατ' ἐνωμοτίας  
ποιήσασθαι ἕκαστον τὸν  
έαυτοῦ λόχουν, παρ' ἀσπίδα  
παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς  
μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν Καρδού-  
χων ἴέναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποτα-  
μοῦ. οἱ δὲ Καρδούχοι, ὡς ἔώρων τοὺς ὀπισθοφύλακας  
τοῦ ὄχλου ψιλουμένους καὶ ὀλίγους ἥδη φαινομένους,  
θάττον δὴ ἐπῆσαν ὠδάς τινας ἄδοντες.

*Chirisophus sends aid*

‘Ο δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε,  
πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδο-



FIG. 61.—Greek drinking cup of the fifth century B.C., found at Orvieto in Italy, now in Berlin.

νήτας καὶ τοξότας καὶ κελεύει ποιεῦν ὁ τι ἀν παραγ-



FIG. 62.—The thong of a light spear (*άκοντιον*) and the manner of using it. See Introduction, § 59. Vase-paintings.

γέλλη. ιδὼν δ' αὐτοὺς διαβαίνοντας Ξενοφῶν πέμψας ἄγγελον κελεύει αὐτοῦ μεῖναι ἐπὶ τοῦ ποταμοῦ μὴ δια-  
βάντας· ὅταν δ' ἄρξωνται  
5 αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαί-  
νειν ὡς διαβησομένους, διηγ-  
κυλωμένους τοὺς ἀκοντιστὰς  
καὶ ἐπιβεβλημένους τοὺς  
10 τοξότας· μὴ πρόσω δὲ τοῦ  
ποταμοῦ προβαίνειν. τοῖς δὲ  
παρ' ἑαυτῷ παρήγγειλεν,  
ἐπειδὰν σφενδόνη ἔξικνῆται  
καὶ ἀσπὶς ψοφῇ, παιανίσαν-  
15 τας θεῖν εἰς τοὺς πολεμίους,  
ἐπειδὰν δὲ ἀναστρέψωσιν οἱ



FIG. 63.—A trumpeter. His shield has a leather flap or apron attached to it, to protect the lower part of the body. Vase-painting.

πολέμιοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπικτὴς σημήνη τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ ήγενθαι μὲν τοὺς οὐραγούς, θεῶν δὲ πάντας καὶ διαβαώειν ὅτι τάχιστα ἥ  
ἔκαστος τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζειν ἀλλήλους· ὅτι  
5 οὗτος ἄριστος ἔσοιτο ὃς ἀν πρώτος ἐν τῷ πέραν γένηται.

*Xenophon crosses. A few are wounded*

Οἱ δὲ Καρδοῦχοι ὁρῶντες ὀλίγους ἥδη τοὺς λοιποὺς — πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων φέροντο ἐπιμελόμενοι οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δὲ ἑταιρῶν — ἐνταῦθα δὴ ἐπέκειντο θρασέως καὶ ἥρχοντο σφενδονᾶν καὶ τοξεύειν. οἱ δὲ Ἕλληνες παιανίσαντες ὠρμησαν δρόμῳ ἐπ’ αὐτούς· οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ ἥσαν ὡπλισμένοι ὡς μὲν ἐν τοῖς ὄρεσιν ἴκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἴκανῶς. ἐν τούτῳ σημαίνει ὁ σαλπικτής· καὶ οἱ 15 μὲν πολέμιοι ἔφευγον πολὺ ἔτι θάττον, οἱ δὲ Ἕλληνες τάνατία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. τῶν δὲ πολεμίων οἱ μέν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ὀλίγους ἔτρωσαν, οἱ δὲ πολλοὶ καὶ πέραν οὗτων τῶν Ἕλλήνων 20 ἔτι φανεροὶ ἥσαν φεύγοντες. οἱ δὲ ὑπαντήσαντες ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες ὕστερον τῶν μετὰ Ξενοφῶντος διέβησαν πάλιν· καὶ ἔτρώθησάν τινες καὶ τούτων.

*Marching through Armenia unmolested. A treaty is made with Tiribazus*

4. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἄπαν καὶ

λείους γηλόφους οὐ μεῖνον ἡ πέντε παρασάγγας· οὐ γὰρ ἥσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. εἰς δὲ ἥν ἀφίκοντο κώμην μεγάλη τε ἥν καὶ βασίλειον εἶχε τῷ σατράπῃ, καὶ ἐπὶ 5 ταῖς πλείσταις οἰκίαις τύρσεις ἐπήσαν· ἐπιτήδεια δ' ἥν δαψιλῆ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρασάγγας δέκα μέχρι ὑπερῆλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς παρασάγγας πεντεκαΐδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν.  
 10 οὗτος δ' ἥν καλὸς μέν, μέγας δ' οὐ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμὸν ἥσαν. ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἡ πρὸς ἐσπέραν. ὑπαρχος δ' ἥν αὐτῆς Τιρίβαζος, ὁ καὶ βασιλεὺς φίλος γενόμενος, καὶ ὅπότε παρείη, οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν. οὗτος  
 15 προσήλασεν ἱππέας ἔχων, καὶ προπέμψας ἐρμηνέα εἶπεν ὅτι βούλοιτο διαλεχθῆναι τοῖς ἄρχουσι. τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων τί θέλει. ὁ δὲ εἶπεν ὅτι σπείσασθαι βούλοιτο ἐφ' ὧ μήτε αὐτὸς τοὺς Ἑλληνας ἀδικεῖν μήτε ἐκείνους  
 20 καίειν τὰς οἰκίας, λαμβάνειν τε τάπιτήδεια ὅσων δέοιντο. ἔδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τούτοις.

*Two heavy snowstorms*

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίου παρασάγγας πεντεκαΐδεκα· καὶ Τιρίβαζος παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν, ἀπέχων ὡς δέκα σταδίους·  
 25 καὶ ἀφίκοντο εἰς βασίλεια καὶ κώμας πέριξ πολλὰς πολλῶν τῶν ἐπιτηδείων μεστάς. στρατοπεδευομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιῶν πολλή· καὶ ἔωθεν ἔδοξε

διασκηνήσαι τὰς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς κώμας· οὐ γὰρ ἔώρων πολέμιον οὐδένα καὶ ἀσφαλὲς ἐδόκει εἶναι διὰ τὸ πλῆθος τῆς χιόνος. ἐνταῦθα εἰχον τὰ ἐπιτήδεια ὅσα ἐστὶν ἀγαθά, ἵερεῖα, σῆτον, οἴνους παλαι-  
 5 οὺς εὐώδεις, ἀσταφίδας, ὄσπρια παντοδαπά. τῶν δὲ ἀποσκεδανυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον  
 ὅτι κατίδοιεν νύκτωρ πολλὰ πυρὰ φαίνοντα. ἐδόκει δὴ  
 τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ  
 συναγαγεῖν τὸ στράτευμα πάλιν. ἐντεῦθεν συνῆλθον·  
 10 καὶ γὰρ ἐδόκει διαιθριάζειν. νυκτερεύοντων δ' αὐτῶν  
 ἐνταῦθα ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ  
 ὅπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ  
 ὑποζύγια συνεπόδισεν ἡ χιών· καὶ πολὺς ὄκνος ἦν ἀνί-  
 στασθαι· κατακειμένων γὰρ ἀλεεινὸν ἦν ἡ χιὼν ἐπιπε-  
 15 πτωκυῖα ὅτῳ μὴ παραρρυείη. ἐπεὶ δὲ Εενοφῶν ἐτόλμησε  
 γυμνὸς ἀναστὰς σχίζειν ξύλα, τάχ' ἀναστάς τις καὶ  
 ἄλλος ἐκείνου ἀφελόμενος ἔσχιζεν. ἐκ δὲ τούτου καὶ  
 ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἔχριοντο· πολὺ γὰρ  
 ἐνταῦθα ηύρισκετο χρῆμα, φέρετο ἀντ' ἐλαίου, σύειον  
 20 καὶ σησάμιον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερ-  
 μίνθινον. ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον ηύρισκετο.

*A prisoner reports that Tiribazus plans to attack them*

Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς στέ-  
 γας. ἐνθα δὴ οἱ στρατιῶται· σὺν πολλῷ κραυγῇ καὶ  
 ἡδονῇ ἥσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δέ,  
 25 ὅτε τὸ πρότερον ἀπῆσαν, τὰς οἰκίας ἐνέπρησαν ὑπὸ ἀτα-  
 σθαλίας, δίκην ἐδίδοσαν κακῶς σκηνοῦντες. ἐντεῦθεν  
 ἔπειμψαν νυκτὸς Δημοκράτην Τημνίτην ἄνδρας δόντες

ἐπὶ τὰ ὄρη ἔνθα ἔφασαν οἱ ἀποσκεδανύμενοι καθορᾶν τὰ πυρά· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἡδη ἀληθεῦσαι τοιαῦτα, τὰ ὅντα τε ὡς ὅντα καὶ τὰ μὴ ὅντα ὡς οὐκ ὅντα. πορευθεὶς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, σάνδρα δὲ συλλαβὼν ἤκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ φαρέτραν καὶ σάγαριν οἰανπέρ καὶ Ἀμαζόνες ἔχου-



FIG. 64.—Amazons, one (mounted) armed with a spear, the second with bow and quiver, the third with battle ax, spears, and shield. Vase-paintings.

σιν. ἐρωτώμενος δὲ ποδαπὸς εἴη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δ' ἀπὸ τοῦ Τιριβάζου στρατοπέδου, ὅπως ἐπιτήδεια λάβοι. οἱ δὲ ἡρώτων αὐτὸν τὸ στράιοτευμα δόπόσον τ' εἴη καὶ ἐπὶ τίνι συνειλεγμένον. ὁ δὲ εἶπεν ὅτι Τιρίβαζος εἴη ἔχων τὴν τε αὐτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς, ἥπερ μοναχῇ εἴη πορεία, ἐνταῦθα ἐπιθησόμενον 15 τοῖς Ἑλλησιν.

*The Greeks attack first, and capture Tíribazus's tent*

Ακούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν· καὶ εὐθὺς φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφάλιον ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρωπον. ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὅρη, οἱ πελτασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν τοὺς ὄπλιτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν, ἀλλ' ἔφευγον· ὅμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων  
 ιοκαὶ ἵπποι ἥλωσαν εἰς  
 εἴκοσι καὶ ἡ σκηνὴ ἡ  
 Τιριβάζου ἔαλω καὶ ἐν  
 αὐτῇ κλῖναι ἀργυρόπο-  
 δες καὶ ἔκπάματα καὶ  
 15 οἱ ἀρτοκόποι καὶ οἱ οἰνο-  
 χόι φάσκοντες εἶναι.  
 ἐπειδὴ δὲ ἐπύθοντο  
 ταῦτα οἱ τῶν ὄπλιτῶν  
 στρατηγοί, ἔδόκει αὐτοῖς  
 20 ἀπιέναι τὴν ταχίστην.  
 ἐπὶ τὸ στρατόπεδον, μή τις ἐπίθεσις γένοιτο τοῖς κατα-  
 λειευμένοις. καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι  
 ἀπῆσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

*After crossing the Euphrates they suffer from the deep snow and the cold*

5. Τῇ δ' ὑστεραίᾳ ἔδόκει πορευτέον εἶναι ὅπῃ δύναιντο  
 25 τάχιστα πρὶν ἡ συλλεγῆναι τὸ στράτευμα πάλιν καὶ



FIG. 65.—A Greek couch (*κλίνη*), used as a bed, sofa, dining-couch, or a bier for the dead. Vase-painting.

καταλαβεῖν τὰ στένά. συσκευασάμενοι δ' εὐθὺς ἐπορεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ὧ ἔμελλεν ἐπιτίθεσθαι. Τιρίβαζος κατεστρατοπεδεύσαντο. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς παρασάγγας πεντεκαΐδεκα ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὄμφαλόν. ἐλέγοντο δ' οὐδ' αἱ πηγαὶ πρόσωπα εἶναι.

'Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου τοι σταθμοὺς τρεῖς παρασάγγας τρεῖς καὶ δέκα. ὁ δὲ τρίτος ἐγένετο χαλεπὸς καὶ ἀνεμος βορρᾶς ἐναντίος ἔπινε παντάπασιν ἀποκαίων πάντα καὶ πηγὺς τοὺς ἀνθρώπους. ἔνθα δὴ τῶν μάντεών τις εἰπε σφαγιάσασθαι τῷ ἀνέμῳ, καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοιξεν λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ βάθος ὅργυνά· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο καὶ τῶν στρατιωτῶν ὡς τριάκοντα. διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὅψε προσιόντες ξύλα οὐκ εἶχον. 20 οἱ οὖν πάλαι ἥκοντες καὶ πῦρ καίοντες οὐ προσίεσαν πρὸς τὸ πῦρ τοὺς ὄψιζοντας, εἰ μὴ μεταδοῦν αὐτοῖς πυροὺς ἢ ἄλλο εἴ τι ἔχοιεν βρωτόν. ἔνθα δὴ μετεδίδοσαν ἀλλήλοις ὅν εἶχον ἔκαστοι. ἔνθα δὲ τὸ πῦρ ἐκαίετο, διατηκομένης τῆς χιόνος βόθροι ἐγένοντο μεγάλοι ἐστε 25 ἐπὶ τὸ δάπεδον· οὐδὴ παρῆν μετρεών τὸ βάθος τῆς χιόνος.

*Many faint from hunger. Chirisophus obtains village quarters*

'Ἐντεῦθεν δὲ τὴν ἐπιοῦσαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίασαν.

Ξενοφῶν δ' ὁ πισθοφυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων ἡγνόει ὃ τι τὸ πάθος εἴη. ἐπειδὴ δὲ εἰπέ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς βουλιμιώσι καν τι φάγωσιν ἀναστήσονται, περιπὼν περὶ τὰ 5 ὑποζύγια, εἰ πού τι ὁρῷ βρωτόν, διεδίδον καὶ διέπεμπε διδόντας τοὺς δυναμένους περιτρέχειν τοῖς βουλιμιώσιν. ἐπειδὴ δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο.

Πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς 10 τῇ κρήνῃ γυναῖκας καὶ κόρας καταλαμβάνει ἐμπροσθεν



FIG. 66.—Women at a public fountain. The Greek words, written in early Attic letters, are proper names, limited except in one instance by the adjective *καλή*; the first woman on the left is called *Ἀνθύλη καλή*, fair *Anthyle*. Vase-painting.

τοῦ ἐρύματος. αὗται ἡρώτων αὐτοὺς τίνες εἶν. ὁ δὲ ἔρμηνεὺς εἶπε περσιστὶ ὅτι παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην. αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἔνταῦθα εἴη, ἀλλ' ἀπέχει ὅσον παρασάγγην. οἱ δέ, 15 ἐπεὶ ὄψε ἦν, πρὸς τὸν κώμαρχον συνεισέρχονται εἰς τὸ

ἔρυμα σὺν ταῖς ὑδροφόροις. Χειρίσοφος μὲν οὖν καὶ  
ὅσοι ἔδυνθήσαν τοῦ στρατεύματος ἐνταῦθα ἐστρατοπε-  
δεύσαντο, τῶν δὲ ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι  
διατελέσαι τὴν ὁδὸν ἐνυκτέρευσαν ἀσιτοι καὶ ἄνευ  
πυρός· καὶ ἐνταῦθα τινες ἀπώλοντο τῶν στρατιωτῶν.

*Eye troubles and frozen toes*

Ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινές, καὶ  
τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἥρπαζον καὶ ἀλλήλοις

ἐμάχοντο περὶ αὐτῶν. ἐλείποντο δὲ τῶν στρατιωτῶν οἱ τε διεφθαρ-  
μένοι ὑπὸ τῆς χιόνος τοὺς ὄφθαλ-  
μοὺς οἱ τε ὑπὸ τοῦ ψύχους τοὺς  
δακτύλους τῶν ποδῶν ἀποσεση-  
πότες. ἦν δὲ τοῖς μὲν ὄφθαλ-  
μοῖς ἐπικούρημα τῆς χιόνος εἴ-  
τις μέλαν τι ἔχων πρὸ τῶν ὄφθαλμῶν ἐπορεύετο, τῶν δὲ

ποδῶν εἴ τις κινοῦτο καὶ μηδέποτε ἡσυχίαν ἔχοι καὶ εἰς  
τὴν νύκτα ὑπολύοιτο· ὅσοι δὲ ὑπο-  
δεδεμένοι ἐκοιμῶντο, εἰσεδύοντο εἰς  
τοὺς πόδας οἱ ἴμάντες καὶ τὰ ὑπο-  
δήματα περιεπήγυνυντο· καὶ γὰρ  
ἥσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα  
ὑποδήματα, καρβάτιναι πεποιημέ-  
ναι ἐκ τῶν νεοδάρτων βοῶν.



FIG. 67.—Greek shoes. The first is from a statue of Elpis in the Vatican, the other from a Pompeian wall-painting at Naples.

*Despair of the sufferers. The enemy frightened away*

Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν  
στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοι-

πέναι αὐτόθι τὴν χιόνα γῆκαζον τετηκέναι· καὶ ἐτεγήκει διὰ  
κρήνην τινὰ ἡ πλησίον ἦν, ἀτμίζουσα ἐν νάπῃ. ἐνταῦθ  
ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν πορεύεσθαι. ὁ  
δὲ Ξενοφῶν ἔχων ὀπισθοφύλακας, ὡς γῆσθετο, ἐδεῖτο  
5 αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολέίπεσθαι, λέγων  
ὅτι ἔπονται πολλοὶ πολέμιοι συνειλεγμένοι· καὶ τελευ-  
τῶν ἔχαλέπαινεν. οἱ δὲ σφάττειν ἐκέλευν· οὐ γὰρ ἂν  
δύνασθαι πορευθῆναι. ἐνταῦθα ἔδοξε κράτιστον εἶναι  
τοὺς ἐπομένους πολεμίους φοβῆσαι, εἴ τις δύναιτο, μὴ  
ιο ἐπίοιεν τοῖς κάμνουσι. καὶ ἦν μὲν σκότος ἥδη, οἱ δὲ  
προσῆσαν πολλῷ θορύβῳ, ἀμφὶ ὅν εἶχον διαφερόμενοι.  
ἔνθα δὴ οἱ ὀπισθοφύλακες, ἅτε ὑγιαίνοντες, ἔξαναστάν-  
τες ἔδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες ἀνα-  
κραγόντες ὅσον ἔδύναντο μέγιστον τὰς ἀσπίδας πρὸς  
15 τὰ δόρατα ἔκρουσαν. οἱ δὲ πολέμιοι δείσαντες ἤκαν  
αὐτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι  
οὐδαμοῦ ἔφθέγξατο.

*After a hard night in the snow Xenophon, assisted by Chirisophus,  
encamps in villages*

Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ εἰπόντες τοῖς ἀσθε-  
νοῦσιν ὅτι τῇ ὑστεραίᾳ ἥξουσί τινες ἐπ' αὐτούς, πορευό-  
μενοι πρὸ τέτταρα στάδια διελθεῖν ἐντυγχάνουσιν ἐν  
τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις  
ἔγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμίᾳ καθειστήκει·  
καὶ ἀνίστασαν αὐτούς. οἱ δὲ ἔλεγον ὅτι οἱ ἐμπροσθεν  
οὐχ ὑποχωροῦεν. ὁ δὲ παριὼν καὶ παραπέμπων τῶν πελ-  
25 ταστῶν τοὺς ἵσχυροτάτους ἐκέλευε σκέψασθαι τί εἴη τὸ  
κωλῦον. οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο

τὸ στράτευμα. ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ηὐλίσθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἀδειπνοι, φυλακὰς οἵας ἔδύναντο καταστησάμενοι. ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν πέμψας πρὸς τοὺς ἀσθενοῦντας τοὺς νεωτάτους ἀναστήσαντας ἐκέλευεν ἀναγκάζειν προϊέναι.

'Εν δὲ τούτῳ Χειρίστοφος πέμπει τῶν ἐκ τῆς κώμης σκεψομένους πῶς ἔχοιεν οἱ τελευταῖοι. οἱ δὲ ἀσμενοὶ ἰδόντες τοὺς μὲν ἀσθενοῦντας τούτους παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν ιο εἴκοσι στάδια διεληλυθέναι ήσαν πρὸς τῇ κώμῃ ἔνθα Χειρίστοφος ηὐλίζετο. ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. καὶ Χειρίστοφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι διαλαχόντες ἀς ἑώρων κώμας ἐπορεύοντο ἔκαστοι τοὺς ις ἑαυτῶν ἔχοντες.

*An Armenian village*

"Ενθα δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφιέναι ἑαυτόν· καὶ λαβὼν τοὺς εὑζώνους, θέων ἐπὶ τὴν κώμην ἦν εἰλήχει Ξενοφῶν καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κώμαρχον, καὶ πώλους εἰς 20 δασμὸν βασιλεῖ τρεφομένους ἐπτακαΐδεκα, καὶ τὴν θυγατέρα τοῦ κωμάρχου ἐνάτην ἡμέραν γεγαμημένην· ὁ δ' ἀνὴρ αὐτῆς λαγῶς ὥχετο θηράσων καὶ οὐχ ηλω ἐν τῇ κώμῃ.

Αἱ δ' οἰκίαι ήσαν κατάγειοι, τὸ μὲν στόμα ὡσπερ 25 φρέατος, κάτω δ' εὐρεῖαι· αἱ δὲ εἰσοδοι τοῖς μὲν ὑποζυγίοις ὀρυκταί, οἱ δὲ ἀνθρωποι κατέβαινον ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκίαις ήσαν αἶγες, οἶες, βόες, ὄρνιθες, καὶ

τὰ ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλῷ ἐνδον ἐτρέφοντο. ἡσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὄσπρια καὶ οἶνος κρίθινος ἐν κρατῆρσιν. ἐνήσαν δὲ καὶ 5 αὐτὰὶ αἱ κριθαὶ ἴσοχειλεῖς, καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μείζους, οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες· τούτους 10 ἔδει, δοπότε τις διψάῃ, λαβόντα εἰς τὸ στόμα μύζειν. καὶ πάνυ ἄκρατος ἦν, εἰ μή τις ὕδωρ ἐπιχέοι· καὶ πάνυ ἥδὺ 15 συμμαθόντι τὸ πῶμα ἦν.



FIG. 69.—Mixing-bowl (*κρατήρ*) for wine.  
From Southern Italy.

*The village chief is kindly treated. Feasting of the Greeks*

‘Ο δὲ Ξενοφῶν τὸν ἄρχοντα τῆς κώμης ταύτης σύνδειπνον ἐποιήσατο, καὶ θαρρεῦν αὐτὸν ἐκέλευε λέγων ὅτι οὔτε τῶν τέκνων στερήσοιτο τὴν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπίασιν, ἦν ἀγαθόν τι τῷ στρατεύματι ἔξηγησάμενος φαίνηται ἔστ’ ἀν ἐν ἄλλῳ ξῆνει γένωνται. ὁ δὲ ταῦτα ὑπισχνέιτο, καὶ φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορωρυγμένος. ταύτην μὲν τὴν νύκτα διασκηνήσαντες οὗτως ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ 25 ἔχοντες τὸν κώμαρχον καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὄφθαλμοῖς.

Τῇ δ’ ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κώμαρχον

πρὸς Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι κώμην,  
ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμαις καὶ κατελάμβανε  
πανταχοῦ εὐωχούμενους καὶ εὐθυμούμενους, καὶ οὐδα-  
μόθεν ἀφίεσαν πρὶν παραθεῖναι αὐτὸς ἄριστον· οὐκ ἦν  
5 δὸς ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα  
ἄρνεια, ἔριφεια, χοίρεια, μόσχεια, ὄρνιθεια, σὺν πολλοῖς  
ἄρτοις, τοῖς μὲν πυρώνισ, τοῖς δὲ κριθώνισ. ὅπότε δέ  
τις φιλοφρονούμενός τῷ βούλοιτο προπιεῖν, εἶλκεν ἐπὶ  
τὸν κρατῆρα, ἔνθεν ἐπικύψαντα ἔδει ρόφουντα πίνειν



FIG. 70.—Banqueters wearing garlands. The couch (cp. Fig. 65, p. 201) is unusually long; as a rule only two persons reclined on one couch. The food is on the low three-legged tables. A flute-girl was always present at Greek banquets. Vase-painting.

ιοῶσπερ βοῦν. καὶ τῷ κωμάρχῳ ἐδίδοσαν λαμβάνειν δὲ τι  
βούλοιτο. ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο, ὅπου δέ τινα  
τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν ἀεὶ ἐλάμβανεν. ἐπεὶ δὲ  
ἡλθον πρὸς Χειρίσοφον, κατελάμβανον κάκείνους σκη-  
νοῦντας ἐστεφανωμένους τοῦ ἔηροῦ χιλοῦ στεφάνοις,

καὶ διακονοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρι-  
καῖς στολαῖς· τοῖς δὲ παισὶν ἐδεύκυνσαν ὥσπερ ἐνεοῖς  
ὅ τι δέοι ποιεῖν.

*The village chief gives useful information*

Ἐπεὶ δὲ ἄλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ  
Ξενοφῶν, κοινῇ δὴ ἀνηράτων τὸν κώμαρχον διὰ τοῦ  
περσίζοντος ἐρμηνέως τίς εἴη ἡ χώρα. ὁ δὲ ἔλεγεν ὅτι  
Ἀρμενία. καὶ πάλιν ἡρώτων τύνι οἱ ἵπποι τρέφονται.  
οἱ δὲ ἔλεγεν ὅτι βασιλεῖ δασμός· τὴν δὲ πλησίον χώραν  
ἔφη εἶναι Χάλυβας, καὶ τὴν ὁδὸν ἔφραζεν ἥ εἴη.

Καὶ αὐτὸν τότε μὲν ὠχετο ἄγων ὁ Ξενοφῶν πρὸς τοὺς  
έαυτοῦ οἰκέτας, καὶ ἵππον δὲν εἰλήφει παλαιτέρον διδωσι  
τῷ κωμάρχῳ ἀναθρέψαντι καταθύσαι, ὅτι ἦκουεν αὐτὸν  
ἴερὸν εἶναι τοῦ Ἡλίου, δεδιὼς μὴ ἀποθάνη· ἐκεκάκωτο  
γὰρ ὑπὸ τῆς πορείας. αὐτὸς δὲ τῶν πώλων λαμβάνει,  
καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἑκάστῳ  
πώλον. ἥσαν δὲ οἱ ταύτη ἵπποι μείονες μὲν τῶν Περσι-  
κῶν, θυμοειδέστεροι δὲ πολύ. ἐνταῦθα δὴ καὶ διδάσκει  
οἱ κώμαρχος περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυ-  
γίων σακία περιειλεῶν, ὅταν διὰ τῆς χιόνος ἄγωσιν.  
ἄνευ γὰρ τῶν σακίων κατεδύοντο μέχρι τῆς γαστρός.

*Being abused by Chirisophus, the village chief runs away*

6. Ἐπεὶ δὲ ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παρα-  
δίδωσι Χειρισόφῳ, τοὺς δὲ οἰκέτας καταλείπει τῷ  
κωμάρχῳ, πλὴν τοῦ ὑοῦ τοῦ ἄρτι ἡβάσκοντος· τοῦτον  
δὲ Πλεισθένει Ἀμφιπολίτη δίδωσι φυλάττειν, ὅπως, εἰ  
καλῶς ἡγήσοιτο, ἔχων καὶ τοῦτον ἀπίοι. καὶ εἰς τὴν

οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλεῖστα, καὶ ἀναζεύξαντες ἐπορεύοντο. ἦγεντο δ' αὐτοῖς ὁ κώμαρχος λελυμένος διὰ χιόνος· καὶ ἥδη τε ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἔχαλεπάνθη ὅτι οὐκ εἰς κώμας ἤγαγεν. ὁ δ' ἔλεγεν ὅτι οὐκ εἶναι ἐν τῷ τόπῳ τούτῳ. ὁ δὲ Χειρίσοφος αὐτὸν ἔπαισεν, ἔδησε δὲ οὖ. ἐκ δὲ τούτου ἐκείνως τῆς νυκτὸς ἀποδρᾶς ὤχετο καταλιπὼν τὸν ὄν. τοῦτο γε δὴ Χειρισόφῳ καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἡ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέτολεια. Πλεισθένης δὲ ἡράσθη τοῦ παιδὸς καὶ οἴκαδε κομίσας πιστοτάτῳ ἔχρητο.

*Beyond the Phasis they come to a mountain pass held by natives.  
A council of the officers*

Μετὰ τοῦτο ἐπορεύθησαν ἑπτὰ σταθμοὺς ἀνὰ πέντε παρασάγγας τῆς ἡμέρας παρὰ τὸν Φάσιν ποταμόν, εὑρος πλεθριαίον. ἐντεῦθεν ἐπορεύθησαν σταθμοὺς δύο 15 παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδίον ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ Τάοχοι καὶ Φασιανοί. Χειρίσοφος δ' ἐπεὶ κατεῖδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων εἰς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιάσῃ τοῖς πολεμούοις· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα.

'Ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύλακες, συνεκάλεσε στρατηγὸν καὶ λοχαγὸν, καὶ ἔλεξεν ὅδε· "Οἱ μὲν πολέμοι, ὡς ὄράτε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὄρους· 25 ὥρα δὲ βουλεύεσθαι ὅπως ὡς κάλλιστα ἀγωνιούμεθα. ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι

τοῖς στρατιώταις, ἡμᾶς δὲ βουλεύεσθαι εἴτε τήμερον εἴτε  
αὐριον δοκεῖ ὑπερβάλλειν τὸ ὄρος.”

“Ἐμοὶ δέ γε,” ἔφη ὁ Κλεάνωρ, “δοκεῖ, ἐπὰν τάχι-  
στα ἀριστήσωμεν, ἐξοπλισάμένους ὡς κράτιστα ἴέναι  
5 ἐπὶ τοὺς ἄνδρας. εἰ γὰρ διατρίψομεν τὴν τήμερον  
ἡμέραν, οἱ τε νῦν ἡμᾶς ὅρῶντες πολέμοι θαρραλεώτεροι  
ἔσονται καὶ ἄλλους εἰκὸς τούτων θαρρούντων πλείους  
προσγενέσθαι.”

*Xenophon's suggestion for getting by without fighting*

Μετὰ τοῦτον Ξενοφῶν εἶπεν· “Ἐγὼ δ' οὗτω γιγνώ-  
ιοσκω. εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρα-  
σκευάσασθαι, ὅπως ὡς κράτιστα μαχούμεθα· εἰ δὲ  
βουλόμεθα ὡς ράστα ὑπερβάλλειν, τοῦτο μοι δοκεῖ  
σκεπτέον εἶναι, ὅπως ὡς ἐλάχιστα μὲν τραύματα λάβω-  
μεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. τὸ  
15 μὲν οὖν ὄρος ἐστὶ τὸ ὄρώμενον πλέον ἦ ἐφ' ἐξήκοντα  
στάδια, ἄνδρες δ' οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροί  
εἰσιν ἀλλ' ἦ κατ' αὐτὴν τὴν ὁδόν· πολὺ οὖν κρείττον  
τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πειρᾶσθαι λαθόντας καὶ  
ἀρπάσαι φθάσαντας, εἰ δυναίμεθα, μᾶλλον ἦ πρὸς  
20 ισχυρὰ χωρία καὶ ἀνθρώπους παρεσκευασμένους μάχε-  
σθαι. πολὺ γὰρ ράσον ὅρθιον ἀμαχεὶ ἴέναι ἦ ὁμαλὲς  
ἐνθεν καὶ ἐνθεν πολεμίων ὄντων, καὶ νύκτωρ ἀμαχεὶ μᾶλ-  
λον ἀν τὰ πρὸ ποδῶν ὅρῷ τις ἦ μεθ' ἡμέραν μαχούμενος,  
καὶ ἦ τραχεῖα τοῖς ποσὶν ἀμαχεὶ ίοῦσιν εύμενεστέρα ἦ  
25 ἦ ὁμαλὴ τὰς κεφαλὰς βαλλομένοις. καὶ κλέψαι δ' οὐκ  
ἀδύνατόν μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς ἴέναι, ὡς μὴ  
ὅρᾶσθαι, ἐξὸν δ' ἀπελθεῖν τοσοῦτον ὡς μὴ αἰσθησιω-

παρέχειν. δοκοῦμεν δ' ἂν μοι, ταύτη προσποιουμενοι προσβάλλειν, ἐρημοτέρῳ ἀν τῷ ὅρει χρῆσθαι· μένοιεν γὰρ αὐτοῦ μᾶλλον ἄθροις οἱ πολέμιοι.

*Xenophon jokes Chirisophus about Spartan stealing, and Chirisophus retorts*

“<sup>5</sup>Ατὰρ τί ἔγὼ περὶ κλοπῆς συμβάλλομαι; ὑμᾶς γὰρ ἔγωγε, ὡς Χειρίσοφε, ἀκούω τοὺς Λακεδαιμονίους, ὅσοι ἔστε τῶν ὁμοίων, εὐθὺς καὶ ἐκ παίδων κλέπτειν μελετᾶν, καὶ οὐκ αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει νόμος. ὅπως δὲ ὡς κράτιστα κλέπτητε καὶ πειρᾶσθε λανθάνειν, νόμιμον ἄρα ὑμῖν ἔστιν, ἐὰν ληφθῆτε ιο κλέπτοντες, μαστιγοῦσθαι. οὐν οὖν μάλα σοι καιρός ἔστιν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πληγὰς λάβωμεν.”

“<sup>15</sup>Αλλὰ μέντοι,” ἔφη ὁ Χειρίσοφος, “κάγὼ ὑμᾶς τοὺς Αθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὅντος δεινοῦ κινδύνου τῷ κλέπτοντι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῶν οἱ κράτιστοι ἄρχειν ἀξιοῦνται· ὥστε ὥρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν.”

*Xenophon offers to seize the height, but is advised to send others. Volunteers*

“<sup>20</sup>Εγὼ μὲν τοίνυν,” ἔφη ὁ Ξενοφῶν, “ἔτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὰν δειπνήσωμεν, ιέναι καταληψόμενος τὸ ὄρος. ἔχω δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνῆτες τῶν ἐπομένων ἡμῖν κλωπῶν ἔλαβόν τινας ἐνδρεύσαντες· τούτων καὶ πυνθάνομαι ὅτι οὐκ ἄβατόν

ἔστι τὸ ὄρος, ἀλλὰ νέμεται αἰξῖ καὶ βουσίν· ὥστε ἐάν-  
περ ἅπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυ-  
γίοις ἔσται. ἐλπίζω δὲ οὐδὲ τοὺς πολεμίους μενεῦν ἔτι,  
ἐπειδὰν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ  
5 γὰρ νῦν ἐθέλουσι καταβαίνειν εἰς τὸ ἵσον ἡμῖν.” ὁ δὲ  
Χειρίσοφος εἶπε· “Καὶ τί δεῖ σὲ ἰέναι καὶ λιπεῖν τὴν  
ὅπισθιοφυλακίαν; ἀλλὰ ἄλλους πέμψου, ἢν μή τινες  
ἐθέλοντες ἀγαθοὶ φαώωνται.”

Ἐκ τούτου Ἀριστώνυμος Μεθυδριεὺς ἔρχεται ὁπλίτας  
10 ἔχων καὶ Ἀριστέας ὁ Χῖος γυμνῆτας καὶ Νικόμαχος  
Οἴτανος γυμνῆτας· καὶ σύνθημα ἐποιήσαντο, ὅπότε  
ἔχοιεν τὰ ἄκρα, πυρὰ καίειν πολλά. ταῦτα συνθέμενοι  
ἡρίστων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος  
τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς τοὺς πολεμί-  
15 ους, ὅπως ὡς μάλιστα δοκοίη ταύτη προσάξειν.

*Attacking from above and below, the Greeks clear the pass and descend to a plain*

Ἐπειδὴ δὲ ἐδείπνησαν καὶ νὺξ ἐγένετο, οἱ μὲν ταχθέν-  
τες ἀπήρχοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ δὲ ἄλλοι  
αὐτοῦ ἀνεπαύοντο. οἱ δὲ πολέμιοι ἐπεὶ ἥσθοντο τὸ ὄρος  
ἔχόμενον, ἐγρηγόρεσαν καὶ ἔκαιον πυρὰ πολλὰ διὰ  
20 κτόσ. ἐπειδὴ δὲ ἡμέρα ἐγένετο, Χειρίσοφος μὲν θυσάμε-  
νος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλαβόντες κατὰ  
τὰ ἄκρα ἐπῆσαν. τῶν δὲ πολεμίων τὸ μὲν πολὺ ἔμενεν  
ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δὲ αὐτῶν ἀπῆντα τοῖς  
κατὰ τὰ ἄκρα. πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἄλλήλων,  
25 συμμειγνύασιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἑλλη-  
νες καὶ διώκουσιν. ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ

μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ, ἐπειδὴ τὸ ἄνω ἑώρων ἡττώμενον, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πάμπολλα ἐλήφθη· ἂν οἱ Ἑλληνες τὰς μαχαίρας κόπτοντες ἀχρεῖα ἐποίουν. ὡς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι κατέ-



FIG. 71.—A trophy, inscribed by the goddess of victory. Cp. Fig. 74, p. 220.  
Vase-painting.

βησαν εἰς τὸ πεδίον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἥλθον.

*A Taochian stronghold blocks the way. Indian tactics*

10 7. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους σταθμοὺς πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέ-

λειπε· χωρία γὰρ ὥκουν ἵσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια ἅπαντα εἶχον ἀνακεκομισμένοι. ἐπεὶ δὲ ἀφίκοντο πρὸς χωρίον, ὁ πόλιν μὲν οὐκ εἶχεν οὔδ' οἰκίας, — συνεληλυθότες δὲ ἡσαν αὐτόσε καὶ ἄνδρες καὶ γυναικεῖς καὶ κτήνη πολλά, — Χειρίσοφος μὲν οὖν πρὸς τοῦτο προσέβαλλεν εὐθὺς ἥκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσῆγει καὶ αὐθις ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἄλλ' ἀπότομον ἦν κύκλω.

Ἐπειδὴ δὲ Ξενοφῶν ἥλθε σὺν τοῖς ὄπισθιοφύλαξι καὶ πελτασταῖς καὶ ὄπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος·

“Εἰς καλὸν ἥκετε· τὸ γὰρ χωρίον αἱρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον.” ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφῶντος ἐρωτῶντος τί τὸ κωλύον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος· “Μία αὕτη πάροδός ἔστιν ἦν ὁρᾶς· ὅταν δέ τις ταύτη πειράται παριέναι, κυλινδούσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· ὃς δὲ ἀν καταληφθῇ, οὗτος διατίθεται.” ἀμα δὲ ἔδειξε συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. “<sup>3</sup>Ην δὲ τοὺς λίθους ἀναλόσωσι,” ἔφη ὁ Ξενοφῶν, “ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὁρῶμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους, καὶ τούτων δύο ἢ τρεῖς ὠπλισμένους. τὸ δὲ χωρίον, ὡς καὶ σὺ ὁρᾶς, σχεδὸν τρία ἡμίπλευρά ἔστιν, ὃ δεῖ βαλλομένους διελθεῖν· τούτου δὲ ὅσον πλέυθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθρώπων ἐστηκότες ἄνδρες τί ἀν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν γίγνεται ὡς ἡμίπλευρον, ὃ δεῖ, ὅταν λωφήσωσι οἱ λίθοι, παραδραμένην.” “<sup>4</sup>Αλλὰ εὐθύς,” ἔφη ὁ Χειρίσο-

φος, “ἐπειδὰν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί.” “Αὐτὸ ἄν,” ἔφη, “τὸ δέον εἴη· θάττον γὰρ ἀναλώσουσι τοὺς λίθους. ἀλλὰ πορευώμεθα ἔνθεν ἡμῶν μικρόν τι παραδραμεῖν ἔσται, ἢν δυνώμεθα, 5 καὶ ἀπελθὲν ῥάδιον, ἢν βουλώμεθα.”

Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλίμαχος Παρράσιος λοχαγός τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. μετὰ τοῦτο 10 οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἀνθρωποι ὡς ἐβδομήκοντα, οὐχ ἀθρόοι ἀλλὰ καθ' ἓνα, ἕκαστος φυλαττόμενος ὡς ἐδύνατο. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστώνυμος Μεθυδριεύς — καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες — καὶ ἄλλοι δὲ ἐφέστασαν ἔξω τῶν δένδρων· οὐ 15 γὰρ ἦν ἀσφαλῶς ἐν τοῖς δένδροις ἔστάναι πλέον ἢ τὸν ἓνα λόχον.

*Rivalry in brave deeds. Capture of the stronghold. A horrible sight*

Ἐνθα δὴ Καλλίμαχος μηχανᾶται τι· προύτρεχεν ἀπὸ τοῦ δένδρου ὑφ' ὃ ἦν αὐτὸς δύο ἢ τρία βήματα· ἐπειδὴ δὲ οἱ λίθοι φέροιντο, ἀνέχαζεν εὐπετῶς· ἐφ' ἐκάστης δὲ τῆς προδρομῆς πλέον ἢ δέκα ἄμαξαι πετρῶν ἀνηλίσκοντο. ὁ δὲ Ἀγασίας, ὡς ὁρᾷ τὸν Καλλίμαχον ἂν ἐποίει τὸ στράτευμα πᾶν θεώμενον, δείσας μὴ οὐ πρῶτος παραδράμῃ εἰς τὸ χωρίον, οὐδὲ τὸν Ἀριστώνυμον πλησίον ὄντα παρακαλέσας οὐδὲ Εύρυλοχον τὸν 25 Λουσιέα, ἔταίρους ὄντας, οὐδὲ ἄλλον οὐδένα χωρεῖ αὐτός, καὶ παρέρχεται πάντας. ὁ δὲ Καλλίμαχος, ὡς ὁρᾷ αὐτὸν

παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἵνας· ἐν δὲ τούτῳ παραθεῖ αὐτὸὺς Ἀριστώνυμος Μεθυδριεύς, καὶ μετὰ τοῦτον Εὔρυλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντεποιοῦντο ἀρετῆς καὶ διηγωνίζοντο πρὸς ἄλλήλους· καὶ 5 οὗτως ἐρύζοντες αἰροῦντι τὸ χωρίον. ὡς γὰρ ἄπαξ εἰσέδραμον, οὐδεὶς πέτρος ἄνωθεν ἦνέχθη.

<sup>10</sup> Ἐνταῦθα δὴ δεινὸν ἦν θέαμα. αἱ γὰρ γυναῖκες ρίπτουσαι τὰ παιδία εἴτα ἔαυτὰς ἐπικατερρίπτουν, καὶ οἱ ἄνδρες ὥσαύτως. Ἐνταῦθα δὴ καὶ Αἰνείας Στυμφάλιος λοχαγὸς ἴδων τινα θέοντα ὡς ρύμοντα ἔαυτὸν στολὴν ἔχοντα καλὴν ἐπιλαμβάνεται ὡς κωλύσων· ὁ δὲ αὐτὸν ἐπισπάται, καὶ ἀμφότεροι ὠχοῦντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον. Ἐντεῦθεν ἄνθρωποι μὲν πάνυ δλύγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.

*The Chalybians. Crossing of the Harpasus*

<sup>15</sup> <sup>20</sup> Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἐπτὰ παρασάγγας πεντήκοντα. οὗτοι ἡσαν ὅν διηλθον ἀλκιμάτατοι, καὶ εἰς χεῖρας ἤσαν. εἶχον δὲ θώρακας λωοῦς μέχρι τοῦ ἡτρου, ἀντὶ δὲ τῶν πτερύγων σπάρτα πυκνὰ ἐστραμμένα. εἶχον δὲ καὶ κνημῖδας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὃσον ξυήλην Λακωνικήν, φέσφαττον ὅν κρατεῖν δύναιντο, καὶ ἀποτέμνοντες ἀν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο, καὶ ἥδον καὶ ἐχόρευον ὅπότε οἱ πολέμιοι αὐτὸὺς ὄψεσθαι ἔμελλον. εἶχον δὲ καὶ δόρυ ὡς πεντεκαΐδεκα πήχεων μίαν λόγχην ἔχον. <sup>25</sup> οὗτοι ἐνέμενον ἐν τοῖς πολίσμασιν· ἐπεὶ δὲ παρέλθοιεν οἱ Ἑλληνες, εἴποντο ἀεὶ μαχούμενοι. ὥκουν δὲ ἐν τοῖς δχυροῖς, καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι

ἥσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἑλληνας,  
ἀλλὰ διεγράφησαν τοῖς κτήνεσιν ἢ ἐκ  
τῶν Ταόχων ἔλαβον.

Ἐκ τούτων οἱ Ἑλληνες ἀφίκοντο  
ἐπὶ Ἀρπασον ποταμὸν, εῦρος τεττάρων  
πλέθρων. ἐντεῦθεν ἐπορεύθησαν διὰ  
Σκυθηνῶν σταθμοὺς τέτταρας παρασάγ-  
γας εἴκοσι διὰ πεδίου εἰς κώμας· ἐν  
αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεστί-  
σαντο.

*A guide promises the Greeks a view of the sea  
in five days*

Ἐντεῦθεν διῆλθον σταθμοὺς τέτταρας  
παρασάγγας εἴκοσι πρὸς πόλιν μεγάλην  
καὶ εὐδαιμόνα καὶ οἰκουμένην, ἣ ἐκα-  
λεῦτο Γυμνιάς. ἐκ ταύτης τῆς χώρας ὁ  
ἄρχων τοῖς Ἑλλησιν ἡγεμόνα πέμπει,  
ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας  
ἄγοι αὐτούς. ἐλθὼν δ' ἐκεῖνος λέγει ὅτι  
ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον  
ὅθεν ὄφονται θάλατταν· εἰ δὲ μή, τεθνά-  
ναι ἐπηγγεῖλατο. καὶ ἡγούμενος ἐπειδὴ  
ἐνέβαλλεν εἰς τὴν πολεμίαν, παρεκε-  
λεύετο αἰθεων καὶ φθείρειν τὴν χώραν·  
ῳ καὶ δῆλον ἐγένετο ὅτι τούτου ἐνεκα  
ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὔνοίας.  
καὶ ἀφικιοῦνται ἐπὶ τὸ ὄρος τῇ πέμπτῃ  
ἡμέρᾳ· ὄνομα δὲ τῷ ὅρει ἦν Θήχης.

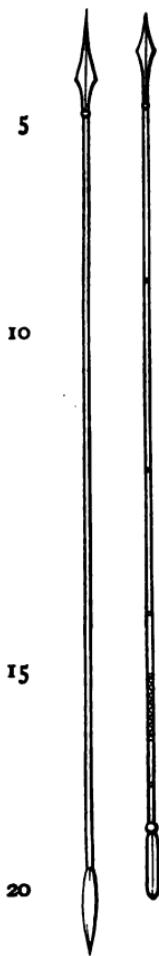


FIG. 72.—Greek  
spears, with pointed  
butts. Vase-paint-  
ings.

25

ἡμέρᾳ· ὄνομα δὲ τῷ ὅρει ἦν Θήχης.

*“The sea! The sea!”*

Ἐπεὶ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὅρους, κραυγὴ πολλὴ ἐγένετο. ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὄπισθιοφύλακες φῆθησαν ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους (εἴποντο γὰρ ὅπισθεν ἐκ τῆς καιομένης 5 χώρας, καὶ αὐτῶν οἱ ὄπισθιοφύλακες ἀπέκτεινάν τέ τινας καὶ ἐζώγρησαν ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασειῶν βοῶν ὡμοβόεια ἀμφὶ τὰ εἴκοσιν). ἐπειδὴ δὲ βοὴ πλείων τε ἐγίγνετο καὶ ἐγγύτερον, καὶ οἱ ἀεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς ἀεὶ βοῶντας, καὶ πολλῷ 10 μείζων ἐγίγνετο ἡ βοὴ ὅσῳ δὴ πλείους ἐγίγνοντο, ἐδόκει δὴ μεῖζόν τι εἶναι τῷ Ξενοφῶντι, καὶ ἀναβὰς ἐφ' ἵππον καὶ Λύκιον καὶ τοὺς ἵππεας ἀναλαβὼν παρεβοήθει· καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρα- 15 τιωτῶν “Θάλαττα, θάλαττα” καὶ παρ- εγγυώντων. ἐνθα δὴ ἔθεον πάντες καὶ οἱ ὄπισθιοφύλακες, καὶ τὰ ὑποζύγια ἡλαύνετο καὶ οἱ ἵπποι. ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα 20 δὴ περιέβαλλον ἀλλήλους καὶ στρατηγοὺς καὶ λοχαγοὺς δακρύοντες. καὶ ἐξαπίνης ὅτου δὴ παρεγγυήσαντος οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν μέγαν. ἐνταῦθα ἀνε- 25 τίθεσαν δερμάτων πλῆθος ὡμοβοείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμῶν αὐτός τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις διεκελεύετο.



FIG. 73.—Greek libation cup (φιάλη). Cp. Fig. 6, p. 40. Vase-painting.

Μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἑλληνες ἀποπέμπουσι  
δῶρα δόντες ἀπὸ κοωοῦ ἵππου καὶ φιάλην ἀργυρᾶν καὶ  
σκευὴν Περσικὴν καὶ δαρεικοὺς δέκα.  
ζῆτε δὲ μάλιστα τοὺς δακτυλίους, καὶ  
ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν.  
κώμην δὲ δείξας αὐτοῖς οὐ σκηνήσουσι  
καὶ τὴν ὁδὸν ἦν πορεύσονται εἰς Μάκρω-  
νας, ἐπεὶ ἐσπέρα ἐγένετο, ώχετο τῆς  
νυκτὸς ἀπιών.

5



FIG. 74. — Greek finger ring, showing a trophy (cp. Fig. 71, p. 214) on the stone. The setting revolves on an axis. Found in the Crimea.

10

*The Macronians, at first troublesome, make terms and give good service*

8. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἑλ-  
ληνες διὰ Μακρώνων σταθμοὺς τρεῖς παρασάγγας δέκα.  
τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὥριζε  
τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκυθηνῶν. εἶχον δ'  
ὑπὲρ δεξιῶν χωρίον οἶνον χαλεπώτατον καὶ ἔξ ἀριστερᾶς  
15 ἄλλον ποταμόν, εἰς ὃν ἐνέβαλλεν ὁ ὅριζων, δι' οὗ ἔδει  
διαβῆναι. ἦν δὲ οὐτος δασὺς δένδρεσι, παχέσι μὲν οὐ,  
πυκνοῖς δέ. ταῦτ', ἐπεὶ προσῆλθον, οἱ Ἑλληνες ἔκοπτον,  
σπεύδαντες ἐκ τοῦ χωρίου ὡς τάχιστα ἔξελθεῖν. οἱ δὲ  
Μάκρωνες ἔχοντες γέρρα καὶ λόγχας καὶ τριχίους  
20 χιτῶνας κατ' ἀντιπέραν τῆς διαβάσεως παρατεταγμένοι  
ἡσαν, καὶ ἀλλήλους διεκελεύοντο καὶ λίθους εἰς τὸν  
ποταμὸν ἔρριπτον. ἔξικνοῦντο γὰρ οὖ, οὐδὲ ἔβλαπτον  
οὐδέν.

"Ενθα δὴ προσέρχεται Ξενοφῶντι τῶν πελταστῶν ἀνὴρ  
25 Ἀθήνησι φάσκων δεδουλευκέναι, λέγων ὅτι γιγνώσκοι  
τὴν φωνὴν τῶν ἀνθρώπων. "Καὶ οἴμαι," ἔφη, "ἔμην

ταύτην πατρίδα εἶναι· καὶ εἰ μή τι κωλύει, ἔθέλω αὐτοῖς διαλεχθῆναι.” “Αλλ’ οὐδὲν κωλύει,” ἔφη, “ἀλλὰ διαλέγου καὶ μάθε πρῶτον τίνες εἰσίν.” οἱ δ’ εἶπον ἐρωτήσαντος ὅτι Μάκρωνες. “Ἐρώτα τούνν,” ἔφη, “αὐτοὺς 5 τί ἀντιτετάχαται καὶ χρῆζουσιν ἡμῖν πολέμιοι εἶναι.” οἱ δ’ ἀπεκρίναντο, “Οτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε.” λέγειν ἐκέλευσον οἱ στρατηγοὶ ὅτι οὐ κακῶς γε ποιήσοντες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα 10 ιο ἀφικέσθαι. ηρώπτων ἐκεῖνοι εἰ δοῦεν ἀν τούτων τὰ πιστά. οἱ δ’ ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἔθέλειν. ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἑλλησιν, οἱ δὲ Ἑλληνες ἐκείνοις Ἑλληνικήν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δ’ ἐπεμαρτύραντο ἀμφότεροι.

15 Μετὰ δὲ τὰ πιστὰ εὐθὺς οἱ Μάκρωνες τὰ δένδρα συνεξέκοπτον τήν τε ὁδὸν ὀδοποίουν ὡς διαβιβάσοντες, ἐν μέσοις ἀναμεμειγμένοι τοῖς Ἑλλησι, καὶ ἀγορὰν οἵαν ἐδύναντο παρεῖχον, καὶ παρήγαγον ἐν τρισὶν ἡμέραις ἔως ἐπὶ τὰ Κόλχων ὄρια κατέστησαν τοὺς Ἑλληνας.

*The Colchians to be attacked. Xenophon's plan*

20 Ἐνταῦθα ἦν ὅρος μέγα· καὶ ἐπὶ τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. καὶ τὸ μὲν πρῶτον οἱ Ἑλληνες ἀντιπαρετάξαντο φάλαγγα, ὡς οὔτως ἀξοντες πρὸς τὸ ὅρος· ἐπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλεύσασθαι συλλεγεῖσιν ὅπως ὡς κάλλιστα ἀγωνιοῦνται.

25 Ἐλεξεν οὖν Ξενοφῶν ὅτι δοκοίη παύσαντας τὴν φάλαγγα λόχους ὄρθίους ποιῆσαι· “ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ ἄνοδον, τῇ δὲ εὔοδον

εύρήσομεν τὸ ὄρος· καὶ εὐθὺς τοῦτο ἀθυμίαν ποιήσει  
 ὅταν, τεταγμένοι εἰς φάλαγγα, ταύτην διεσπασμένην  
 ὀρῶσιν. ἔπειτα ἦν μὲν ἐπὶ πολλῶν τεταγμένοι προσά-  
 γωμεν, περιττεύσουσιν ἡμῶν οἱ πολέμιοι καὶ τοῖς περιτ-  
 5 τοῖς χρήσονται ὅ τι ἀν βούλωνται· ἐὰν δὲ ἐπ' ὀλίγων  
 τεταγμένοι ὥμεν, οὐδὲν ἀν εἴη θαυμαστὸν εἰ διακοπείη  
 ἡμῶν ἡ φάλαγξ ὑπὸ ἀθρόων καὶ βελῶν καὶ ἀνθρώπων  
 πολλῶν ἐμπεσόντων· εἰ δέ πη τοῦτο ἔσται, τῇ ὅλῃ  
 φάλαγγι κακὸν ἔσται. ἀλλά μοι δοκεῖ ὀρθίους τοὺς  
 10 λόχους ποιησαμένους τοσοῦτον χωρίον κατασχεῖν δια-  
 λιπόντας τοῖς λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους  
 γενέσθαι τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα  
 τῆς τε τῶν πολεμίων φάλαγγος ἔξω οἱ ἐσχάτοι λόχοι,  
 καὶ ὀρθίους ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτοι προσία-  
 15 σιν, ἢ τε ἀν εὔοδον ἢ, ταύτη ἔκαστος ἄξει ὁ λόχος. καὶ  
 εἰς τε τὸ διαλεῖπον οὐ ράδιον ἔσται τοῖς πολεμίοις εἰσελ-  
 θεῖν ἐνθεν καὶ ἐνθεν λόχων ὅντων, διακόψαι τε οὐ ράδιον  
 20 ἔσται λόχον ὄρθιον προσιόντα. ἀν τέ τις πιέζηται τῶν  
 λόχων, ὁ πλησίον βοηθήσει. ἦν τε εἴς πη δυνηθῆ  
 25 τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μεώη  
 τῶν πολεμίων.”

Ταῦτα ἔδοξε, καὶ ἐποίουν ὀρθίους τοὺς λόχους. Ξενο-  
 φῶν δὲ ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοῖς  
 στρατιώταις . “”Ανδρες, οὗτοί εἰσιν, οὓς ὄρατε, μόνοι ἔτι  
 25 ἡμῖν ἐμποδὼν τὸ μὴ ἥδη εἶναι ἐνθα πάλαι σπεύδομεν·  
 τούτους, ἦν πως δυνώμεθα, καὶ ὡμούς δεῖ καταφαγεῖν.”

*The number of the Greeks. Rout of the Colchians*

Ἐπεὶ δ' ἐν ταῖς χώραις ἔκαστοι ἐγένοντο καὶ τοὺς

λόχους ὁρθίους ἐποιήσαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὄγδοήκοντα, ὁ δὲ λόχος ἔκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῇ ἐποιήσαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω, 5 τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἔξακοσίους ἑκάστους. ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὑχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων φάλαγγος ἔξω γενόμενοι 15 ιο ἐπορεύοντο· οἱ δὲ πολέμιοι ὡς εἶδον αὐτούς, ἀντιπαραθέοντες, οἱ μὲν ἐπὶ τὸ δεξιόν, οἱ δὲ ἐπὶ τὸ εὐώνυμον, διεσπάσθησαν, καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. οἱ δὲ κατὰ τὸ Ἀρκαδικὸν πελτασταί, 20 ὃν ἦρχεν Αἰσχύνης ὁ Ἀκαρνάν, νομίσαντες φεύγειν ἀνακραγόντες ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὅρος ἀναβαίνουσι· συνεφείπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὃν ἦρχε Κλεάνωρ ὁ Ὁρχομένιος. οἱ δὲ πολέμιοι, ὡς ἤρξαντο θεῶν, οὐκέτι ἐστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο.

*Poisonous honey*

20 Οἱ δὲ Ἑλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κώμαις καὶ τάπιτήδεια πολλὰ ἔχουσαις. καὶ τὰ μὲν ἄλλα οὐδὲν ὅ τι καὶ ἔθαύμασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν, πάντες ἄφρονές τε ἐγίγνοντο καὶ ἥμουν 25 καὶ κάτω διεχώρει αὐτοῖς, καὶ ὁρθὸς οὐδεὶς ἐδύνατο ἵστασθαι, ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν ἐφέκεσαν, οἱ δὲ πολὺ μαινομένοις, οἱ δὲ καὶ ἀποθνήσκου-

σιν. ἔκειντο δὲ οὗτω πολλοὶ ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἀθυμία. τῇ δὲ ὑστεραίᾳ ἀπέθανε μὲν οὐδείς, ἀμφὶ δὲ τὴν αὐτήν πως ὡραν ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

*Arrival at Trapezus*

5   'Εντεῦθεν δὲ ἐπορεύθησαν δύο σταθμοὺς παρασάγγας ἐπτά, καὶ ἥλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα, πόλιν Ἑλληνῖδα οἰκουμένην ἐν τῷ Εὔξείνῳ Πόντῳ, Σινωπέων ἀποικίαν, ἐν τῇ Κόλχων χώρᾳ. ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κώμαις· οἱ κάντεῦθεν ὁρμώμενοι ἐλήγουντο τὴν Κολχίδα. ἀγορὰν

δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζούντιοι, καὶ ἐδέξαντό τε τοὺς Ἑλληνας καὶ ξένια ἔδοσαν βοῦς καὶ ἄλφιτα καὶ οἶνον. συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων, καὶ ξένια καὶ παρ' ἐκείνων ἥλθον βόες.

15



20

FIG. 75.—A wrestler throwing his adversary. Bronze statuette in the Louvre.

Μετὰ δὲ τοῦτο τὴν θυσίαν ἦν οὕξαντο παρεσκευάζοντο· ἥλθον δὲ αὐτοῖς ἴκανοί βόες ἀποθύσαι τῷ Διὶ τῷ σωτῆρι καὶ τῷ Ἡρακλεῖ ἡγεμόνῃ συνα καὶ τοῖς ἄλλοις θεοῖς ἢ οὕξαντο. ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὅρει ἔνθαπερ ἐσκήνουν. εἶλοντο δὲ Δρακόντιον Σπαρτιάτην, ὃς ἔφυγε παῖς ὡν οἴκοθεν, παῖδα ἄκων κατακανὼν ξυήλη πατάξας, δρόμου τ' ἐπιμεληθῆναι

καὶ τοῦ ἀγῶνος προστατῆσαι. ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσταν τῷ Δρακοντίῳ, καὶ ἥγεισθαι ἐκέλευνον ὃπου τὸν δρόμον πεποιηκάως εἴη. ὁ δὲ δεῖξας οὐπερ ἐστηκότες ἐτύγχανον, “Οὗτος ὁ λόφος,” ἔφη, 5 “κάλλιστος τρέχειν ὅπου ἄν τις βούληται.” “Πῶς οὖν,” ἔφασαν, “δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτως;” ὁ δὲ εἶπε, “Μᾶλλον τι ἀνιάσεται ὁ καταπεσών.”

‘Ηγωνίζοντο δὲ παιδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλεῖστοι, δόλιχον δὲ

10 Κρῆτες πλείους ἢ ἔξηκοντα ἔθεον, πάλην δὲ καὶ πυγμὴν καὶ παγκράτιον ἔτεροι, καὶ καλὴ θέα ἐγένετο· πολλοὶ 15 γὰρ κατέβησαν, καὶ ἄτε θεωμένων τῶν ἑταίρων πολλὴ φιλονικία ἐγίγνετο. ἔθεον δὲ καὶ ἵπ-

ποι καὶ ἔδει αὐτοὺς κατὰ τοῦ πραοῦς ἐλάσαντας ἐν τῇ 20 θαλάττῃ ἀποστρέψαντας πάλιν πρὸς τὸν βωμὸν ἤγειν.



FIG. 76.—Boys boxing. Vase-painting.

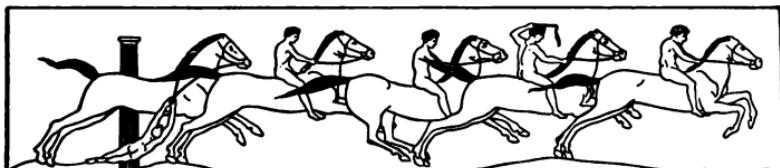


FIG. 77.—A horse race. Vase-painting.

καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἴσχυρῷς ὅρθιον μόλις βάδην ἐπορεύοντο οἱ ἵπποι· ἐνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακέλευσις ἐγίγνετο.

## ABBREVIATIONS

### USED IN THE NOTES AND THE VOCABULARY

abs.	— absolute.	intr.	— intransitive.
acc.	— accusative.	Introd.	— Introduction.
act.	— active.	l., ll.	— line, lines.
adj.	— adjective.	Lat.	— Latin.
adv.	— adverb, adverbial.	lit.	— literally.
aor.	— aorist.	masc.	— masculine.
bor.	— borrowed.	mid.	— middle.
cogn.	— cognate.	N.	— Note.
comp.	— comparative.	neg.	— negative.
conj.	— conjunction.	neut.	— neuter.
constr.	— construction.	nom.	— nominative.
cp.	— compare.	obj.	— object, objective.
cpd.	— compound.	opt.	— optative.
dat.	— dative.	partit.	— partitive.
dem.	— demonstrative.	pass.	— passive.
dir.	— direct.	pers.	— personal.
disc.	— discourse.	pf.	— perfect.
Eng.	— English.	pl.	— plural.
equiv.	— equivalent.	plupf.	— pluperfect.
esp.	— especially.	pred.	— predicate.
f., ff.	— following.	prep.	— preposition.
fem.	— feminine.	pres.	— present.
fut.	— future.	priv.	— privative.
gen.	— genitive.	pron.	— pronoun.
i.e. ( <i>id est</i> )	— that is.	ptc.	— participle.
impers.	— impersonal.	rel.	— relative.
impf.	— imperfect.	sc. ( <i>scilicet</i> )	— supply.
indecl.	— indeclinable.	sing.	— singular.
indic.	— indicative.	subj.	— subjunctive.
indir.	— indirect.	sup.	— superlative.
inf.	— infinitive.	Vocab.	— Vocabulary.

## NOTES

**TITLE.** *Ἀναβασις*: this title applies strictly only to the first book of the narrative. The word means ‘a going up.’ The Greeks considered any progress away from the coast, whether out to sea (*ἀναπλεῖν*) or inland, as here (*ἀναβαίνειν*), to be ‘a going up.’ Conversely, to return from the interior to the coast was to ‘go down’ (*καταβαίνειν*), just as to put in to shore from the high sea was to ‘sail down’ (*καταπλεῖν*). The march of the Ten Thousand became therefore a Catabasis (*κατάβασις*) as soon as they turned their steps coastward, which they did shortly after the battle at Cunaxa.

### BOOK I

**Page 51, 1.\* CHAPTER I.** *Δαρείου*, etc.: genitive of source.<sup>1</sup>—*γιγνονται*: historical present,<sup>2</sup> here better called the annalistic or notebook present, which is used as in diaries or notebooks to record incidents, especially births, deaths, and accessions.—*παιδεῖς δύο*: a plural noun is often used with δύο. Darius and Parysatis had in all thirteen children, nine of whom died young. Of the surviving four, these two only are of importance for the narrative. See Introd. § 1.

51, 2. *μὲν . . . δέ*: here, as often, these particles are to be translated only by stress of voice on the words which they follow.—*Kύρος*: not to be confused with his more famous ancestor, Cyrus the Great. The following amusing lines are quoted by Robert Browning (*Works*, Riverside edition, IV, p. xi) as the beginning of a young friend’s poetical translation of the *Anabasis*:

Cyrus the Great and Artaxerxes  
 (Whose temper bloodier than a Turk's is)  
 Were children both of the mild, pious,  
 And happy monarch King Darius.

\* References to the text are made by page and line. Grammar references are grouped in footnotes. H A. = Hadley-Allen’s Greek Grammar; B. = Babbitt’s Grammar of Attic and Ionic Greek; G. = Goodwin’s Greek Grammar; Gl. = Goodell’s School Grammar of Attic Greek.

H A.	B.	G.	Gl.
1 750	365	1130, 2	509 <i>a</i>
2 828	525	1252	454 <i>b</i>

51, 3. ἦσθεν: the imperfect denotes the continuance of the state. Darius was at this time engaged in quelling a revolt in Media.— ὄνταττεν: note the augment.<sup>1</sup> — τελευτὴν τοῦ βίου: the article, as often, is used for a possessive pronoun, — *an end of his life*; English prefers a clause, as *that his life was drawing to an end*.

51, 4. τὰ παῖδες: with the dual, cp. παῖδες δύο, l. 1; here the number two is emphasized. The accusative is subject of the infinitive.<sup>2</sup> — ἀμφοτέρω: regularly takes the predicate position.<sup>3</sup> This order of words gives a colloquial effect, *his two sons, both of them*. — παρεῖναι: observe the violation of the rule<sup>4</sup> that the accent of verbs is recessive. — οὖν: *now*.

51, 5. παρόν: supplementary participle, best translated by an infinitive, *happened to be there*.<sup>5</sup> — μεταπέμψεται: for the reason of the summons, see Introd. § 1; cp. this genuine historical present with γίγνονται, l. 1.

51, 6. ἀρχῆς: for the province of Cyrus, see map (frontispiece) and Introd. § 3. — στρατάρην: predicate accusative, accompanying an object accusative.<sup>6</sup> — ἐποίησε: translate as pluperfect. Greek simply refers the act to the past without stating (as English does) the completeness of the act in the past. — καὶ: *too*; δέ, *and*, is the connective. — στρατηγόν: see on στρατάρην, l. 6. Cyrus was appointed to this office when only seventeen. He superseded Tissaphernes, in whom he found a rival and a bitter though secret foe; see Introd. § 3.

51, 7. δοι: emphasizes the idea of number already suggested in πάντων. — εἰς: *in*; the Greek point of view is that of place *to* which, the English that of place *in* which. — Καστωλοῦ πεδίον: without the article, equivalent to a proper name.

51, 8. ἀθροίζονται: not historical present.<sup>7</sup> — δ: the article is frequently used with proper nouns, especially with the names of persons well known or previously mentioned. — λαβάν: the commonest use of the circumstantial participle.<sup>8</sup> English uses the present tense, but Greek is more accurate, the aorist participle expressing simple occurrence and

H.A.	B.	G.	Gl.
1 362 <i>a</i>	175, 1	543	568 <i>b</i> , 438 <i>a</i>
2 939	342	895, 1	570 <i>d</i>
3 673 <i>a</i>	456	976	554
4 389 <i>d</i>	185, 1	131, 4	296 <i>a</i>
5 984	660 N.	1586	585 <i>a</i>
6 726	341	1077	534
7 824 <i>a</i>	520, 1	1253, 1	454 <i>c</i>
8 968 and δ	653, 8 and N. 3	1563, 7; 1565	583 and <i>a</i>

usually implying the completion of the action of the participle before the time of the main verb. Cyrus *had taken* Tissaphernes before he started.<sup>1</sup>

51, 9. ὡς φίλον: *as a friend, so he said.* By the use of ὡς Xenophon means to imply that Cyrus, the subject of the sentence, believed, or at least pretended to believe, that Tissaphernes was his friend, without implying that Xenophon himself held that opinion. He knew, in fact, that Tissaphernes was no friend to Cyrus, as we see from l. 13 f.—τῶν Ἑλλήνων: *of his Greeks, mercenaries in his service.* The genitive is partitive.—ἔχων: *with;* a present participle expresses continuance; cp. λαβών, l. 8. The act of taking preceded the going, but the having continued.—δελτῖα: see Introd. §§ 56, 58. These soldiers were taken as a bodyguard.

51, 10. ἀνέβη: an aorist and a historical present (*ἀναβαίνει*, l. 8) are often used in close connection.—ἄρχοντα: *as commander*, in apposition with Επείαν; cp. the construction with that of σαράπην, l. 6.—&: *and*; cp. l. 7.—αἰτόν: objective genitive.<sup>2</sup>—Παρράσιον: the Arcadian mountaineers were prized as mercenaries, much as the Swiss, who inhabit a similarly mountainous and isolated country, have been in demand in more modern times.

51, 12. ἐτελεύτησε: sc. τὸν βίον; cp. τελευτὴν τοῦ βίου, l. 3; for the translation, see on ἐποίησε, l. 6.—εἰς: see on l. 7.

51, 13. διαβάλλει . . . αὐτῷ: *accused Cyrus to his brother of plotting against him;* see Introd. § 2. ὡς introduces indirect discourse following the idea of saying implied in διαβάλλει, which is historical present.<sup>3</sup> Hence the mood<sup>4</sup> of ἐπιθυμεύειν.

51, 14. τόν: like τοῦ, l. 3, and τῶν, l. 9, equivalent to a possessive pronoun.—αὐτῷ: dative with a compound verb.—& &: *and he*, in Attic usually indicates a change of subject, a survival of the old use of the article as a demonstrative pronoun.

51, 15. ὡς ἀποκτενών: future participle implying purpose,<sup>5</sup> *with the avowed purpose of putting him to death.* By using ὡς Xenophon marks this purpose as the one put forward by the king himself, and at the same

H A.	B.	G.	Gl.
1 856	545	1288	581 a
2 729 c	350	1085, 3	506 a
3 cp. 828	517, 1	1268	
4 932, 2 and b	673	1481, 2	624 b
5 969 c	653, 5	1563, 4	583 b

time he disclaims all responsibility for its truth.<sup>1</sup> See ὡς in Vocab., and cp. ὡς φίλον, l. 9, and note.—ἢ: not *the*; cp. τόν, l. 14.

51, 16. οὐσιτηράμιν: observe the force of the preposition (*out of his brother's power*). The wife of a deceased king held a peculiarly powerful position in the Persian court. She ranked above the king's chief wife, and often exercised more authority as queen mother than she had wielded as queen consort.

52, 2. μήποτε: distinguish from οὐποτε.<sup>2</sup>—ἕτεραι: in an object clause (as distinct from a purpose clause) the future is the usual construction with ὄπως<sup>3</sup> after a verb denoting striving or caring for.—ἐπι: with dative of person, *in the power of*.

52, 3. δύνηται: the subjunctive is used in the protasis of both present general<sup>4</sup> and future more vivid<sup>5</sup> conditions. A clear distinction is always made, however, by the form of the verb used in the apodosis, or by the context. The recessive accent of δύνηται is irregular.<sup>6</sup>—μέν: correlative with δ', l. 5. The measures of Parysatis are set off against those of Cyrus himself.

52, 4. Κύρῳ: cp. αὐτῷ, 51, 14.—φιλοθέα: circumstantial participle of cause, *because she loved*.<sup>7</sup> For the tense, see on ἔχων, 51, 9. See Introd. §§ 1, 5.

52, 5. βασιλεύοντα: the attributive participle.—ἀφικνέσθο: a more usual construction here would be the optative,<sup>8</sup> but the idea of indefiniteness denoted by that mood is sometimes felt to be sufficiently expressed by the indefinite relative ὅστις. —τῶν παρὰ βασιλέως: *of those from the king*. The article, with or without a substantive, is often followed by a prepositional phrase equivalent to an attributive adjective.

52, 6. βασιλέως: without the article (see Vocab.).—πάντας: owing to the distributive meaning of ὅστις, it is easy for a word referring back to it to slip into the plural. πάντας serves as object of the participle as well as of ἀπεπέμπτο. —ἀπεπέμπτο: note the force of the tense;<sup>9</sup> for the voice, cp. μεταπέμπεται, 51, 5; contrast ἀποέμπεται, 51, 16.

H A.	B.	G.	Gl.
1 978	656, 3	1574	593 c
2 1021	431, 1	1610	486
3 885	593	1372	638 a
4 894, 1	609	1393, 1	650
5 898	604	1403	650
6 417 a	200 N.	729	365 a
7 969 b	653, 4	1563, 2	583
8 914, B (2)	625	1431, 2	618
9 830	526, 1	1253, 2	459

52, 7. **ὅτε . . . εἶναι**: expresses the result as *tending to follow* the action of **οὗτω διατίθεις**, *with such treatment as to make them, etc.* It implies, but does not definitely state, that they were actually more friendly to him. To emphasize the *attainment* of a result, Greek uses **ὅτε** with the indicative.<sup>1</sup> — **ἀντρός**: depends on the adjective; the indirect reflexive **ἀντρώ** might have been used.<sup>2</sup> — **μᾶλλον**: *rather* (not forming a comparative with **φίλον**).

52, 8. **καὶ**: see on **καί**, 51, 6. — **τῶν βάρβαρων**: genitive with a verb of caring for.<sup>3</sup> We might expect **ἐπεμελέστο ὡς οἱ παρ' ἑαυτῷ βάρβαροι πολεμεῖν**, etc., but the substantive is transferred to the main clause and made to depend on **ἐπεμελέστο**. Any one not a Greek was styled a **βάρβαρος**, and even now foreigners traveling in Greece are sometimes so called. — **παρ' ἑαυτῷ**: a prepositional phrase used attributively, like **παρὰ βασιλέως**, l. 6. — **ὅς . . . εἴησαν**: an object clause depending on a past tense of a verb of caring for.<sup>4</sup> The regular Attic usage would be **ὅπως** with the future indicative, as in l. 2. **ὡς** instead of the more usual **ὅπως** in this construction is peculiar to Xenophon. See Introd. § 43, p. 33. — **πολεμεῖν**: depends on an adjective of ability.<sup>5</sup>

52, 9. **τε . . . καὶ**: *not only . . . but also*. — **εὐοϊκῆς ἔχοντες**: not infrequently Greek uses **ἔχω** intransitively with an adverb instead of **εἰμί** with an adjective, *to hold (keep, stay) in a well-disposed condition*, rather than *to be well disposed*. But translate in the latter way. — **τὴν**: see on **τόν**, 51, 14.

52, 10. **ὅς μάλιστα δέδεντο**: *as best* (lit., *most*) *he could*.

52, 11. **ἐπικρυπτόμενος**: circumstantial participle of manner. Note the voice.<sup>6</sup> The whole phrase may be translated *as secretly as he could*. See Introd. § 6. — **ὅπως . . . λάβοι**: a purpose clause depending on a past tense.<sup>7</sup> — **δη**: often used, like **ὡς**, to strengthen a superlative adjective or adverb; cp. Latin *quam* in *quam plūrīmē*, *as many as possible*.

52, 13. **ὅδε**: bear in mind the difference between **ὅδε** and **οὗτω**. In this instance **ὅδε** includes everything to the end of the chapter.—

H A.	B.	C.	G.
1 927	595	1450	566 <i>b</i> , 639 <i>a</i>
2 765, 684 <i>a</i>	376, 471, 1	1174, 992	522
3 742	356	1102	511 <i>c</i>
4 885 <i>b</i>	593, 1	1374, 1 and 2	638 <i>c</i>
5 952	641	1526	565 <i>a</i>
6 812	504	1242, 1	500 <i>a</i>
7 881	590	1365	638 <i>c</i>

**ἴπουστο:** the tense indicates that the action was prolonged over a period of time.

52, 14. **φυλακάς:** from φύλαξ or φυλακή? The antecedent is taken into the relative clause.<sup>1</sup> Translate as if we had ὅπόσων φυλακῶν, which might have been used, *of whatever garrisons he had*, etc.—**παρῆγειλε:** note the force of the preposition, *passed the word along, sent word.*

52, 15. **Πελοποννησίους:** the Greek force of Cyrus was largely composed of Peloponnesians, at this time the best soldiers among the Greeks. See Introd. §§ 8, 53.

52, 16. ὡς ἐπιβουλεύοντος **Τισσαφέρνους:** genitive absolute of cause.<sup>2</sup> ὡς indicates the cause as that assigned by Cyrus, not by Xenophon; see on ὡς φίλον, 51, 9, and ὡς ἀποκτενών, 51, 15. Translate *because, as he said, Tissaphernes was plotting.*

52, 17. **πόλεστι:** see on αὐτῷ, 51, 14.

52, 18. **καὶ γάρ:** *and in fact* (*γάρ* being an adverb), though often it may best be rendered by *for*. The theory of an ellipsis (as *and [this was so] for*), which could easily be supplied from the context, arose from the idea that *γάρ* was always a conjunction. See *γάρ* in Vocab.—**ἡσαν:** with predicate genitive, *had belonged to* (lit., *used to be of*).—**Ίωνικαῖ:** Ionia (see map, frontispiece) contained some of the wealthiest and most populous cities in Asia Minor, among them Ephesus, Miletus, and Smyrna.

52, 19. **Τισσαφέρνους:** predicate genitive of possession.<sup>3</sup>—**τὸ δάρχαιον:** adverbial accusative.<sup>4</sup>—**ἐκ βασιλέως:** *ἐκ* instead of *ὑπό*, which is regularly used of the agent, emphasizes the giver as the source of the gift rather than as the agent of the giving. Translate *having been a gift from the king.*

52, 20. **ἀφειστήκεσαν:** the pluperfect of *ἴστημι* is found with or without augment.<sup>5</sup>

52, 21. **Μιλήτου:** it was important for Tissaphernes to hold this, the chief Greek city of Asia Minor, where he had built a fortress. He had pursued a policy of banishment and execution. See Introd. § 4.

52, 22. **προαισθόμενος:** aorist, expressing simple occurrence.

H A.	B.	G.	Gl.
1 995	485	1037	613 d
2 970, 971 a	657 and 1	1568	589, 590
3 732 a	348, 1	1094, 1	508
4 719 b	336	1060	540
5 358 a	258; cp. 176	528	363

52, 23. **τὰ αὐτὰ ταῦτα**: note the article.<sup>1</sup> Where English uses a singular, indicating the whole, Greek often employs a plural, emphasizing the parts. The accusative is cognate, *forming this same plan*.—**βουλευομένους**: sc. *τινάς*; the participle is supplementary in indirect discourse,<sup>2</sup> the present tense representing the present indicative of direct discourse.—**ἀποστήναι**: in apposition with *αὐτά*; it may be introduced in translation by *namely* or *that is*.

52, 24. **τοὺς μὲν . . . τοὺς δέ**: *some . . . others*; note the difference in meaning between the article with *μὲν . . . δέ*<sup>3</sup> and the article with *δέ* alone; cp. 51, 14. In either case the article has its original demonstrative force.

52, 25. **φεύγοντας**: equivalent to a substantive, *exiles*.—**συλλέξας**: since there is no connective (such as *καὶ*) coördinating this participle with *ὑπόλαβών*, we must subordinate the latter to it, and understand that the act expressed in *ὑπόλαβών* was previous to that of *συλλέξας*, *having taken . . . , he collected . . . and besieged*, etc.

53, 1. **τοὺς ἐκπειποκότας**: *those who had been banished*; see on **φεύγοντας**, 52, 25. **ἐκπίπτω** is used as a passive of **ἐκβάλλω**<sup>4</sup> (cp. **ἔξεβαλεν**, 52, 24).—**αὗτη**: note the breathing and accent. It agrees in gender with the predicate substantive, otherwise it would be **τοῦτο**.

53, 2. **αὐτῷ**: dat. of possessor, *and in this again he had*, etc. — **τῷ αἴθροις**: *for collecting*, objective genitive with **πρόφασις**. The infinitive (as in English, Latin, and other languages) is often used as a noun; at the same time it may take an object, like a verb.

53, 3. **ἀδελφὸς ἄν**: the ground of the demand; see on **φιλοῦσα**, 52, 4.—**αὐτοῦ**: with this use<sup>5</sup> of *αὐτός* cp. **τὰ αὐτά**, 52, 23.

53, 4. **δοθῆναι, ἀρχεῖν**: objects of a verb of asking.—**οἱ**: = *sibi*, the indirect reflexive.<sup>6</sup> It is accented because emphatic,<sup>7</sup> being opposed to **Τισσαφέρηντι**.—**πόλεις**: subject of **δοθῆναι**, *that these cities be given*.

53, 5. **αὐτῶν**: the genitive depends on the idea of ruler contained in the verb.<sup>8</sup>—**αὐτῷ**: see on **αὐτῷ**, 51, 14.—**ταῦτα**: object of **συνέπραττεν**, *coöperated with him in this*.

H.A.	B.	G.	Gl.
1 679	475, 1	989, 2	199 δ
2 982	661	1588	586 α
3 654 and α	443, 1	981	549 α
4 820	513	1241	499 α
5 682	475, 3	989, 3	199 α
6 685	472	987	cp. 197
7 119 δ	71, 2	144	20 α
8 741	356	1109, 1110	510 ε

53, 6. ἀστε . . . ἥσθάνετο: see on ὁστε . . . εἶναι, 52, 7. Diphthongs are augmented by lengthening their first vowel. — πρὸς ἄντρον: see on παρ' ἄντρῳ, 52, 8.

53, 7. Τισσαφέρνει: stands first in its clause because emphatic in opposition to ἄντρον. The dative of association is regular with verbs of fighting<sup>1</sup>; σὺν Τισσαφέρνει would mean *on the side of Tissaphernes*. — πολεμούντα: see on φιλοῦσα, 52, 4.

53, 8. δακανᾶν: in indirect discourse.<sup>2</sup> — οὐδέν: see on τὸ ἀρχαῖον, 52, 19; cp. English "nothing loth" (= not at all unwilling), and "it profiteth me nothing,"<sup>3</sup> *Corinthians 13. 3.* — αὐτῶν πολεμούντων: *at their being at war*; for the construction, cp. ἐπιβουλεύοντος Τισσαφέρνους, 52, 17. Since many of the Persian satraps possessed power which might be dangerous to the king if directed against him, any conflict between them that kept them busy and lessened their ability to aim at the chief power was not displeasing to Artaxerxes.

53, 9. καὶ γάρ: see on 52, 18. — ἀπέπεμπε: *continued to*, etc., a common use of the imperfect. — γιγνομένους: *as they became due*.

53, 10. βασιλεῖ: the dative with a verb of sending denotes not so much the person *to whom*, as the one *for whom* a thing is sent (dative of interest), but *to* may be used in translation. — πόλεων ἀν: for πόλεων ἀς. ὁν serves as object of ἔχων and is attracted into the case of its antecedent.<sup>4</sup> — Τισσαφέρνους: *belonging to Tissaphernes*; see on Τισσαφέρνους, 52, 19.

53, 11. ἐνύγχανεν ᔁχων: *happened to have*, in consequence of the fortunes of war. For the construction, see on παρών, 51, 5.

53, 12. αὐτῷ: dative of interest implying advantage.<sup>4</sup> — συνελέγετο: *was being collected*; cp. ἀπέπεμπε, l. 9.

53, 13. κατ' ἀντιπέρας: an adverbial phrase of place, followed by the genitive.<sup>5</sup>

53, 15. φυγάς: Clearchus was exiled for disobedience to the military authorities at Sparta (134, 18 ff.). — τούτῳ: cp. αὐτῷ, l. 5.

53, 16. ἤγασθη: *came to admire*, an inceptive or ingressive aorist.<sup>6</sup> — τε: may sometimes be omitted in translation.

H. A.	B.	G.	GL
I 772	392, 1 and N.	1277	525
2 946	646	1522, 1	578
3 994	484, 1	1031	613 δ
4 767	378	1165	523
5 757	362, 3	1148	518 δ
6 841	529	1260	464

53, 17. **διδωσιν**: see on **ἀνέβη**, 51, 10. — **μυρίους δαρεικούς**: nearly \$55,000, but it should be kept in mind that the purchasing power of money was much greater then than now.

53, 19. **ἀπὸ . . . χρημάτων**: viewed as the *source* whence sprang his ability to collect an army; the dative of means might have been used.

53, 21. **δρυμένος**: Clearchus used this country as a base.

53, 22. **Θρᾳξ**: for the case, see on **Τισσαφέρναι**, l. 7. — **τοῖς ὑπὲρ Ἑλλήσποντος οἰκοῦσι**: for the position of this attributive phrase, cp. **τῇ . . . Ἀβύδου**, l. 13.

53, 24. **Ἐλλῆνας**: they were Greek colonists of the Chersonese and the Thracian shore of the Propontis, who, being regarded by the natives as intruders, had to wage a continual struggle to maintain their position. — **καὶ**: even, i.e. money as well as supplies and other assistance. Great care should be exercised in the translation of **καὶ**. It is often not connective, but intensive, i.e. not a conjunction, but an adverb. — **συνεβάλλοντο**: for the mood, see on **ώστε . . . εἶναι**, 52, 7. The tense shows that they gave not only once but repeatedly. The aorist would indicate that they gave a single lump sum. — **αὐτῷ**: not dependent on the preposition of the compound verb (*contributed with him*, cp. **αὐτῷ**, l. 5), but a dative of interest implying advantage, *gave him their contributions*. — **εἰς**: of purpose, *for, towards*.

53, 25. **τῶν στρατιωτῶν**: objective genitive; cp. **αὐτῶν**, 51, 10.

53, 26. **ἐκούσαι**: usually best translated as an adverb; here it might be rendered *and were glad to do it*. — **τοῦτο . . . τὸ στράτευμα**: observe how, in a highly inflected language like Greek or Latin, words widely separated (for emphasis or other considerations of style) are shown to belong together by agreement in gender, number, and case. In English, where inflection gives little help in determining the agreement, the order of words is more restricted. — **οὕτω**: note how this differs from **ἄδε**, 52, 13. — **τρεφόμενον ἐλάνθανεν**: *was secretly supported*; for grammar reference, see on **παρών**, 51, 5, and observe the different way of translating the participle. — **αὐτῷ**: *for him*, i.e. Cyrus; see on **αὐτῷ**, l. 12.

54, 1. **ἔνος**: predicate nominative.

54, 2. **ὑπὸ . . . ἀντιστασιωτῶν**: the regular construction of the agent; cp. **ἐκ βασιλέως**, 52, 19, and see note. — **οἴκοι**: in attributive position.<sup>1</sup> Note the quantity of the final syllable.<sup>2</sup>

H A.	B.	G.	Gl.
1 666 <i>a</i>	429, 1	952, 2	555 <i>a</i>
2 102 <i>b</i>	63	113	14 <i>a</i>

54, 3. *ἀντόν, μισθόν*: double accusative with a verb of asking<sup>1</sup>; both are direct objects; cp. *σατράπην*, 51, 6. — *eis . . . ξένους*: since Cyrus would hardly have been willing to send to such a distance as Thessaly troops which he had at hand, already assembled in Asia, it seems best to take closely with *μισθόν* not only *τριῶν μηρῶν* but also *eis . . . ξένους*, *pay for 2000 mercenaries (and) for three months* (cp. *eis*, 53, 24); that is, Aristippus was to raise the forces himself with money furnished by Cyrus. Later he sent 1500 men under Menon to take part in the expedition of Cyrus; see 56, 13.

54, 4. *μηνᾶν*: genitive of measure.<sup>2</sup> — *ώς . . . περιγενόμενος ἦν*: because (expressed by the circumstantial participle of cause), *as he said, he would thus*, etc. For *ώς*, see on *ώς ἀποκτενών*, 51, 15. The participle with *ἦν*<sup>3</sup> is equivalent to the potential optative,<sup>4</sup> representing the apodosis of a less vivid future condition, of which the protasis ('if he should give them to him') is implied in *οὐτως*.

54, 5. *ἀντιστασιωτῶν*: genitive of comparison.<sup>5</sup> — *διδωσιν*: Cyrus may have been the more willing to grant this request because Aristippus belonged to the noble family of the Aleuadae, who had been the first of the Greeks to submit to Xerxes when he invaded Greece in 480 B.C.

54, 6. *ἀντοῦ*: the genitive serves as one object of *δεῖται*,<sup>6</sup> *μή . . . καταλύσαι* being another object; cp. "let him ask of God," *Jaines I. 5.*

54, 7. *μή*: the regular negative with the infinitive when it is not in indirect discourse.<sup>7</sup> — *πρόσθεν*: anticipates the following *πρίν* and is not to be translated. — *καταλύσαι πρός*: *to come to terms with*. — *πρίν ἦν . . . συμβουλεύσηται*: *πρίν* takes the finite moods chiefly after negatives.<sup>8</sup> The subjunctive<sup>9</sup> refers vividly to the future (cp. more vivid future conditions) and expresses the thought as it existed in the mind of Cyrus when he made the request (implied indirect discourse<sup>10</sup>); the aorist subjunctive expresses simple occurrence in the future, and so may

H. A.	B.	C.	Gl.
1 724	340	1069	535
2 729 <i>d</i>	352 N.	1085, 5	566 <i>a</i>
3 987 <i>a</i>	662	1308, 2	595
4 872	563	1327, 1328	479, 480
5 749	364	1120	599 <i>b</i>
6 743 <i>a</i>		1114	
7 1023	431, 2	1611	564
8 924 <i>a</i>	627	1470	644 <i>d</i>
9 924, 922	627	1471, 2	644 <i>b</i>
10 937	677	1502, 3	

imply the completion of the act and be equivalent to the Latin future perfect, *until he had* (should have) *consulted*.<sup>1</sup>

54, 10. Πρόξενον: see Introd. §§ 6, 29. — ξένον: predicate accusative.

54, 11. λαβόντα: circumstantial participle of time, *having taken, to come*; English says *to take and come*. — δι: see on 52, 11. — παραγενέσθαι: *to come* (lit., *to become on hand*). When not in indirect discourse, the infinitive has no idea of time, the present denoting continuance of an action, the aorist simple occurrence.<sup>2</sup> — ὡς . . . βουλόμενος: *on the ground that he wished*, etc.; cp. ὡς . . . περιγενόμενος, l. 4.

54, 12. Πισίνας: the omission of the article is not infrequent with names of peoples. — ὡς . . . παρεχόντων: *because, as he said*, etc.: cp. ὡς ἐπιβουλεύοντος, 52, 16.

54, 13. χάρη: dative of interest implying disadvantage.

54, 15. Ἀχαιόν: about one half of the Greeks in the army of Cyrus came from Achaea and Arcadia. — καὶ: *too*.

54, 16. ὅθεν: for the force of the tense, see on παραγενέσθαι, l. 11. — ὡς πολεμήσων: *intending, as he said, to make war*; see on ὡς ἀποκτενών, 51, 15. — Τισσαφέρναι: see on Τισσαφέρναι, 53, 7.

54, 17. σόν: an example of Xenophon's violation of pure Attic usage (see Introd. § 43). Other prose writers generally used μετά with the genitive to express accompaniment. On the pretexts used by Cyrus in collecting his Greek troops, see Introd. § 6.

54, 18. οὔτως: so spelled before a vowel, but cp. οὔτω, 53, 26; see on ὁδε, 52, 13.

54, 19. CHAPTER 2. ἔδοκε: *it seemed best*; the subject is πορεύεσθαι.<sup>3</sup> — ἦδη: with πορεύεσθαι. — πορεύεσθαι: expresses continuance, not present time; cp. παραγενέσθαι, l. 11, and see note. See Introd. § 8. — αὐτῷ: dative of indirect object.<sup>4</sup>

54, 20. μέν: used with the excuse, as if δέ were later to introduce the real reason, but in describing the preparations for the pretended expedition Xenophon overlooked, or purposely neglected, the formal antithesis. — ἐτρεψτο: see on ἀπέτεμπτε, 53, 9. — ὡς . . . βουλόμενος: *that he wished*; cp. ὡς . . . βουλόμενος, l. 11. — ἀκβαλεῖν: for the tense, see on παραγενέσθαι, l. 11.

H. A.	B.	G.	Gl.
1 898 c	544	1272, 2	cp. 650 c
2 851	539	1517	563
3 949	637 and 2	1159	574
4 764, 2	376		520 δ

54, 21. ἐκ: repeated after ἐκβαλεῖν; cp. 'cast out first the beam *out* of thine own eye,' *Matthew* 7. 5. In translating, omit the preposition in the compound verb.— ὡς ἐτὶ τούτους: *ostensibly against them*; cp. ὡς, 51, 9, and see note.

54, 22. βαρβαρικόν, 'Ελληνικόν: sc. στράτευμα. — ἐνταῦθα: *thither, there*, i.e. to Sardis, capital of Lydia and chief city of his province.

54, 23. δοσον . . . στράτευμα: *all the army he had*. For the antecedent taken up into the relative clause, see on φυλακάς, 52, 14.

55, 1. αὐτῷ: see on αὐτῷ, 53, 2. — συναλλαγέντι πρός: *having become reconciled with*; cp. πρός, 54, 7.

55, 2. τοὺς οἶκοι: cp. τῶν οἴκοι ἀντιστασιωτῶν, 54, 2. In such an expression a noun denoting merely *men* or *things* is often omitted; cp. τῶν παρὰ βασιλέως, 52, 5. — δὲ εἰχε στράτευμα: *what he had in the way of an army*; the antecedent is taken up into the relative clause.

55, 3. αὐτῷ: see on αὐτῷ, 53, 12. — προειστήκει: see on ἀφειστήκεσσαν, 52, 20. When the perfect has a present meaning, the pluperfect is equivalent to the imperfect.<sup>1</sup> — τοῦ . . . ξενικοῦ: see on βαρβαρικόν, 54, 22; for the genitive, see on αὐτῶν, 53, 5.

55, 4. ἐν ταῖς πόλεσι: with the position of this attributive phrase cp. παρ' ἑαυτῷ, 52, 8. — λαβόντα: agrees with the omitted subject of ἦκειν; it might have been dative agreeing with Ξενία<sup>2</sup> (cp. συναλλαγέντι, l. 1, and λαβόντι, 54, 23).

55, 5. δπόστοι: with omitted antecedent τοσούτων, depending on πλήν (cp. 52, 21), *except as many as*.

55, 9. τοὺς φυγάδας: = τοὺς ἐκπεπτωκότας, 53, 1.

55, 12. καταπράξειν: in indirect discourse after a past tense<sup>3</sup> representing ἐὰν καταπράξω of direct discourse. When a subjunctive with ἄν is changed to the optative, ἄν is omitted.<sup>4</sup> — Εἴπερ δὲ: in translating supply the antecedent ταῦτα. — ἐστρατεύετο: he said στρατεύομαι. Such a change of tense in indirect discourse, while regular in English, is unusual in Greek.

55, 13. μή: a verb of promising is sometimes not felt as implying indirect discourse; the negative of the infinitive is then μή, not οὐ, and

H A.	B.	G.	GL.
1 849 c	535	1263	457
2 941	631 and 1	928, 1	571 c
3 932, 2	673	1481, 2	662
4 934	670, 2	1484	

the tense of the infinitive is aorist (or present), not future;<sup>1</sup> for the aorist, see on παραγενέσθαι, 54, II. — πρόσθιν: see on 54, 7.

55, 14. πρὶν . . . καταγάγοι: he said πρὶν ἀν καταγάγω (cp. πρὶν ἀν . . . συμβουλεύσηται, 54, 7); see on καταπράξειν, l. 12.

55, 15. οἴκαδε: note the force of -δε.<sup>2</sup> — οἱ δέ: see on οἱ δέ, 51, 14.

55, 16. αὐτῷ: indirect object of a verb of trusting.

55, 17. παρῆσαν εἰς Σάρδεις: came to Sardis (*were on hand in Sardis*); see on εἰς, 51, 7.

55, 18. Σάρδεις: several ancient cities had plural names, as Ἀθῆναι, Θήβαι, etc.; cp. Cincinnati, Buenos Aires, etc.

55, 19. οἵ: accordingly. — τοὺς ἐκ τῶν πόλεων: the mercenaries of I. 3 f. See on τοὺς οἴκοι, l. 2.

55, 20. ὅπλιτας: in apposition with τοὺς ἐκ τῶν πόλεων.

55, 25. ὡς: about.

55, 28. ἦν: agrees with the nearer subject. — τὰν . . . στρατευομένων: predicate partitive genitive;<sup>3</sup> the present participle here represents the imperfect of the indicative.<sup>4</sup>

55, 29. αὐτῷ: see on 53, 12; translate, *in response to his summons*.

56, 1. μεῖζονα . . . παρασκευὴν: thinking that the expedition was too great to be against the Pisidians; μεῖζονα is a predicate adjective; ὡς after a comparative and ἦ is equivalent to ὥστε, and takes the infinitive (here εἶναι implied).

56, 3. ὡς: a preposition.<sup>5</sup> — ὦ (sc. ὁδῷ) ἐδύνατο τάχιστα: cp. ὡς μᾶλιστα ἐδύνατο, 52, 10.

56, 4. δῆ: naturally.

56, 5. Τισαφίρνους: genitive of source.<sup>6</sup>

56, 6. Κῦρος δέ: corresponding to βασιλεὺς μέν, l. 4. — ὥρματο: was (meanwhile) setting out. The date is calculated, though not with certainty, to have been March 6, 401 B.C. — ἀπό: (not ἐκ, out of) shows that the troops were quartered outside the town.

56, 7. διὰ τῆς Δυνίας: follow the route on the map (frontispiece). Since the main highway to the east ran from Sardis to Ceramōn Agora, it seems likely that in his march to Celaenae Cyrus was keeping up

H.A.	B.	G.	Gl.
1 948 <i>a</i>	549, 2	1286, 1496	579 <i>a</i>
2 217	137, 2	293	228
3 732 <i>a</i>	355, 2	1094, 7	508
4 856 <i>a</i>	542, 1	1289	
5 722 <i>a</i>	418	1220, 8	
6 742 <i>c</i>	365	1103	511 <i>a</i>

the pretense of a campaign against Pisidia. — *σταθμούς*: accusative of extent. For the average day's march in the first two books of the *Anabasis*, see Introd. § 64.

56, 9. *εώρος*: sc. *ἡν.* — *πληθρά*: the pupil should familiarize himself with the English equivalents of the Greek measures.

56, 10. *ἐγενυμένη πλοίους*: *formed of boats joined together* (lit., *yoked by means of boats*). The perfect tense expresses the *completed* act of joining and implies the permanence of the result. The boats *had been joined* and still *were joined*. An aorist participle would have expressed merely the fact that they had been joined.

56, 12. *οἰκουμένην*: in contrast with the many cities deserted on account of scarcity of water, attacks from bandits, oppression by governors, etc.

56, 13. *ἥμιρας*: for the case, cp. *σταθμούς*, l. 7. — *Μήνων*: sent by Aristippus, who had not come himself in answer to the summons of Cyrus, 55, 1 ff.

56, 14. *Δάσλοντας*, *Αινιάνας*: from the southwestern and southern parts of his own country, while the Olynthians came from Chalcidice, a district in Macedonia.

56, 18. *Κύρρῳ*: see on *αὐτῷ*, 53, 2. — *ἡν*: with a neuter plural subject,<sup>1</sup> which, however, as not infrequently, has a singular meaning; cp. Lat. *castra, camp.*

56, 19. *Θηρίων*: genitive with an adjective of fullness. — *ἐκεῖνος θῆρεν*: *he used to hunt*; see on *ἀπεπέμπετο*, 52, 6. *ἐκεῖνος* (not 'that one') is used as a personal pronoun.

56, 20. *ὅποτε . . . βούλοιτο*: a temporal clause depending on a verb which expresses repeated past action, so equivalent to a past general condition.<sup>2</sup>

56, 21. *μέσου*: in the predicate position means *middle of, midst of*;<sup>3</sup> cp. Lat. *media aestate, in the middle of summer*.

56, 22. *αὐτοῦ*: the genitive of personal pronouns is always in the predicate position.<sup>4</sup> — *ἐκ τῶν βασιλείων*: though we translate *under the palace*, the stream is thought of as in motion, flowing *from under* the palace. — *καὶ*: see on 51, 6.

H A.	B.	G.	GL.
1 604	498	899, 2	496
2 914, B (2)	625	1431, 2; 1393, 2	627
3 671	454	978, 1	556
4 673 δ	477	977, 1	554

56, 23. Κελαινῶν: a' poetical use, in which the genitive takes the place of a noun in apposition; so regularly in English, as 'city of London,' 'state of Maine.' — ἡσπι: observe the accent.<sup>1</sup> — μεγάλου βασιλέως: the adjective is usually omitted, as with βασιλέα, l. 3.

57, 1. ὑπό: at the foot of. The Marsyas gushes with great force from the base of a rocky cliff. The cave from which it once flowed has now fallen in. — καὶ οὗτος: this too, as well as the Meander (56, 22 f.).

57, 3. ποδῶν: predicate genitive of measure.<sup>2</sup>

57, 4. λέγεται Ἀπόλλων: the personal construction (*Apollo is said*) with the passive of verbs which take an infinitive of indirect discourse, and with some other expressions, is more frequent than the impersonal (λέγεται Ἀπόλλων, *it is said that Apollo*).<sup>3</sup> — The story ran that Athena, after inventing the flute, threw it away in disgust because she found that the act of blowing it distorted her comely features. It was discovered by Marsyas, the god of the river which rises at Celaenae. He was so delighted with his discovery and his musical ability that he had the presumption to challenge Apollo, the leader of the Muses and patron of the fine arts, who was proficient with the far more melodious lyre. The challenger, defeated, was punished for his arrogance in the manner mentioned by Xenophon. The story is given by Ovid, *Metamorphoses* 6. 382 ff., *Fasti* 6. 697 ff. — νικήσας: expresses simple occurrence and implies that the action of the participle is past with reference to ἐκδεῖραι, after outdoing him.

57, 5. ἄριστον: agrees with αὐτόν, which is to be supplied as object of νικήσας. — οἰ: dative of the indirect reflexive pronoun; cp. οἴ, 53, 4, and see note. For the case, see on Τισσαφέρνει, 53, 7. — περὶ σοφίας: in a contest of skill, in this instance evidently *musical* skill.

57, 6. θεον: with -θεον cp. -δε; see on οἰκαδε, 55, 15. — αἱ πηγαὶ: sc. εἰσὶ = ρέονται.

57, 8. τῇ μάχῃ: the (famous<sup>4</sup>) battle of Salamis, 480 B.C.; the dative denotes time when, like the Latin ablative.

57, 10. ἡμέρας τριάκοντα: there was no other halt of such length. Cyrus was waiting for the contingents of Clearchus and others to overtake him.

58, 2. Κρῆτας: Crete was famous for its archers. Nearly three hundred and fifty years later, Caesar employed them; see *Gallic War* 2. 7.

H. A.	B.	G.	Gl.
1 480, 1 and 2	262, 1	144, 5	384 δ (1)
2 732 α	352, 1	1094, 5	508
3 944 and α	634	1522, 2	574 α
4 657 α	444		

58, 4. Σάσις: not mentioned again. It is not known what became of him.

58, 7. Σοφαίνετος: undoubtedly a mistake, either of Xenophon or of an early copyist, for Ἀγίας. Sophaenetus has already arrived (55, 24), while Agias, an Arcadian, of whose coming no mention is made, was one of the generals entrapped by Tissaphernes at the Zapatas (132, 6).

58, 13. οἱ σύμπαντες: *the whole body or all taken together*; note the attributive position.<sup>1</sup>

58, 15. πελτασται: here equivalent to γυμνῆτες, as it includes both peltasts proper and archers. See Introd. § 57.

58, 16. τοὺς δισχιλίους: the article may be used with a numeral which denotes an approximate round number. The exact figures, according to the previous accounts, were 10,600 and 2300.

58, 19. Πέδηται: see map. From Celaenae Cyrus turned to the northwest. At Ceramōn Agora he struck the main highway to the east; see on διὰ τῆς Λυδίας, 56, 7.

58, 20. Δάκαια: cognate accusative.<sup>2</sup>

58, 21. ἀγῶνα: games were a regular part of Greek religious festivals.—ἡσαν: agrees with the predicate nominative.<sup>3</sup>

58, 25. πρός: *on the frontier of*.—σταθμὸς . . . τριάκοντα: the longest marches mentioned in the *Anabasis*. But pay for his troops was ahead.

59, 3. πλέον: as adverb, *for more*.—μηνῶν: genitive of measure; cp. ποδῶν, 57, 3.

59, 4. θύρας: since it applies to a camp, translate *headquarters*.—ἀπήγοντο: used here of asking for what was due. Observe the tense, denoting continuous or repeated demands, and cp. ἀπέπεμπε, 53, 9. For augment, see on ὥστε . . . γῆσθάνετο, 53, 6.—δ 84: see on 51, 14.

59, 5. λέγων διῆγε: the supplementary participle, not in indirect discourse, here defines the application of a verb which without it has only a general meaning.<sup>4</sup>—δῆλος ἡν δινέμενος: supplementary participle in indirect discourse.<sup>5</sup> To retain in English the personal construction, translate *he was evidently troubled*.

59, 6. πρὸς . . . τρόπου: *like Cyrus (in keeping with the character*

H A.	B.	G.	Gl.
1 672	455, 1	979	
2 716 <sup>a</sup>	333	1052	536 and <sup>a</sup>
3 610	501	904	498 <sup>d</sup>
4 981	660	1587	585 <sup>a</sup>
5 981	634, 661	1589	585 <sup>a</sup>

of Cyrus). — ἔχοντα: the participle implies condition;<sup>1</sup> it agrees with the unexpressed subject of the infinitive. — μή: see on 54, 7. — ἀποδιδόντα: for the force of ἀπ-, see on διπήγμον, l. 4; translate *not to pay his debts, if he had the money.*

59, 7. Συεννέσιος: used as a proper name (see Vocab.). For the position of the Cilician kings, see Κιλικία in Vocab. It will be seen from the map that the route of Cyrus lay directly through Cilicia. This fact put Syennēsis in a trying position. As a dependent of the king, his clear duty was to obstruct and delay the passage of Cyrus by all possible means. Should he do so, however, and should Cyrus after all succeed in his attempt on the throne, the Cilician kingdom would be given to another. So he trimmed between the two rivals, sending one son to Cyrus, the other to Artaxerxes. He made a pretense of resisting the advance of Cyrus, and sent the king assurances of his fidelity. To Cyrus, on the other hand, he despatched his wife with a large sum of money and the promise that any resistance to his passage through Cilicia should be only perfunctory.

59, 8. Κιλίκων: article omitted, as with Πισθίας, 54, 12.

59, 9. δοῦναι: cp. διποδιδόναι, l. 6. The queen owed Cyrus nothing. The fact that the subject of δοῦναι is not expressed shows that ἐλέγετο is personal, *she was said*; cp. λέγεται, 57, 4, and see note. — χρήματα: it seems likely that Syennēsis had promised this beforehand, for otherwise Cyrus would hardly have started on such a journey with so little money. — δὲ οὖν: *at any rate*; a common phrase after the mention of a rumor or an uncertainty.

59, 10. εἴχε: note the augment.<sup>2</sup>

59, 11. αἰτήν: observe the breathing.<sup>3</sup>

59, 12. ἐλέγετο: here in the impersonal construction<sup>4</sup> (cp. l. 8), its subject being the phrase indirectly quoted. — τῇ Κιλισσῃ: for the case, cp. αὐτῷ, 53, 5.

59, 16. παρὰ τὴν δδόν: *by the roadside*; the accusative indicates that the water flowed beside the road. — κρήνη . . . καλουμένη: *the so-called spring of Midas.*

59, 18. οὖν: dative of means. — κεράστας: circumstantial participle

H.A.	B.	G.	Gl.
1 969 <i>d</i>	653, 6	1563, 5	583
2 359	172, 2	539	267
3 266 <i>a</i>	141, 1	401	203 <i>a</i>
4 946 <i>a</i> and <i>b</i>	634	1522, 2	658

implying means.—*αὐτήν*: the spring. The English idiom requires *by mixing wine with it*.

59, 21. *Κύρου*: for the genitive, see on *αὐτοῦ*, 54, 6.—*ἐπιδεῖξαι*: see on *δοθῆναι*, 53, 4.

59, 24. *ῶς νόμος αὐτοῖς*: sc. *ἐστίν*.

59, 25. *στῆναι*: *to take their places*.—*ἴκαστον*: sc. *στρατηγόν*.

59, 26. *ἐπὶ τεττάρων*: the line was usually eight deep; the present arrangement consequently made the front of the army extend over twice as much ground as usual, or about one and a half miles.—*εἰχε*: see on *ἡν*, 55, 28.—*δεξιόν*: the place of honor, because in the conflict it was the post of danger. Since the shield was carried on the left arm, the soldiers on the right wing had their outer side unprotected.—*οἱ σὺν αὐτῷ*: see on *τοὺς οἶκοι*, 55, 2.

60, 2. *πρῶτον μέν*: see on *τὸ ἀρχαῖον*, 52, 19; the expression is correlative to *εἴτε δέ*, 1. 5.

60, 3. *οἱ δέ*: see on *οἱ δέ*, 51, 14.

60, 4. *τεταγμένοι*: for the tense, see on *ἔζευγμένη*, 56, 10.—*κατά*: by, according to.—*τακός*: of cavalry; *τάξις*, of infantry. The Persian *τάξις* regularly contained one hundred men.

60, 5. *Ἐλληνας*: sc. *ἔθεώρει*.

60, 7. *πάντες*: as with *πάντας*, 1. 10, only the Greek troops are meant.

60, 8. *χιτῶνας*: usually covered by the breastplate, but on this occasion left uncovered to secure the picturesque effect of the dark red color.

60, 10. *ἐκκεκαλυμμένας*: implies manner; note the tense and see on *ἔζευγμένη*, 56, 10. It was the custom, as in the Roman army, when on the march, to have the shield protected by a leather covering; cp. Caesar, *Gallic War* 2. 21, *ad . . . scūtis tegimenta dētrahenda, for taking off the coverings from their shields*. To relieve the hoplite on the march of some of his seventy-five pounds of equipment, the shields thus covered were sometimes piled upon the baggage wagons. For the outfit of heavy-armed soldiers, see Introd. § 58.

60, 11. *παρῆλασε*: here transitive. For the translation, see on *ἐποίησε*, 51, 6.

60, 12. *μέσης*: see on *μέσου*, 56, 21.

60, 15. *ἐπιχωρήσαι*: as if for attack.

60, 16. *δλην*: *in a body*.

60, 19. *ταῦτα προεῖπον*: *gave these orders*.

60, 21. ισάλπιγγε: ὁ σαλπικτής is implied as subject.<sup>1</sup>

60, 22. θέττον: *faster and faster.*

60, 23. προϊόντων: sc. αὐτῶν, genitive absolute. — ἀπὸ τοῦ αὐτομάτου: i.e. without orders from Cyrus. They caught his idea and *of their own accord* made this contribution to the entertainment of the queen.

60, 24. δρόμος . . . στρατιώταις: *the soldiers broke into a run; στρατιώταις* is dative of relation or interest.<sup>2</sup>

60, 26. φόβος: sc. ἐγένετο.

60, 27. καὶ: connects the following double statement, joined by τε . . . καὶ, *not only . . . but also*, with what precedes.

60, 28. οἱ ἐκ τῆς ἀγορᾶς: *the market people*, who conducted the market maintained in the barbarian army. See Introd. § 60.

61, 2. τὴν λαμπρότητα: of shields and bright tunics.

61, 13. διαρράσαι: the infinitive of purpose, in Greek as in English, is often used in the active, *to plunder*, where logically the passive, *to be plundered*, is required. Here Cyrus first leaves his own satrapy and enters the country of the Lycaonians, who, besides being as predatory as the Pisidians, had seized several districts, which they continued to hold independently and in defiance of Persian authority.

61, 14. ὡς . . . οὖσαν: see on ὡς . . . βουλόμενος, 54, II.

61, 15. τὴν ταχιστὴν ὁδόν: adverbial accusative. This route was through a pass of the Taurus range, unsuited for the passage of a large army. Thus, under guise of an escort for the queen, probably with the connivance of Syennēsis, Cyrus secured a foothold in Cilicia. Under these circumstances Syennēsis could justify himself to Artaxerxes for coming to terms with Cyrus.

61, 17. καὶ αὐτόν: *and Menon himself.* — διὰ Καππαδοκίας: only its southwestern corner.

62, 3. ἐν ϕ: sc. χρόνῳ.

62, 4. ἀπίκειναι: the tense denotes the duration of the proceedings — arrest, trial, and execution.

62, 5. ἔτερόν τινα: *another*; τις is frequently used as an indefinite article. — τῶν ὑπάρχων: partitive.

62, 6. αἰτιασάμενος . . . αὐτῷ: *accusing* (see on λαβών, 51, 8) *them of plotting against him.* Perhaps they were loyal to the king and merely refused to declare for Cyrus, but possibly also they were plan-

H A.	B.	G.	Gl.
1 602 c	305	897, 4	493 a
2 766	377	1172, 1	523 a

ning to betray Cyrus into the hands of the king. The temptation to do this must have been great. The betrayer of Cyrus would doubtless be liberally rewarded by the king, and it is a striking indication of his personal popularity that more treachery was not attempted. The infinitive is in indirect discourse.

62, 7. ἐπειρόντο: made repeated attempts.—εἰσβάλλειν: see on παραγενέσθαι, 54, 11.—εἰς τὴν Κιλικίαν: the road to Babylon lay directly through this mountainous country, where the advance of Cyrus could easily have been checked. The pass, 3300 feet above sea level, is so narrow that hardly four men can walk through it abreast. It commands the entrance into Asia Minor on this side.

62, 8. ἀμαρτίτος, ἀμήχανος: feminine.

62, 9. εἰσελθεῖν: infinitive with an adjective.<sup>1</sup>—στρατεύματι: dative of relation or interest; see on 60, 24.—εἰ τις: observe the accent of the proclitic.<sup>2</sup>—εἰ . . . ἐκάλυψε: a simple condition with conative imperfect,<sup>3</sup> tried to prevent.

62, 10. καὶ: too, i.e. in addition to the natural difficulties of the pass. Syennēsis stayed there, however, only long enough to keep up appearances, and then, probably by agreement made through his wife with Cyrus, withdrew and left the strong position undefended.

62, 11. τῇ δὲ ώρᾳ: dative of time when.

62, 12. δι: commonly used to introduce indirect discourse depending on the active of λέγω.<sup>4</sup>—λελοιπὼς εἶη: he said λέλοιπε, has left; note the periphrastic form of the optative.<sup>5</sup>

62, 13. ἐπειδή οὔθετο: causal. The aorist indicative in subordinate clauses of direct discourse, the imperfect (see ἡκούει, l. 14) and pluperfect in both principal and subordinate clauses, tend to remain unchanged in indirect discourse.<sup>6</sup>

62, 14. ήν: ἔστι or εἴη would be more usual; see on ἐστρατεύετο, 55, 12.—εἰσεω: on the Cilician side.—ὄρῳ: genitive with an adverb; cp. Αἴβύδου, 53, 13.—δι: because.—τριήρεις: object of ἔχοντα, its prominent position in the sentence being due to its importance in the thought.—ἡκούει: the imperfect shows that repeated reports came to him, he kept hearing.

H.A.	B.	G.	GL.
1 952	641	1526	565 a
2 112 c	69, 1	143, 4	21 c
3 832	527	1255	459 a
4 946 δ	669, 1	1523, 1 c	658
5 457	221, 1	733	295
6 935 δ and c	675, 1 and 3	1482	

62, 15. περιπλεούσας: for the force of περι-, see map (frontispiece). — ἔχοντα: participle in indirect discourse, *was in charge of (had) triremes*; see on βουλευομένους, 52, 23.

62, 16. Δακεδαιμονίων: possessive genitive, *belonging to the Spartans*. See Introd. § 7. To keep the emphasis as expressed by the Greek order, translate, *he kept hearing that triremes belonging to the Spartans and to Cyrus himself were sailing round from Ionia to Cilicia under the command of Tamos*. See on τόῦτο . . . τὸ στράτευμα, 53, 26.

62, 17. οὐδενὸς κωλύοντος: *without opposition*; genitive absolute. — σκηνάς: camp (see Vocab.) or huts, for tents would have been taken away. Probably, too, a permanent guard was kept there.

62, 18. οὐ: relative adverb. — ἐφύλαττον: a little while before; translate, *had been on guard*.

62, 19. δένθρων: see on θηρίων, 56, 19.

62, 20. σύμπλεων: for the force of the prefix, cp. σύμπαντες, 58, 13. Observe that this adjective belongs to the Attic second declension,<sup>1</sup> and note the accent.<sup>2</sup> — πολύ: agrees with the nearest noun.

62, 21. πυρούς, κριθάς: plural because of their component grains; for a similar reason many Englishmen speak of *coals* for *coal*.

62, 22. δρός: here used to denote a *range* of mountains, the Taurus (like *mōns Iūra* in Caesar, *Gallic War* 1. 6). — αὐτός: the plain.

62, 25. Ταρσούς: *Tarsus*, later the home of St. Paul; see *Acts* 9. 11. The pl. Ταρσοί and Ιστροί (63, 5) are not used by other writers.

62, 27. μέσον: used as substantive.

63, 1. δύομα, εἴρος: accusative of specification.<sup>3</sup> — πλέθρων: genitive of measure, limiting πορεύομενος; for the number, cp. παῖδες δύο, 51, 1. The numeral is here indeclinable.<sup>4</sup>

63, 2. ἐξέλιπον . . . εἰς χωρίον: *left and went to or left for* (as ‘he left for Boston’). — οἱ ἑνοικούντες: *the inhabitants*; cp. φεύγοντας, 52, 25, and see note. The substantive participle is frequently to be rendered by a relative clause, *those who*, etc.; as οἱ . . . ἔχοντες, l. 3 f.

63, 3. ἐπὶ τὰ δρη: accusative of place whither; English expresses the place where, *upon the mountains*. — πλὴν οἱ . . . ἔχοντες: πλὴν is a conjunction here, *except that*; sc. οὐκ ἐξέλιπον.

H A.	B.	G.	Gl.
1 226, 227	119	306	92
2 162 a	92, 2	114	93 δ
3 718 and δ	337	1058	537
4 290 b	155	376	cp. 187 a

63, 5. Σόλοις: originally a Greek colony, and hence it had nothing to fear. — Ἰσσοῖς: near the scene of Alexander's great battle with the Persians in 333 B.C. The inhabitants of these two towns remained to trade with the fleet and army. Such plurals as these and Ταρσοῖς (62, 25) are thought to be the name of the inhabitants applied to the city.

63, 6. προτέρα: adjective equivalent to an English adverb; see on ἐκοῦσαι, 53, 26. — Κύρου: genitive of comparison with προτέρα.<sup>1</sup>

63, 7. ἡμέραις: dative of degree of difference.<sup>2</sup>

63, 8. λόχοι: the λόχος consisted normally of one hundred men (Introd. § 56), but it seems here that the two missing λόχοι together contained only that number (see l. 12). Perhaps the λόχοι were not full, or possibly ἔκαστος should be read before ἐκατόν, *one hundred each*.

63, 9. οἱ μὲν . . . οἱ δὲ: see on 52, 24. — ἀρπάζοντάς τι: circumstantial participle of time and cognate accusative, *while engaged in some act of depredation*. — κατακοπῆναι: cp. the construction after φημί<sup>3</sup> with that after λέγω, 62, 12.

63, 10. Κιλίκων: see on ὑπὸ . . . ἀντιστασιωτῶν, 54, 2.

63, 11. τὸ ἄλλο στράτευμα: *the rest of the army*, of Menon's command.

63, 12. ἤσαν: *amounted to*. — δ' οὖν: see on 59, 9.

63, 13. οἱ δ' ἄλλοι: = τὸ ἄλλο στράτευμα, l. 11. — τε: correlative with καὶ, l. 15.

63, 14. διήρπασαν: an act not authorized by Cyrus and probably discontinued on his arrival.

63, 16. μετεπέμπετο: the tense denotes repetition.

63, 17. πρὸς ἐαυτόν: *to his presence*. — οὐτε . . . ἔφη: the οὐ of οὐτε, though grammatically belonging with ἔφη, goes in sense with the infinitive, *said that he had not before up to this time come*, etc.; cp. the use of Lat. *negat sē . . . posse*, *he says that he cannot*, Caesar, *Gallic War* 1. 8. Translate οὐτε . . . οὐτε, etc., *he said that he had not . . . and he did not wish either*. ἤθελε is in the same construction as ἔφη.

63, 18. πρότερον: superfluous with πω. — οὐδενί: being a compound negative, it does not make an affirmative with οὐτε, but strengthens the negation.<sup>4</sup> Translate the dative<sup>5</sup> as a possessive genitive, *of anybody*, with εἰς χεῖρας. — ἐαυτοῦ: see on Κύρου, l. 6.

H A.	B.	G.	Gl.
1 755	363	1154	517
2 781	388	1184	526 c
3 946 δ	669, 1	1523, 1	658
4 1030	433	1619	487
5 767	377, N. 1	1170	523 a

63, 19. οὐδεῖν: he said *ἥλθον*.

63, 20. Κύρῳ ίέναι: sc. εἰς χείρας.—ἥ: *his*, cp. τοῦ, 51, 3.

63, 21. ἔτεισε: for a finite mood with *πρίν*, see on *πρὶν ἀν . . . συμβουλεύσηται*, 54, 7; the indicative is used of a definite past act.

63, 22. θάψε: the context makes it clear that Syennēsis is the subject. If there were room for doubt, the new subject would be expressed.

63, 25. παρὰ βασιλεῖ: *at court*; see on *βασιλέως*, 52, 6.

63, 27. χρυσοῦν (with ἀκινάσην): *gold-mounted*. The first three presents mentioned here could be given only by the king (see *Cyropaedia* 8. 2. 8). Cyrus was thus playing the king already.—στολὴν Περσικήν: probably the *κάνδυς*, a long silk robe with sleeves. See Fig. 2, p. 18.

64, 1. διαρπάζεσθαι: in the same construction as the preceding accusatives (cp. δοθῆναι, 53, 4), and the assurance that his country should not again be plundered. He had in mind the looting of Tarsus.—ἥν . . . ἐντυγχάνωσιν: more vivid future condition<sup>1</sup> in indirect discourse; plural because it refers to Syennēsis and any or all of his followers. Cyrus said *ἥν πον ἐντυγχάνητε*, and the subjunctive is retained.

64, 2. ἀπολαμβάνειν: forms the apodosis of the condition; in the same construction as διαρπάζεσθαι, l. 1, *the right to take back*. Cyrus favors the Greeks in not giving strict orders that the booty be returned at once.

64, 4. CHAPTER 3. οὐκ ἔφασαν: see on οὔτε . . . ἔφη, 63, 17.—ίέναι: with future meaning in indirect discourse (see Vocab., and cp. Eng. “I am going,” “are you going?” etc., which refer to the future more often than to the present). In l. 7 and in προΐέναι, l. 9, the infinitive is not in indirect discourse, and so has no idea of time; see on παραγενέσθαι, 54, 11.—τοῦ πρόσω: genitive of place.<sup>2</sup>

64, 5. ὑπόπτεων: their suspicions were now brought to a head, because to reach Pisidia from Tarsus they would have to retrace their steps and march west.—ίέναι, μισθωθῆναι: observe that, unlike the usage of Latin, the subject of an infinitive in indirect discourse is omitted if it is the same as the subject of the principal verb.<sup>3</sup>

64, 6. ἐπὶ τούτῳ: *on this understanding*.—πρῶτος . . . Κλέαρχος . . .

H. A.	B.	G.	Gl.
1 898	604	1403	650
2 760 a	358	1138	515, end
3 940	630	895, 2	571

**ἴθάζετο**: *Clearchus was the first<sup>1</sup> to try to force.* The imperfect is conative; cp. ἐκώλυεν, 62, 9.

64, 8. **ἐπεὶ ἀρξαντο**: *as often as they began*; see on ὅποτε . . . βούλοιτο, 56, 20.

64, 9. **μικρόν**, **ὗτερον**: adverbial accusatives.—μή καταπέρωθῆναι: *being stoned to death*; object infinitive with a verb suggestive of hindering. μή could be omitted without changing the sense.<sup>2</sup>

64, 10. **ἔγνω**: *came to know, discovered*; for the tense, see on ἡγάσθη, 53, 16. — **δινήσεται**: the mood of the direct discourse is retained.

64, 11. **ἐκκλησίαν**: abandoning the military method of coercion, he tries the civic method of persuasion. He treats the men no longer as soldiers, but as fellow-citizens. See Introd. § 68.

64, 12. **χρόνον**: accusative of extent.—**ἔστας**: 2 perfect with present meaning.<sup>3</sup>

64, 13. **θαύμαζον**: it was indeed a novel sight, utterly alien to what they knew of his character.

64, 14. **μὴ θαυμάζετε**: μή is the regular negative with the imperative.<sup>4</sup> The present imperative expresses continuance.<sup>5</sup>

64, 15. **πράγμασιν**: dative of cause.—**ἐμοί**: placed at the beginning of the sentence because emphatic, “*you may have no special obligations to Cyrus, but I have ties of hospitality which bind me to him.*”

64, 16. **φεύγοντα**: *when I was in exile*, the tense expressing continuance at the time of the principal verb.—τὰ . . . **ἄλλα**: cognate accusative. English would give the particular example before the more general statement. To preserve the order of the thought we may translate *not only in other ways, but also, etc.*

64, 18. **εἰς τὸ ιδιον . . . ἐμοί**: *for my private use*; for the dative, see on οὐδενί, 63, 18.

64, 20. **ἐτιμωρούμην**: sc. αὐτούς, i.e. the Thracians. The tense points to the various acts of this vengeance.

64, 22. **τοὺς . . . γῆν**: double accusative with a verb of depriving.<sup>6</sup>

64, 24. **εἰ τι δέοιτο**: his thought at the time of going to Cyrus was *έάν τι δέηται, if he shall have any need of me*; the subjunctive changes

H A.	B.	G.	Gl.
1 619 δ		926	546
2 963	643	1549	572 and δ
3 336	258	508, 509	370, 1
4 1019	431, 1	1610	486
5 874 and α	584	1346	485, 475
6 724	340	1069	535

to the optative, as does the final clause (originally *ἴνα . . . ὁφελῶ*), after a past tense. For the subjunctive retained, cp. ἐντυγχάνωσιν, l. 2. *τι* is cognate accusative. — ἀνθ' ἀντὶ εὐ ἔπαθον: the full form would be ἀντὶ τούτων ἀ εὖ ἔπαθον; the antecedent is omitted, while the relative, as often in English, is attached to the preposition and attracted to the case of the omitted word; *in return for the benefits which I had received from him.*

64, 25. ὅτι' ἑκένου: εὐ ἔπαθον, as passive of εὐ ἔποίησα,<sup>1</sup> takes the genitive of agent. — ἐκεῖ: causal. — ὑμεῖς: emphatic by contrast with ἔμοι, l. 15, and expressed only for that reason.

65, 1. ἀνάγκη: sc. ἔστι. — προδόντα: goes in sense with *μοι*, but agrees with the omitted subject of the infinitive; see on λαβόντα, 55, 4.

65, 2. φύλαξ: dative of means with χράομαι; cp. ablative of means with *utor* in Latin. — θευτάμενον: *proving false.*

65, 3. εἰ: whether, introducing an indirect question.<sup>2</sup> — δίκαια: *what is right* (lit., *right things*). — δὲ οὖν: i.e. whether right or wrong; see on 59, 9.

65, 4. δὴ τι δέῃ: a conditional relative clause equivalent to a more vivid future condition;<sup>3</sup> sc. πάσχειν with δέῃ. Distinguish δὴ τι from δέτι.<sup>4</sup>

65, 5. οὐδεῖς: see on οὐδενί, 63, 18.

65, 6. προδοὺς . . . εἰλόμην: use two finite verbs, *betrayed and chose*; cp. the translation of συλλέξας, 52, 25.

65, 7. ὑμεῖς ἔμοι . . . ἔγώ . . . ὑμῖν: observe the emphasis of the pronouns and the resulting strong antitheses. — ἔμοι: indirect object of a verb of obeying.

65, 8. σὺν . . . ἔψημαι: *will accompany.*

65, 9. πατρίδα: predicate accusative. The fact that he was an exile, a man without a country, lends added significance to the word.

65, 10. ἀντὶ: not with οἶμαι, — for it is never found with the present indicative, — but with εἴναι, expressing in indirect discourse the apodosis of a less vivid future condition, of which σὺν ὑμῖν represents the protasis. The ἀντὶ of the direct discourse is retained.<sup>5</sup> — τίμιος: if the subject of an infinitive is omitted because it is the same as the subject of the principal verb (see on *λέναι*, etc., 64, 5), a predicate adjective or

H A.	B.	G.	Gl.
1 820	513	1241	499
2 1016	578	1605	655
3 916	623	1434	616 a, 618 a
4 280	150	426	221 b
5 964 a	647	1308	579

other modifier of the omitted subject is in the nominative.<sup>1</sup> — δικούς δὲ καὶ ὡς: as secondary protasis to δικεῖν εἶναι, this would naturally be less vivid also, δικούς εἴην. To secure greater vividness, the subjunctive with δικεῖν is used instead, *may be for might be*. — θυμάν: genitive of separation.

65, 11. δικεῖν: that the participle implies condition is shown by the δικεῖν of the following clause. The complete condition in direct discourse would be εἰ εἴην ἱρημός, οὐκ δὲ ικανὸς εἴην. — δικεῖν . . . εἶναι: as in l. 10. Note the repetition of δικεῖν<sup>2</sup> after οὔτ' . . . οὔτ'; it still belongs with δικεῖν εἶναι.

65, 12. ἀφελήσθαι, ἀλέξασθαι: with an adjective. — ὡς: introduces the genitive absolute, which takes the place of a participle in indirect discourse after οὔτω τὴν γνώμην ἔχετε (equivalent to γεγνώσκετε τοῦτο), *make up your minds to this, that, etc.* (lit., *in the belief (ὡς) that, etc., so make up your minds*). — ἐμοῦ . . . λέντος: genitive absolute with future force; translate *I shall go*; cp. ιέναι, 64, 4, and see note.

65, 13. διπλῇ δὲ καὶ ὑμεῖς: sc. ἵητε. — καὶ: *too*, but translate only by emphasis upon ὑμεῖς.

65, 14. αὐτοῦ: intensive with ἔκείνου, *his own*.

65, 15. ταῦτα: explained by the clause in indirect discourse, ὅτι . . . πορεύεσθαι, and best omitted in translating. — οὐδὲ φαίη . . . πορεύεσθαι: *said he was not going* (cp. οὐκ ἔφασαν ιέναι, 64, 4, *said they would not go*), *refused to go*. — παρά: *to, not against* (cp. ἐπί, πρός). Note the three uses of παρά, ll. 15–18.

65, 17. πλεούς: nominative.<sup>3</sup>

65, 19. τούτοις: dative of cause. — μετεπέμψετο: note the tense.

65, 21. στρατιωτῶν: genitive of separation with an adverb.<sup>4</sup> — θαρρεῖν: the infinitive is used with λέγω and εἰποῦ, when they signify *tell* or *bid*. — ὡς . . . δέον: *because, as he said* (see on 52, 16), *this matter would turn out all right*; δέον is a participle used as a substantive; cp. φεύγοντας, 52, 25.

65, 22. μεταπέμπεσθαι: *to keep sending for him*.

65, 23. αὐτός: *for himself*, intensifying the omitted subject of ιέναι (see on τίμος, l. 10); ιέναι is future in meaning, as in 64, 4.

65, 24. θέ: τε.

65, 25. ἄλλων: partitive. — τὸν βουλόμενον: *any one who wished*.

66, 1. τὰ . . . Κύρου . . . πρὸς ἡμᾶς: *the relation of Cyrus to us*.

H A.	B.	G.	Gl.
1 940	631	927	571
2 864	439 N. 2	1312	
3 936 δ	121	359 α	150
4 757 α end	362, 3	1150	518 δ

66, 2. δῆλον [ἔστιν] δη: often equivalent to an adverb and printed as one word, δηλονότι. — οὐτως ἔχει . . . ὥσπερ: *is precisely the same as*; for ἔχω with an adverb instead of εἰμί with an adjective, see on εἴνοικώς ἔχοιεν, 52, 9; οὐτως anticipates ὥσπερ, which is more precise than ὡς.

66, 3. ἡμεῖς: sc. ἐσμέν, not a common omission.

66, 5. ἡμῖν: dative depending on the idea of giving in μισθοδότης. — ἀδικεῖσθαι: subject omitted because it is the same as that of the principal verb; see on ιέναι, etc., 64, 5.

66, 6. ὥστε . . . θέλω: see on ὥστε . . . εἶναι, 52, 7. — μεταπεμπομένου αὐτοῦ: the genitive absolute implying concession<sup>1</sup> is often strengthened by καὶ or καίτερ.<sup>2</sup>

66, 7. τὸ μέγιστον: adverbial accusative; so πάντα, 1. 8. — αἰσχυννόμενος: from a feeling of shame, circumstantial participle of cause; so δεδιώς, 1. 8.

66, 8. ἐψευσμένος: participle in indirect discourse agreeing with the subject.<sup>3</sup> The tense expresses action completed at the time of the main verb, and in direct discourse would be the perfect indicative.

66, 9. δίκην ἐπιθῆ: sc. μοι; an object clause with a verb of fearing.<sup>4</sup> — ὅν: genitive of cause; the full expression would be δίκην τούτων ἀ (in which<sup>5</sup>) νομίζει ἡδυσήσθαι. On the attraction of the relative to the case of its omitted antecedent, see on ἀνθ' ὅν, 64, 24.

66, 10. δοκεῖ: ὅρα is the subject, the personal construction (see on λέγεται Ἀπόλλων, 57, 4) being usual with δοκέω in the meaning *seem, be thought*; the impersonal construction is often preferable in English, as, *it seems to me not to be a time*. The infinitive is the object of δοκεῖ and in indirect discourse (hence the negatives οὐχ, οὐδέ; see on μή, 54, 7). With δοκεῖ meaning *it seems best* an infinitive is the subject and not in indirect discourse. — καθεύδειν, δμελεῖν: depend on ὅρα.<sup>6</sup>

66, 11. ἡμῶν αὐτῶν: genitive with a verb of neglecting.<sup>7</sup> — δ τι χρή: indirect questions are often introduced by the indefinite relative.

66, 12. αὐτοῦ: adverb. — σκεπτέον: verbal adjective (Lat. *videndum*) in the impersonal construction.<sup>8</sup> Translate *it seems to me that it is necessary to consider how*, etc. εἶναι is the subject of δοκεῖ and in indirect discourse.

H A.	B.	G.	GL
1 971 c	657, 1	1568: cp. 1563, 6	590
2 979	656, 2	1573	593 δ
3 982 and a	661 N. 2	1590	587
4 887	594	1378	611 δ
5 725 a and c	340, 1	1052, 1239	536 c end
6 952	641	1521	565
7 742	356	1102	511 c
8 988, 990	663, 665	1597	596 δ

66, 13. μενοθμέν: see on ἔσται, 52, 2. — ἥδη: at once, with ἀπίέναι, which is the subject of δοκεῖ and not in indirect discourse; see on δοκεῖ, l. 10.

66, 14. ἄπιμεν: equivalent to a future; see on λέναι, 64, 4.

66, 15. οὔτε στρατηγοῦ, etc.: predicate genitive (sc. ἔστι) of source; translate *neither general nor private is of any use.*

66, 16. ὁ ἀνήρ: our man, Cyrus. — πολλοῦ: genitive of value with ἀξιος<sup>1</sup> (sc. ἔστιν). — φὶ ἂν φίλος γ: conditional relative clause equivalent to a present general condition.<sup>2</sup> See on δύνηται, 52, 3.

66, 17. ἐχθρός: indicates that Cyrus made a personal matter of his public enmities, *a very bitter personal foe to any one with whom he is at war.*

66, 19. ὅμοιος: join with πάντες. — καὶ γάρ: see on 52, 18. — οὐδὲ: not by any means.

66, 20. δοκοθμέν: for the personal construction, see on δοκεῖ, l. 10. — αὐτοῦ: genitive of separation with πόρρω. This sentence is a crafty suggestion of the difficulty of deserting Cyrus. — ἄρα: sc. ἔστι; cp. ἀνάγκη, 65, 1. — δ τι τις γιγνώσκει: see on δ τι χρή, l. 11.

66, 22. ἐκ τοῦ αὐτομάτου: cp. ἀπὸ τοῦ αὐτομάτου, 60, 23.

66, 23. λέζοντες: cp. ἀποκτεῶν, 51, 15. — ἑκένου: *Clearchus.* Frequently, for the sake of clearness, a Greek (or Latin) pronoun should be rendered by a proper name.

66, 24. ἐπιθεικύντες: present circumstantial participle, implying at once attendant circumstance and purpose.<sup>3</sup> — οἵα: always distinguish between οἷος and οἴσος. — εἴη: the mood in an indirect question follows the usage of indirect discourse.<sup>4</sup>

66, 25. καὶ . . . καὶ: either . . . or. — μένειν, ἀπίέναι: depend on ἀπορία; see on καθεύδειν, l. 10. — εἰς . . . δή: one in particular. — εἰπε . . . ἐλέσθαι: see on θαρρεῦν, 65, 21.

67, 1. εἰ μὴ βούλεται: Xenophon quotes the speaker's very words; the optative is not used, because it would be ambiguous (it might be the optative in a less vivid future condition, or stand for the subjunctive in a more vivid future or for the indicative in a simple present condition).

67, 2. ἀγοράζεσθαι: this and the following infinitives depend on εἰπε.

H. A.	B.	G.	Gl.
1 753 f	353, 1	1135	516 a
2 914, B (1)	625	1431, 1	616 a
3 969 c and remark	653, 5 and N. 1	1567	
4 932, 2	581	1479	661

— ή δ' ἀγορά, etc.: inserted by Xenophon to show the absurdity of the advice. The barbarian and the Greek forces of Cyrus were in every way distinct and not altogether friendly to one another. For the market, see Introd. § 60.

67, 3. ἐλθόντας . . . αἰτεῖν: *and for men* (sc. τινάς as subject of αἰτεῖν) *to go and ask.* For the accusatives with αἰτεῖν, see on 54, 3.

67, 4. ὡς ἀποτλέοιεν: he said ὡς ἀποτλέωμεν, a purpose clause, changed to optative after εἴπε in implied indirect discourse; see on πρὶν ἀν . . . συμβουλεύσηται, 54, 7. — ἔτι . . . διδῷ: retains the form of the direct discourse; the apodosis is αἰτεῖν, which, being dependent upon εἴπε, acquires the future force suitable for the apodosis of a future condition.

67, 5. δοτίς . . . ἀνάξει: relative clause of purpose.<sup>1</sup> — φιλίας: predicate adjective,<sup>2</sup> implying that the country would be hostile to them unless they were seen to be under the protection of Cyrus. Translate *through his country, which would thus become friendly.*

67, 6. μηδέ: *not . . . either.* — τὴν ταχιστήν: adverbial accusative; cp. 61, 15.

67, 7. προκαταληφομένους (sc. ἄνδρας as object of πέμπειν): denotes purpose. — ἄκρα: of Mt. Taurus, through which they had entered Cilicia. — ὅπως μὴ φθάσωσι: purpose<sup>3</sup>; but cp. ὅπως . . . μενοῦμεν, 66, 13.

67, 8. καταλαβόντες: supplementary participle with φθάσωσι; see on παρών, 51, 5.

67, 9. ἀν . . . χρήματα: *many of whose men and much of whose property;* ἀν is partitive genitive with πολλούς, but possessive genitive with χρήματα. — ἔχομεν: with a participle ἔχω is not a mere auxiliary like English ‘have,’ but keeps its full force<sup>4</sup>; *we have in our possession, having gained them by plunder.* If Syennēsis made any search for his kidnapped Cilicians (64, 2), it had evidently not been very successful.

67, 11. τοσούθρον: (*only*) *so much, merely,* an allusion to Laconian brevity. This word ordinarily refers to what precedes. — ὡς . . . στρατηγήσοντα: a circumstantial participle with ὡς is sometimes equivalent to a participle in indirect discourse,<sup>5</sup> *let none of you mention me as (i.e. say that I am) the one who is to hold this command.*

H A.	B.	G.	Gl.
1 921	592	1442	619
2 670 a	453, 1	972	552 d
3 881 and a	590	1369	638 c
4 981 a	536, 2	1262	456 d
5 cp. 982	661 N. 4	1593, 1	594

67, 12. στρατηγίαν: cognate accusative. — μηδεῖς . . . λεγέτω: see on μὴ θαυμάζετε, 64, 14.

67, 13. διοί: the so-called dative of agent<sup>1</sup> — really a form of the dative of interest, denoting the one upon whom rests the necessity of doing the act.

67, 14. ποιητόν: sc. ἐστί and see on σκεπτέον, 66, 12; it is impossible to determine whether we have here the personal or the impersonal construction. — ὡς: sc. λέγετε from λεγέτω; but say rather that. — ἀνθρόποι . . . πεισομαὶ: the dative is used of the one for whom a person persuades himself, i.e. the one whom he obeys<sup>2</sup>; cp. ἐπίστενον γὰρ αὐτῷ, 55, 16. — ὅν ἀν θλησθεῖ: see on ὁ τι ἀν δέῃ, 65, 4. — ἃ δυνατὸν μάλιστα: sc. ἐστίν, to the best of my ability.

67, 15. ἀρχεσθαι: passive.

67, 16. ὡς τις, etc.: as well as anybody else in the world; μάλιστα ἀνθρώπων belongs with ἀρχεσθαι ἐπίστεμαι, and while it is of course superfluous after ὡς τις καὶ ἄλλος, yet it adds emphasis. ἀνθρώπων is partitive with the superlative. καί is not translatable.

67, 17. ἐπιδεικνύσ: see on ἐπιδεικνύντες, 66, 24.

67, 18. αἰτεῖν: object infinitive with κελεύοντος; sc. αὐτούς as direct object of κελεύοντος. — ὥσπερ . . . Κύρου ποιουμένου: genitive absolute with ὥσπερ<sup>3</sup>; just as if Cyrus were making the journey back home again.

67, 19. εἴη: impersonal, the subject being αἰτεῖν; indirectly quoted, but the construction changes at once to direct discourse.

67, 20. παρὰ τούτου: for a different construction of the person depending on αἰτεῖν, see I. 5. — φ: dative of interest implying disadvantage; cp. οὐδενί, 63, 18, and see note. — εἰ . . . πιστεύσομεν: not expressing a future condition, but a present intention<sup>4</sup> of doing something in the future; if we are thinking of trusting, if we are going to trust.

67, 21. ἡγεμόνι: see on αὐτῷ, 55, 16. — τι . . . προκαταλαβεῖν: intensely ironical, amounting to 'If we make such senseless and unreasonable requests of Cyrus, why not ask him to obviate all the difficulties of our return?' Sc. ἡμᾶς as direct object of κωλύει.

67, 22. ἡμῖν: dative of interest implying advantage. — κελεύειν: object infinitive with a verb of hindering; for a different construction, see μὴ καταπερισθῆναι, 64, 9, and note. — ἔγώ: for my part; see on ὑμεῖς, 64, 25.

H. A.	B.	G.	Gl.
1 991	666	1188	524 b
2 764, 2	376	1160	520 a
3 978 a	656 N.	1576	593 d
4 893 c	302 N. 2	1391	648 a

67, 23. ὅκνοίην . . . ἐν: potential optative,<sup>1</sup> the apodosis of a less vivid future condition, the protasis of which is implied in the following conditional relative clause, ἢ ήμūν δοίη (i.e. 'if he should give us any').<sup>2</sup>

67, 24. μὴ . . . καταδόῃ: from fear that, etc., subjunctive after ὅκνοίην, a verb implying fear; see on δίκην ἐπιθῆ, 66, 9. — ταῖς τριήρεσι: dative of instrument. — τῷ ἡγεμόνι: indirect object of ἐπεσθαι.

67, 25. οὐεν: to a place from which, the indefinite antecedent of the relative adverb being omitted. — οὐκ ἔσται: it will not be possible; ἔστι means be possible when it is used impersonally with an infinitive as subject.

67, 26. ἀκούτος . . . Κέρου: ἀκων is used regularly without ὄν. — ἀπελέν: circumstantial participle of condition. — λαθεῖν . . . ἀπελθέν: to get away without his knowing it; see on τρεφόμενον ἐλάνθανεν, 53, 26. The aorist participle expresses simple occurrence; αὐτόν is the object of λαθεῖν.

68, 1. δοκεῖ μοι: I move; the infinitive clauses in ll. 2-12 are subjects of δοκεῖ; ἄνδρας is subject of ἐρωτᾶν.

68, 2. οἴτινες ἐπιτήδειοι: sc. εἰσί.

68, 3. τί: cognate accusative, what use he wishes to make of us. — ήμιν: see on φιλίᾳ, 65, 2.

68, 4. οἴφετε: for the force of -περ, see on οῦτως . . . ωσπερ, 66, 2; just like that for which; the relative is attracted to the case of the omitted antecedent. — καὶ πρόσθεν: omit καί in translation. When Cyrus responded to his father's summons (51, 8), he took with him a band of Greek mercenaries, whose high pay for this unusual journey, though they had gone merely as an escort and with practically no peril, furnished a precedent for later demands.

68, 5. ήμάς: subject of ἐπεσθαι and εἶναι, which in turn are subjects of δοκεῖ and with it serve as apodoses of the more vivid future condition.

— κακίους: accusative; cp. πλείους, 65, 17.

68, 6. τῶν . . . συναναβάντων: for the genitive, cp. Κύρου, 63, 6. — τούτῳ: with him; cp. αὐτῷ, 53, 5.

68, 7. τῆς πρόσθεν: sc. πράξεως.

68, 8. ἀξιών: in the same construction as ἐρωτᾶν, l. 3, and having the same subject, that they ask him (sc. αὐτόν). — πελσαττα: by extra pay; "to give us good reasons (i.e. golden reasons) for following him," Dakyns.

H A.	B.	G.	Gl
1 872 α	563	1329	479
2 917	624	1436	616 δ

68, 9. ἀδιέναι: distinguish from ἀπίέναι; sc. ήμᾶς as object. — ἐπόμενοι, ἀπίστοντες: serve as protases to the following optatives, hence are equivalent to *ei* and the optative in less vivid future conditions.

68, 10. φίλοι: agreeing as predicate adjective with the subject of ἐποίημεθα.

68, 11. ἀπαγγέλλαι δέθρο: *that they report here*; the subject is still ἄνδρας, l. 2.

68, 13. ἔδοξε ταῦτα: *this was resolved upon*; cp. τὰ δόξαντα, l. 14, *the questions resolved upon*.

68, 14. στρατιᾶ: see on αὐτῷ, 54, 19, but to be rendered by *the army*.

68, 15. ἀκούει: Cyrus said ἀκούω, using present for perfect, as in English 'I hear you have been away' for 'I have heard,' etc. — ἐχθρόν: here an adjective (cp. 66, 17). An attack on Abrocōmas as a personal enemy would not be equivalent to a declaration of war against Artaxerxes. For the royal policy in such matters, see on αὐτῶν πολεμούντων, 53, 8.

68, 16. εἶναι: for a different construction with ἀκούω, see ἔχοντα, 62, 15.—ἀπέχοντα: refers to Abrocōmas. On this plea Cyrus succeeded in luring the Greeks nineteen stages farther before he declared his real intention.

68, 17. κάν: crasis for καὶ έάν.<sup>1</sup>

68, 18. τὴν δίκην: δίκη regularly appears in this phrase without the article, as in 66, 9; here *the proper punishment, the punishment he deserved*.

68, 19. φέγγῃ: equivalent to the Latin future perfect, *has (shall have) fled*; see on πρὸν ἀν . . . συμβουλεύσηται, 54, 7.—ήμεις, etc.: as is intimated in l. 21, the answer was not fully satisfactory, but the soldiers decided that the difficulties of advance were less than those of retreat.

68, 20. αἰρετοί: the ἄνδρας of l. 2.

68, 21. τοῖς δέ: dative of possessor; see on ὁ δέ, 51, 14.—δητι ἄγει: indirect discourse, the verb keeping the form which it had in the direct discourse (*he is leading*); English requires a past tense (*he was leading*) when the main verb is past.

68, 22. προσαιτοῦσι: in translation, combine the force of προσ- with the noun rather than with the verb, *asked for more pay*.

68, 23. πάσι: we might expect ἐκάστῳ. — δάστειν: the usual tense after a verb of promising, as in Latin.—οὐ: as object of ἐφερον the

relative would naturally be accusative, but it is attracted to the case of its omitted antecedent, which is genitive depending on the idea of comparison in ἡμόλιον. Cp. ἀνθ' ὧν, 64, 24, and see note.

68, 24. ἔφερον: *drew*; lit., *carried* from the paymaster's tent. See Introd. § 55.—τοῦ μηνός: time within which.<sup>1</sup> Note here, and in τῷ, l. 25, the distributive force of the article = *a* or *each*; cp. English *two cents a mile* and, less commonly, *a dollar the volume*.

68, 25. οὐδὲ . . . οὐδὲς: a compound negative following another negative strengthens it.<sup>2</sup>

68, 26. ἐν τῷ γε φανερῷ: intimates that some knew well enough what was on foot.

69, 4. CHAPTER 4. στάδιον: in the plural this word is either neuter or masculine.<sup>3</sup>

69, 7. οἰκουμένην: *situated*.

69, 8. Κύρῳ παρήσαν: see on παρῆσαν εἰς Σάρδεις, 55, 17; Κύρῳ is dative of interest implying advantage.

69, 9. ἐπ' αἴταις: *in command of them*.

69, 11. Δακεδαιμόνιος: for Sparta's services to Cyrus in this campaign, see Introd. § 7.

69, 12. αἴταις: cp. Κύρῳ, l. 8; *was conducting them (acting as guide for them)*.

69, 15. αἷς: dative of instrument.

69, 16. ἐπολιόρκει: *had been besieging*; see on ἐφύλαττον, 62, 18, where, as here, the imperfect denotes the continuance, and the context implies the completion, of a past action. See Introd. § 4.

69, 18. ἐπὶ: *on board*; ἐπί to denote mere position on regularly takes the genitive; cp. ἐπ' αἴταις, l. 9.

69, 19. μετάπεμπτος: verbal adjective used for a perfect passive participle,<sup>4</sup> and so taking the genitive of agent.

69, 20. ἦν: with a verb of ruling.<sup>5</sup> — ἐστρατήγει: *he remained in command*; observe the tense. — παρὰ Κύρῳ: *under Cyrus*, who, of course, held supreme command of all the forces engaged in the expedition. — δρμουν παρὰ . . . σκηνήν: *lay at anchor off (alongside) the tent of Cyrus*; cp. παρὰ τὴν ὁδόν, 59, 16, and see note.

H. A.	B.	G.	Gl.
1 759	359	1136	515
2 1030	433	1619	487
3 214	114, 3	288	144
4 475, 2		776, 2	353, 2
5 741	356	1109	510 c

69, 21. Ἀβροκόμα: a Doric form.<sup>1</sup> The genitive is used rather than the dative because of the influence of ἀποστάντες. This was the last addition to the Greek force of Cyrus. See Introd. § 8.

69, 25. τέλας: the article is omitted because the word is practically a proper name; cp. βασιλέως, 52, 6. This pass is south of Issus, between the Amānus range and the sea. It was fortified by two walls.—ἡσαν δὲ ταῦτα: Xenophon violates more often than any other Attic writer the rule that a neuter plural subject takes a singular verb.<sup>2</sup> ταῦτα agrees with the predicate substantive τείχη; cp. αὐτη, 53, 1.

70, 1. τὸ μὲν ἔσθεν: sc. τείχος, defined further by the appositive phrase τὸ πρὸ τῆς Κιλικίας. — πρό: *on the side of*.

70, 2. εἶχε: agrees with the nearer subject (cp. ἦν, 55, 28), καὶ . . . φυλακή being added as an afterthought. Syennēsis doubtless thought that he must keep up the appearance of defense in the eyes of Abrocōmas, the king's general (l. 13), who, however, was no more sturdy a defender than Syennēsis. In fact, the fleet rendered the pass untenable.

70, 3. φυλακή: subject of ἐλέγετο. — διὰ μέσου: *between*.

70, 4. πλέθρου: predicate genitive of measure; cp. πλέθρων, 63, 1.

70, 5. ἡσαν: agrees with the predicate nominative instead of with its subject.<sup>3</sup> — στάδιοι: see on στάδιον, 69, 6.

70, 6. παρελθεῖν: subject of ἦν; see on οὐκ ἔσται, 67, 25.

70, 7. καθήκοντα: used, like στενή, as a predicate adjective with ἦν; lit., *down-reaching*. Translate as a verb, *extended down* (*καθήκε*).

70, 8. ἀμφοτέροις: see on ἀμφοτέρω, 51, 4.

70, 9. πύλαι: here in its usual meaning, *gates*; cp. 69, 25. — παρόδου: genitive with ἔνεκα.

70, 10. μετεπέμψατο: translate as pluperfect, for it probably refers to the summoning of the fleet from Ephesus. Cyrus had foreseen the possibility of a blockade at the pass, and had prepared to overcome it.—εἰσω καὶ ἔξω: both between the two walls and on the Syrian side, so as to take the Persian in front and rear.

70, 11. βιασομένους: *to overpower*; for the tense, see on ἀποκτενών, 51, 15.—εἰ φυλάττοιεν: more vivid future condition in implied indirect discourse after a past tense μετεπέμψατο, representing ἐὰν φυλάττωσι, the thought of Cyrus when he sent for the ships. For a similar change

H A.	B.	G.	GL.
1 146 D (footnote)		188, 3	72 e
2 604 δ	498 N.	899, 2	496
3 610	501	904	498 d

to the optative, with the loss of *āv*, see *καταπράξειν*, 55, 12, and note. For the subjunctive retained, see *πρὶν ἀν . . . συμβουλεύσηται*, 54, 7.

70, 12. *ὅτερ*: *the very thing which*.

70, 13. *ἔχοντα*: causal.

70, 15. *ῶντα*: cp. *εἶναι*, 68, 16. — *Φοινίκης*: the satrapy of Abrocōmas.

70, 17. *στρατῶν*: partitive; used collectively, *troops*.

70, 20. *ἔπιτροιν*: predicate, being without the article.<sup>1</sup> — *ἥν*: imperfect of the time described; the present might have been used.

70, 21. *աντόθῃ*: note the force of the suffix.<sup>2</sup>

70, 22. *Ξενίας*: cp. 51, 10.

70, 23. *τὰ πλεστοῦ ἔξι*: *their most valuable possessions*; for the genitive, see on *πολλοῦ*, 66, 16.

70, 24. *ώς μὲν . . . οἴδοκον*: parenthetical; translate impersonally (see on *δοκέι*, 66, 10), *as it seemed*; *μέν* implies that some held another view (*δέ*), which is not mentioned. The reason may well have been simply that Xenias, who had previously made the journey (51, 10), knew the dangerous nature of the enterprise. — *τοῖς πλεστοῖς*: *most of them*.

70, 25. *φιλοτιμηθέντες*: causal, and itself followed by causal *ὅτι* — *στρατιώτας*: object of *ἔχειν*, 71, 1.

70, 26. *ἀπελθόντας*: for the fact, see 65, 16 ff. — *ώς ἀπίστας*: *supposing* (see on *ώς φίλον*, 51, 9) *that they were to go back*.

70, 27. *οὐ πρὸς βασιλέα*: sc. *ἰόντας* from the preceding *ἀπίστας*, but it may be omitted from the translation as well as from the Greek. — *εἴτα*: *continued to allow*, or, transferring to *ἔχειν* the idea of continuance, *allowed to keep*. It would have been difficult to induce soldiers to return to a commander whom they had offended by desertion to another. For the independent spirit of the Greek soldiers, see Introd. § 68.

71, 1. *ὅτι διώκει*: *was pursuing*, not, of course, in person; see on *ὅτι ἄγει*, 68, 21.

71, 2. *τριήρεσι*: dative of means. — *ηὔχοντο*, *φέκτηρον*: the tense indicates the repeated expression of such sentiments; for the augment, see on *ώστε . . . γισθάνετο*, 53, 6. — *ώς . . . ὤντας*: *because, as they said, they were cowards*; *ώς* shows that the reason implied in the causal participle is that given by *οἱ μέν*; see on *ώς ἐπιβουλεύοντος*, 52, 16.

71, 3. ληφθῆναι: the infinitive with its subject accusative is the object of *ηύχοντο*, *that they might be caught*. — εἰ ἀλάσσοντο: future optative<sup>1</sup> in implied indirect discourse after a past tense of a verb of feeling.<sup>2</sup> The direct form was εἰ ἀλώσονται.<sup>3</sup>

71, 5. ἀλλ' εὐ γε μάντοι ἐπιστάθμων: <sup>4</sup> but let them nevertheless know full well.

71, 6. οὗτε: correlative with οὐτε, l. 7, the intervening clause being parenthetical. — ἀποδεδράκασιν, ἀποτεφέγγασιν: one word connotes stealth, the other speed. — διηγή: in what direction.

71, 7. οἴχονται: are gone.<sup>5</sup> — ὅτε δὲν: see on ὅτε . . . εἶναι, 52, 7.

71, 8. πλοτὸν: craft, tub, used contemptuously in contrast with τριήρεις. — μὰ τὸν θεόν: the accusative of swearing;<sup>6</sup> observe that the oath is negative. — ἔγωγε: ἔγώ, itself emphatic, is made still more so by the enclitic, *I shall not pursue them, no, not I.*

71, 9. ξει . . . παρῇ: equivalent to a present general condition.<sup>7</sup>

71, 10. χρέματα: sc. αὐτῷ, see on φυλάρι, 65, 2. — ἐπειδάν . . . βούληται: see on l. 9.

71, 11. αὐτούς: after *τις* we might expect the singular (which is required in translation), but the statement is made more general by the plural (see on πάντας, 52, 6); cp. such incorrect English as 'Whoever approves of this, let them raise their hands.' *κακῶς* takes the place of the accusative of the thing (*κακά*);<sup>8</sup> αὐτούς is also an object of ἀποσυλῶ.<sup>9</sup>

71, 12. ξεσταν: imperative. — κακίους: predicate nominative. — περὶ ήμᾶς: cp. πρὸς ήμᾶς, 66, 2. By using the plural, Cyrus identifies his soldiers' interests with his own.

71, 13. καί τοι ἔχω γε: strong emphasis is laid on the verb, *and yet I already have, to be sure*, hinting at the possibility of his taking harsh revenge.

71, 14. φρουρόμενα: with *ἔχω*, not *I have guarded*, but *I have under guard* (as hostages); see on *ἔχομεν*, 67, 9. Note the gender of the

H. A.	B.	G.	Gl.
1 855 <i>a</i>	548	1287	483
2 932, 2	673	1497, 2	662
3 899	cp. 602 N. 2	1405	648 <i>b</i>
4 873	583	1342	484
5 827	521 N.	1256	454 <i>f</i>
6 723	344	1066, 1067	532
7 914, B (1)	625	1431, 1	631, 616 <i>a</i>
8 712	330	1074	530 <i>a</i>
9 724	340	1069	535

participle, although the nearer noun is feminine. Women are still regarded in many parts of the East as mere property.

71, 15. *τοτέρων*: genitive of separation; probably neuter.—*επερήσσονται*: the future middle here has the force of a passive.<sup>1</sup>

71, 17. *εἰ . . . καὶ*: *although*.—*ἀθυμότερος*: when the standard of comparison is not expressed, a comparative means *more than usual*, *more than the rest*, etc., sometimes *rather*, *somewhat*, weaker than the positive, the context deciding the meaning in each case.—*πρός*: *with regard to*.

71, 18. *ἀκούσοντες*: the participle of the imperfect,<sup>2</sup> *upon hearing* (repeatedly) *of*. By his magnanimity on this occasion Cyrus gained much and lost little or nothing. The troops of the deserting generals remained, and Cyrus may well have considered it a gain that they were henceforth to be under Clearchus, the most efficient and experienced of his generals.

72, 2. *ὅντα*: *which was*.

72, 3. *πλέθρου*: see on *ποδῶν*, 57, 3.

72, 4. *πράσσον*: this adjective has two stems.<sup>3</sup>

72, 5. *Θεούς*: predicate accusative. There was a legend that in shame for the loss of her chastity, the Syrian goddess Dercēto had thrown herself into the Chalus and had there been changed to a fish. The Chaldaeans and other Orientals worshiped fish gods. Dagon, the god of the Philistines, who was believed by them to have delivered Samson into their hands (*Judges* 16. 23), was represented with his lower part in the form of a fish.—*ἐνόμιζον*, *εἶπον*: see on *ἥν*, 70, 20.—*ἀδικεῖν*: sc. *τινά* as subject; *οὐδὲ* is its object.

72, 6. *οὐδείς*: *nor . . . either*.—*περιστεράς*: Dercēto's daughter, Semirāmis, had been transformed into a dove.

72, 7. *Παρυστάτος*: see on *Τισσαφέροντος*, 52, 19.

72, 8. *εἰς ἔντην*: *for girdle money*, cp. English 'pin money.' Girdles were made very expensive, decorated with jewels and other ornaments. It was a Persian custom to meet the personal expenses of royal personages or their favorites by grants to be raised by certain towns. So Artaxerxes had assigned to Themistōcles Lampsācus, Magnesia, and Myus, to supply him respectively with wine, bread, and other provisions. See Plato, *Alcibiades I*, 123 B, "Why, I have been informed

H. A.	B.	G.	Gl.
1 496	515, 1	1248	393 <i>a</i>
2 856 <i>a</i>	542, 1	1289	
3 247 <i>a</i>	128	348	176

by a credible person who went up to the king [at Susa] that he passed through a large tract of excellent land, extending for nearly a day's journey, which the people of the country called the queen's girdle, and another, which they called her veil" (Jowett's translation).

72, 14. Σύρις: see on αὐτῶν, 53, 5. — ἀρχαῖος: observe the tense, *the former ruler*. Belēsys had evidently fled, so that Cyrus considered him no longer the ruler.

72, 16. πάντα δσα: emphasizes the idea of quantity.

72, 17. ὥραι: the article is often omitted in common designations of time. — αὐτόν: the park.

72, 22. σταδίων: it is now only about 400 feet. Perhaps σταδίων is a copyist's error for πλέθρων. — φέατο: see on οἰκουμένην, 69, 7.

72, 25. ἔστοι: he said ἔσται, i.e. from now on, intimating what was of course untrue, that his resolve to attack the king had only just then been taken; cp. ἀλώσουντο, 71, 3, and see note. Cyrus had enticed the Greeks to a point whence they could not retreat without his aid and he was now ready to throw off the mask. Undoubtedly their indignation would have been far greater had they not before this more than suspected that they were bound for Babylon (68, 21). They had perhaps already made up their minds to follow Cyrus against the king if they should succeed in securing a largess, and their anger may have been more or less feigned to induce their generals to aid them in this. See Introd. § 11.

73, 4. τοῖς στρατηγοῖς: indirect object. See Introd. § 68.

73, 5. πάλαι . . . κρύπτειν: *had (have in direct discourse) long been concealing it.*<sup>1</sup> — εἰδότας: concessive. This charge was true only of Clearchus.

73, 6. διδῷ: retains the mood of direct discourse. — τις: refers to Cyrus, whose name is purposely not mentioned; cp. ὁ ἀνήρ, 66, 16. — ὡσπερ: here *just as*; contrast 67, 18. — τοῖς προτέροις . . . ἀναβάσι: = τοῖς πρότερον . . . ἀναβάσι; for the event, see 51, 9 f., and cp. 68, 4 ff.

73, 8. καὶ ταῦτα . . . λόντων: with the participle sc. ἐκείνων; ταῦτα has no grammatical construction,<sup>2</sup> *and that too although they were going*. The participle might be in the dative, agreeing with τοῖς προτέροις. — καλούντος: causal; the present participle represents the imperfect; see on ἀκούοντες, 71, 18.

H A.	B.	G.	Gl.
1 826	522	1258	454 d
2 612 a	312 N.	1573	491 d

73, 10. ἀκάστηρ δάσειν: cp. πᾶσι δάσειν, 68, 23, and notes.—πάντες ἀργυρίου μνᾶς: about §112, if, as is likely, not the Attic, but the heavier Persian mina is meant. Note the genitive of material.

73, 11. ἐπειδή . . . ἥκεσθαι: a temporal clause referring vividly to the future, and so equivalent to a more vivid future condition; cp. ὁ τι ἀν δέγγη, 65, 4. The mood of direct discourse is retained. Since the present indicative of ἥκω is equivalent to a perfect (cp. οἴχονται, 71, 7, and note), the present subjunctive, with its added idea of futurity, has the force of a future perfect.—τὸν μισθόν: *the pay agreed upon* (68, 23 f.).

73, 12. ἐπειδὴ: predicate; the largess is not to be deducted.—μέχρι ἀν καταστῆσῃ: a temporal clause referring vividly to the future, and retaining the mood of direct discourse.<sup>1</sup> See Introd. § 11 and footnote.

73, 13. τὸ . . . πολύ: *the greater part.* — τοῦ Ἑλληνικοῦ: sc. στρατεύματος, partitive genitive.

73, 14. δῆλον: predicate; the indirect question is the subject of the infinitive.—εἰναι: the infinitive is the regular construction with πρίν in Attic prose if the main verb is affirmative.<sup>2</sup> — τι ποιήσουσιν: both the interrogative (cp. ὁ τι χρή, 66, 11, and see note) and the mood of the direct discourse are retained.—οἱ ἄλλοι: the soldiers of the other generals.

73, 15. πότερον . . . η̄: an indirect alternative question.<sup>3</sup> — οὐ: note the accent.<sup>4</sup>

73, 16. τῶν ἄλλων: see on στρατιωτῶν, 65, 21.

73, 17. μοι: see on ἀνδρί, 67, 14. — πεισθῆτε: see on δύνηται, 52, 3. Since the aorist middle of this verb is not in use, the aorist passive with middle meaning supplies its place.—οὔτε κινδυνεύσαντες οὔτε πονησαντες: *without danger or toil.*

73, 18. τῶν ἄλλων . . . στρατιωτῶν: genitive depending on the idea of comparison in προτιμήσεοθε; <sup>5</sup> πλέον is pleonastic, but adds emphasis.

73, 19. κελεύειν: sc. ὑμᾶς.

73, 20. Ἑλληνας: subject of ἔπεισθαι; cp. the construction with δεῖται, 54, 6.

73, 21. χρήναι: its subject is ὑμᾶς διαβῆναι; translate *that you ought to cross.*

H A.	B.	G.	Gl.
1 921	626	1465	631
2 955, 924 a	627	1470	568, 644 d
3 1017	579	1606	668
4 112 a	69, 1	138, 1	18
5 753	364	1132	509 b

73, 22. δι τι: cp. τι, l. 14.

73, 23. ην: = εάν.

73, 24. ἀργαντες: causal.—τοῦ διαβαίνειν: the infinitive is used as a substantive, and is partitive genitive with a verb of beginning.<sup>1</sup>—ως . . . οὐσιν: *on the ground that you are, thinking that you are.*

73, 25. χάριν: the object not only of εἴσεται but of ἀποδώσει. With the former it means *gratitude*, with the latter, the expression of gratitude, *a favor*.

74, 1. ἐπίσταται: sc. χάριν ἀποδιδόναι.—εἰ τις καὶ ἄλλος: *if any one does*; cp. ως τις καὶ ἄλλος, 67, 16.

74, 2. τοῦμπταλιν: crasis follows the rules of contraction.<sup>2</sup>—ἵμεν: see on φιλάμ, 65, 2.—ως . . . πειθομένοις: *on the ground that you alone are obedient.*

74, 3. πιστοτάτοις: predicate adjective, *as most trusty*.—φρούρια: the easy life of soldiers garrisoned in the acropolis of some city.

74, 4. λοχαγίας: implies promotions.—ἄλλου . . . Κύρου: *anything else that you may desire, I know you will secure from Cyrus*, etc. ἄλλου is genitive with τεύξεσθε,<sup>3</sup> Κύρου is genitive of source, and οὐτίων genitive with δέησθε.<sup>4</sup> ἄλλου may equally well be explained as attracted from ἄλλο (object of τεύξεσθε) to the case of the following relative.<sup>5</sup>

74, 7. διαβεβηκότας: in indirect discourse; the report was διαβεβήκασι.—τε: sometimes best omitted in translation.

74, 8. στρατέματι: Menon's division.—Γλοσσιν: the admiral's son.—Ἐγώ, etc.: bring out the emphasis of the pronouns in this sentence.

74, 9. ἐπιπλέοντε: see on ἔσται, 52, 2.

74, 10. ή . . . νομίζετε: *as sure as my name is Cyrus* (lit., or no longer consider me Cyrus). He had been well known to the Greeks as a generous prince since his services to Lysander in the closing years of the Peloponnesian war (see Introd. § 7; cp. § 5). Κύρον is predicate accusative; μηκέτι is to be taken with νομίζετε, not with the infinitive, in which case it would be οὐκέτι.<sup>6</sup>

74, 11. ηγχοντο . . . εὐτυχήσαι: see on ληφθῆναι, 71, 3.

74, 12. καὶ: *too*, in addition to promises. Such a breach of fellow-

H A.	B.	G.	Gl.
1 738	356	1099	510 δ
2 77	43	43	35
3 739	356	1099	510 d
4 743	362, 1	1112	512
5 1003	484, 2	1035	613 c
6 1022	431, 2	1611	564

ship and such greed for individual gain at a time when concerted action was essential were quite in accord with Menon's selfish character.—*ἐλέγετο*: personal construction, as is shown by the lack of a subject for *πέμψαι*.

74, 14. *τὸ ἄλλο στράτευμα*: the Greek contingent, except Menon's troops, which had already crossed (l. 6).

74, 15. *τῶν διαβανόντων*: partitive.

74, 16. *μαστῶν*: translate by the singular.—*τὸν τὸν ποταμὸν*: the use of the agent construction personifies the river; otherwise the dative of means would be used.

74, 18. *γένοντο*: *had become*, for *ἔγένετο* of direct discourse; they hint that it has become so for his special benefit.—*εἰ μή*: *except*.—*τότε*: for *vñ* of direct discourse.

74, 19. *πλοίοις*: on his march to Greece Xerxes had built at this point a pontoon bridge which had remained in use until Abrocōmas burned it.—*κατέκαυσεν*: see on *ἔποιησε*, 51, 6.

74, 20. *ἴνα . . . διαβῆ*: the mood of A.'s actual thought is retained after a past tense, where we might have the optative.<sup>1</sup> English requires *might* (not *may*) *cross*.—*θεῖον*: predicate, *a special providence*, the implied subject being the low water. A second subject of *ἔδοκε* is *ὑποχωρῆσαι τὸν ποταμόν*, *and that the river*, etc. (see on *δοκεῖ*, 66, 10).

74, 21. *Κύρρῳ ὡς βασιλέσσοντι*: dative of interest, *in honor of Cyrus*, *because he was destined to be king*; *ὡς* shows that the idea expressed by the participle was held by the river or by the god who controlled its waters. The statement of the Thapsacenes, as reported by Xenophon, must be regarded as a piece of Oriental flattery, since in the late autumn and early winter the river is often fordable. It is to be remembered, however, that the Greeks crossed between the middle and the end of July, at a time when the river is usually at flood height. From the end of May until towards the middle of July the waters stand about thirteen feet above low water (Rogers, *History of Babylonia and Assyria*, I, 274). The conduct of Abrocōmas, content with burning the boats, although it is likely that when he was there the river was already fordable, since he was not many days ahead of Cyrus, is an indication that he, like Syennēsis, was trimming between the rival brothers.

74, 27. *ἔπειτισαντο*: they were entering upon the Arabian desert.

75, 1. CHAPTER 5. τὸν Εὐφράτην . . . ἔχων: i.e. in a southeasterly direction; see on ἔχων, 51, 9.

75, 2. σταθμούς, etc.: making longer marches than usual (see Introd. § 64), for in the desert there were no supplies or suitable camping places.

75, 4. πεδίον: predicate; ἀπαν (where we might expect ἀπασα) is attracted to the gender of the predicate substantive; see on αὐτή, 53, 1. — διαλές: it was really like rolling prairie, but very flat compared with the mountainous scenery common in Greece.

75, 5. εἰ . . . ἄλλο: whatever else there was; for καὶ in this expression, cp. ὡς τις καὶ ἄλλος, 67, 16. — ἄλης: partitive, *in the shape of shrub*.

75, 6. ἀπαντα ἥσαν: for the plural after τι, see on αὐτούς, 71, 11. Observe that ἀπαντα includes two classes of things (*ὑλῆς ἢ καλάμου*), thus making the plural verb more natural; see on ἥσαν δὲ ταῦτα, 69, 25. — δένδρον: in an emphatic position, contrasted with shrubs; *as for a tree, there was none*.

75, 7. πλευτοῖς: *very many*; wild asses are now scarce there.

75, 10. διάκοι: see on ὅπότε . . . βούλοιτο, 56, 20.

75, 11. ἰστασαν: 2 pluperfect of *ἰστημι*. — πολέ: with θάττον, the separation adding emphasis.

75, 12. ταῦτόν: by crasis for τὸ αὐτό<sup>1</sup> see on τοῦμπαλιν, 74, 2. For the meaning, see on τὰ αὐτά, 52, 23.

76, 1. οὐκ ἦν: see on οὐκ ἔσται, 67, 25. — λαβεῖν: sc. τούτους as object. — εἰ μὴ . . . θηρῆν: a past general condition.<sup>2</sup> — διαστάντες: *having stationed themselves at intervals*.

76, 3. τοῖς ἐλαφεῖσι: sc. κρέασι, *venison*; the dative is used with adjectives of likeness and unlikeness.<sup>3</sup>

76, 4. τῶν ἵππων: partitive.

76, 5. πολέ: adverbial accusative. — ἀπέσπα: the imperfect of repetition.

76, 6. ποσὶ, πτέρυξιν: instrument.

76, 7. δρόμῳ: manner.

76, 8. αἱρουσα: parallel with δρόμῳ, and so denoting manner. Translate *using its feet by running and its wings by lifting them like a sail*.

76, 9. ἐν: like ἦν, 73, 23, = ἐάν.

76, 10. ἀνιστῇ: in a present general condition (see on δύνηται, 52, 3);

H. A.	B.	G.	GL.
1 265	43	400	36 δ
2 894, 2	610	1393. 2	651, 2
3 773	392, 2	1172	522

observe the repetition expressed by the present, *if one keeps starting them up*, so that they get no chance to rest. — ἔστι: the accent shows the meaning.<sup>1</sup>

76, 12. βραχύ: see on πολύ, l. 5.

76, 13. ἡδύστα: *very sweet.*

76, 15. Μάσκαν: Xenophon probably referred to a canal which formed an island by running across a neck of land in a bend of the river. — πλεθριάν: equivalent to ὅντα . . . πλέθρου, 72, 2.

76, 16. ἐρήμην: not 'deserted,' for Cyrus took in provisions there, l. 18; rather, *a desert city, a city in the desert.* — δνομα δ' αὐτῆς: sc. ἦν, *its name was.*

76, 17. Μάσκα: for the form, see on Ἀβροκόμα, 69, 21. The use of ὑπό personifies the river; see on 74, 16. The town was on an island formed by the Mascas and the Euphrates, not by the Mascas alone.

76, 20. ἐνεγκόντα: the march through the desert was barren of events and was hurriedly made, covering some 300 miles in thirteen days.

76, 22. ὑπὸ λιμοῦ: *from hunger.*

76, 23. οὐδὲ ἄλλο οὐδὲν δένδρον: *and not even a single tree either.*<sup>2</sup> For οὐδέν, see on οὐδενί, 63, 18.

76, 25. ποιοῦντες: *fashioning.* The present participles express continued or customary action.

76, 26. ἔτων: *made a living in this way.* For the imperfects in this line, see on ἦν, 70, 20.

76, 27. στίρος: produced scantily, if at all, in this region. Cyrus had evidently underestimated the amount necessary, which has been roughly calculated at 400 tons a week for the soldiers alone, not reckoning non-combatants and beasts of burden. — ἦν: as in l. 1.

77, 1. Δυδίς: the Lydians were notorious for their huckstering disposition. Herodotus (1. 155) says that, in order to tame their hitherto martial spirit, they had been encouraged by the Persian government to engage in trade, and were forbidden to use arms. For the market, see Introd. § 60.

77, 2. καπίθην: in apposition with σῖτον, which, with πρίασθαι ἦν, is implied after εἰ μή. — σιγλῶν: genitive of price.<sup>3</sup>

H A.	B.	G.	Gl.
1 480, 2	σῖτος, 1	144, 5	384 δ, 3
2 705	492 N. 2	966, 2	
3 746	353	1133	513

77, 3. δύναται: amounts to, is worth.

77, 6. χοίνικας: the price was therefore about \$14.40 a bushel, some forty times the price of wheat, or sixty times the price of barley, at Athens.

77, 7. ἤχέρει: the imperfect is used as in 76, 26.—κρέα: the Greeks of Xenophon's time ate but little meat.

77, 8. διεθλότες: supplementary participle with διεγύγυντο; see on λέγων διῆγε, 59, 5.

77, 9. ἦν . . . οὓς ἥλαυνεν: some<sup>1</sup> of these marches he made very long (lit., there were of these marches which he marched very long); οὓς is cognate accusative.

77, 12. βούλοιτο: see on ὅπότε . . . βούλοιτο, 56, 20.—διατελέσαι: sc. τὴν ὁδὸν, which is sometimes used.

77, 13. δή: strengthens ποτε, once in particular; cp. εἰς δή, 66, 25.—στρενοχωρίας: some muddy depression between low hills.—ταῦς δύσκασις δυσπορεύτου: difficult for the wagons to get through.

77, 16. τοῦ . . . στρατοῦ: partitive,<sup>2</sup> men of the army; cp. "he spared to take of his own flock," 2 Samuel, 12. 4.

77, 18. ἐστερ: just as if; but in l. 22, just as.

77, 19. κρατίστους: = ἀρίστους (cp. l. 15).

77, 20. τῆς ἔντριξις: partitive. The article is often used in Greek with abstract nouns; or it may mean their (well-known) discipline, for which the Persian nobility was famed; see on τῇ μάχῃ, 57, 8.

77, 21. ἐτυχεν . . . ἐστηκές: see on παρὼν ἐτύγχανε, 51, 5; also on ἐστώς, 64, 12, where the 2 perfect has the same meaning as ἐστηκάς here.

77, 22. ἵεντο: rushed forward.—ἐπεὶ νίκη: if a victory (in a foot race or a charge) were at stake; ἐπί = on condition of.—καὶ . . . γηλόφου: even, etc., referring, not to the present situation, but to the supposed case of a man running to win a victory. μάλα goes with πρανοῦς.

77, 23. τούς, τὰς: here meaning their (well known as part of the Persian dress).

77, 24. ἐνιοις: sc. ἔχοντες.

77, 25. περί: the dative with περί is rare in Attic and is used particularly with nouns denoting parts of the body.

77, 26. ή ἡς τις δν φέτο: than one would have thought possible (lit., than as one would have thought); δν φέτο is the potential of the past<sup>3</sup>

H A.

1 998

2 736

3 858

B.

486 N.

356

565

G.

1029

1097, 1

1335-7

Gl.

614 a

cp. 510 a

461 c

(cp. Lat. *crederes*, *you would have believed*) ; οἴορο ἀν would mean *would think*.

77, 27. μετέφρων : predicate adjective, best translated as a verb, *they lifted the wagons and carried them out*.

78, 1. ὡς σπεύδων : ὡς implies that Cyrus was consciously in haste, but the thought would be the same if it were omitted (as it usually is with a participle in indirect discourse), and it cannot be naturally translated. See on δῆλος . . . ἀνιώμενος, 59, 5.

78, 2. ὅσσιν : accusative of extent. — ὅσιν μή, etc. : equivalent to a protasis<sup>1</sup> with εἰ μή ; hence the negative of a protasis is employed<sup>2</sup> ; translate *except where*.

78, 3. ὅσφ . . . τοσούτῳ, etc. : *the quicker . . . the more unprepared* (lit., *by how much quicker . . . by so much the more unprepared*) ; for the dative, see on ἡμέραις, 63, 7.

78, 4. θάθοι : in a conditional relative clause in indirect discourse. His thought was ὅσῳ ἀν θᾶττον ἔλθω . . . μαχοῦμαι, equivalent to a more vivid future condition. — ἀπαρασκευαστοτέρῳ : predicate. — βασιλεῖ : for the case, see on Τισσαφέρνει, 53, 7.

78, 5. συναγείρεθαι : for συναγείρεται of Cyrus' actual thought, the present being used because the army was already collecting. The future completion of the act was in his mind, though not expressed ; *the greater (would be) the army that was collecting for the king*.

78, 6. συνιδεῖν . . . οὖσα : *it was possible for<sup>3</sup> one who closely observed the king's realm to see at a glance that it is strong, etc.* After συνιδεῖν (which is subject of impersonal ην) the grammatical construction would require ισχυρὰν οὖσαν (sc. τὴν ἀρχήν). Possibly Xenophon was interrupted in the middle of the sentence, and when he wrote ισχυρὰ οὖσα he was under the impression that something like δῆλη ην η ἀρχή had gone before.

78, 7. πλήθει : dative of respect.<sup>4</sup> English requires two words, *extent with χώρας, number with ἀνθρώπων*.

78, 8. μήκεστι, τῷ διεσπάσθαι : causal ; δυνάμεις is the subject of the infinitive, *because of the scattered condition of its forces*. Here Xenophon was not wholly right. To mobilize the Persian forces was not a

H A.	B.	G.	Gl.
1 914 A	621	1430	620, 617
2 913	620	1428, 1	646
3 771	382	1172, 1	523
4 780	390	1182	527 δ

difficult matter, but they were weak after being mobilized; see Introd. § 52.

78, 10. τὸν πόλεμον: *war* (*the war implied in the previous lines*). — ποιέσθε: in a less vivid future condition. It was feared by many that the Louisiana Purchase would bring about a similar condition of affairs in our own country. It is largely the invention of more rapid means of transit and communication which has averted the danger.

78, 11. κατά: *in the course of*.

78, 12. σύνομα: cp. 76, 16.

78, 15. στεγάσματα: see on ἀρχοντα, 51, 10. Layard, the famous English archaeologist, who explored the sites of Nineveh and of Babylon about 1850, used four hundred of these skins under a raft for transporting heavy monuments. See Fig. 42, p. 125. — χόρτου: genitive of material.

78, 16. συνήγον καὶ συνέπονταν: *they brought them together and sewed them up*.

78, 17. ὡς μὴ διπτεσθαι: the use of ὡς<sup>1</sup> instead of ὥστε is a peculiarity of Xenophon among writers of Attic prose. For the infinitive, *could not touch*, see on ὥστε . . . εἶναι, 52, 7. — τῆς κέρφης: partitive genitive with a verb of touching.<sup>2</sup>

78, 21. ἀπὸ τοῦ φοίνικος: the preposition need not have been used; it gives the idea of source. The expression defines βαλάνου, which is a word of indefinite meaning (see Vocab.). The Greeks had no specific word for *date*. The Arabs still make a drink from the juice of dates.

78, 22. τοῦτο: neuter, though referring to μελίνης, *this grain*. — πλεστον: see on ἡδιστα, 76, 13.

78, 23. τι: cognate accusative; lit., *having disputed some (dispute)*, hence *having had some dispute*; cp. ἀρπάζοντάς τι, 63, 9.

79, 1. ἀδικεῖν: *was in the wrong*. — τὸν τοῦ Μίνωνος: sc. στρατώτην; the singular implies that at first there was only one soldier on each side of the dispute. — ἐνέβαλεν: sc. αὐτῷ. Clearchus, following the custom of Spartan officers, carried a staff, which he did not hesitate to use in enforcing discipline.

79, 2. θλεγεν: *kept telling about it*.

79, 3. ἔχαλέτανον, etc.: so entirely separate were the commands of these Greek generals that any interference with a soldier of another's

H.A.	B.	G.	Gl.
I 1054, 2 f	595	1456	566 b
2 738	356	1099	510 b

division was sure to cause friction. See Introd. § 68. Some had ascribed the desertion of Xenias and Pasion to pique (70, 22 ff.) at an infringement of their rights.

79, 6. ἀγοράν: apparently for the supplies brought across the river (78, 18 ff.).

79, 7. σὸν . . . αὐτόν: *with only a few about him.* δλίγοις is predicate, *with those about him being few.*

79, 10. διδαίνοντα: not in indirect discourse ('saw that he was riding'), but, *saw him* (in the act of) *riding*.<sup>1</sup>

79, 11. ξέρο: *let go, let drive* at him; cp. *ἱέρο*, 77, 22. — ἀξίνη: instrument; so λίθῳ, l. 12. — οὗτος μέν: *he* missed, but the implication is that ἄλλος δέ did not.

79, 12. αὐτοῦ: genitive with a verb of missing.<sup>2</sup>

79, 13. κραυγῆς γενομένης: the tense expresses mere occurrence, *and there was an uproar.*

79, 15. παραγγέλλει . . . ὅπλα: *he gave the order 'To arms!';* cp. Lat. *ad arma conclamare*.

79, 17. αὐτοῦ: cp. 66, 12.

79, 18. ἀστίβας . . . θύρας: *i.e.* in position to support him if he should be obliged to fall back with the cavalry. The shield rested on the ground and against the left knee, while the spear was held in readiness for instant use.

79, 19. Θράκας: for the size of this division, see 58, 2. The forty horsemen mentioned here were the only Greek cavalry with Cyrus; see Introd. § 57.

79, 20. οἱ ἡρωὶς αὐτῷ: *of which he had;* see on *αὐτῷ*, 53, 2.

79, 24. ἐκπεπλήθθαι: the perfect tense emphasizes the *state* of terror in which they remained; see on ἔζευγμένη πλοίοις, 56, 10. For the infinitive, see on ὥστε . . . εἶναι, 52, 7; sometimes, as here, an infinitive with *ὥστε* must be translated like an indicative, the attainment of the result being implied, though not expressed, by the Greek.

79, 25. οἱ δέ, etc.: *but some* (lit., *others*) *actually stood still, i.e.* were too frightened to do as the rest did.

79, 26. πράγματι: dative of cause. — ὑπέρεσφος: see on ἐκοῦσαι, 53, 26. — προσιέν: cp. *προσήλαυνε*, l. 8.

79, 27. σὸν: resumes the thought after the parenthesis; omit in

H.A.	B.	G.	Gl.
1 982	666 N. 1	1582, 1583	586 a
2 748	356	1099	509 a

translation.—τὸ μέσον, etc.: *the space between the two parties*; cp. τὸ μέσον τῶν τειχῶν, 70, 5.

79, 29. Κλέαρχον: see on αὐτοῦ, 54, 6; cp. the construction with αἰτεῖν, 67, 3.—αὐτοῦ . . . καταλευθῆναι: *when he had barely escaped being stoned to death*; ὀλίγου is genitive of quantity<sup>1</sup>; with the infinitive cp. καταπετρώθηναι, 64, 10.

80, 1. λέγοι: optative of implied indirect discourse, quoting the reason of the angry man<sup>2</sup>; cp. the subjunctive with *quod* causal in Latin, which is likewise in implied indirect discourse.—αὐτοῦ: indirect reflexive, referring to the subject of ἔχαλέπαινε, not of λέγοι.

80, 2. ἐν τῷτε: sc. τῷ χρόνῳ, *at this moment*.

80, 4. τὰ παλτά: the article as in 77, 23, *his spears*, two of which were ordinarily carried by each Persian horseman, one for hurling, the other reserved for fighting at close quarters.—εἰς: more accurate than English *in*.

80, 5. πιστάν: partitive.

80, 6. Πρόξεν: the peacemaker is supposed to be one of the disputants. The omission of ὁ with the vocative may indicate excitement or deep feeling.—οἱ ἄλλοι: in apposition with an implied ὑμεῖς, *all you other Greeks*.

80, 8. ἄλλῃσι: for the dative, see on Τισταφέρνει, 53, 7.—συνδέετε: for threat or warning, a supposition is sometimes expressed very vividly by the future indicative.<sup>3</sup>—ἐν τῇδε, etc.: we might expect ἔκείνῃ, but it is put strongly, *on this very day*.

80, 9. ἕμε τε . . . καὶ ὑμᾶς: *not only I . . . but you too*.—κατακεκύψθαι: represents the suddenness and the certainty of the act, ‘the moment you do it, I shall be (have been) cut to pieces’; i.e. that act will be so sudden that they will see, not its performance, but only its result.<sup>4</sup>—ἔμοι: see on Κύρου, 63, 6.

80, 10. κακῶς . . . ἰχόντων: see on εὐνοϊκῶς ἔχοιεν, 52, 9; the genitive absolute implies condition.—οὐτοι, etc.: Cyrus knew that if he should receive a fatal setback, the barbarians in his army would at once try to curry favor with the king by killing both the invading general and their hereditary enemies, the Greeks.

H A.	B.	G.	GL
1 743 δ	356	1116	512
2 925 δ	598 N.	1506	662
3 899	cp. 602 N. 2	1405	648 δ
4 855 δ	538 N.	1266	cp. 458

80, 11. τῶν . . . δυτεροῦ : cp. ἐμοῦ, l. 9.

80, 12. ἐν διαυγῇ ἐγένετο : came to himself or to his senses.

80, 13. παυσάμενοι : i.e. from their quarrel. — ἀμφότεροι : both parties, as in 79, 28. — κατὰ χέραν . . . δπλα : see τιθημι in Vocab.; contrast ἔθετο, 79, 28.

80, 15. CHAPTER 6. προϊόντων : sc. αἰτῶν.<sup>1</sup> — ἔφαίνετο : the imperfect denotes repeated occurrence, kept appearing.

80, 16. ὁ στίβος : subject of γκάζετο in the personal construction. — ὡς . . . ίππων : predicate genitive<sup>2</sup>; for ὡς, cp. 55, 25.

80, 17. οὗτοι : the ίππεις implied in ίππων. — προϊόντες : as they advanced. — εἰ τι ἄλλο : see on εἰ . . . ἄλλο, 75, 5. — χρήσιμον : i.e. to the army of Cyrus.

80, 18. γένει : for the dative, see on πλήθει, 78, 7.

80, 19. τὰ πολέμια : in military science, accusative of specification. — λεγόμενος ἐν : reckoned (lit., mentioned) among.

80, 20. Περσῶν : partitive; for the omission of the article, cp. Πισίδας, 54, 12, and see note. — καὶ πρόσθεν : previously too.

— 80, 21. εἰ . . . δοῖῃ : that this was a less vivid future condition in the direct discourse is shown by the ἀν in the apodosis, for ἀν is never added in indirect discourse.

80, 22. διει : would naturally come before the protasis.

80, 23. ἐνεδρεύσας : participle of manner.

80, 24. τοῦ καλεν ἐκτύνεται : the participle agrees with the omitted subject of the infinitive, which is a genitive of separation with a verb of hindering,<sup>3</sup> from burning as they advanced. — ποιήσειν δοτε : would act so that, would manage matters so that. The force of ἀν is still felt.

80, 26. διαγγεῖλαι : carry the news through. — ταῦτα : serves both as subject of ἔδοκει and as object of ἀκούσαντι.

81, 1. ἥγεμόνων : i.e. the Persian commanders; the only cavalry in the Greek army was the little troop with Clearchus (79, 20 f.).

81, 2. νομίσας : inceptive or ingressive aorist, having come to consider, concluding; see on ἥγάσθη, 53, 16.

81, 3. ἦξοι : indirect discourse after historical present, for ἦξω, I shall come, of direct discourse; but ὡς ἀν δύνηται πλείστους, as many as possible, represents ὡς ἀν δύνωμαι πλείστους, this phrase of the letter not

H.A.	B.	G.	Gl.
1 972 a	657 N. 1	1568	590 a
2 732 a	348, 1	1094, 2	508
3 963	643	1549	572 c

being changed to the optative. In fact, the change to the optative in indirect discourse depended on the preference of the writer, and was never obligatory.<sup>1</sup>

81, 4. φράσαι: object of ἐκέλευν, *he urged*; sc. τὸν βασιλέα.

81, 5. ἐνήν . . . ἐν: for the preposition repeated, see on ἐκ, 54, 21.

81, 6. πρόσθεν: see on οἴκοι, 54, 2.

81, 7. ὁ δι: see on 51, 14.

81, 10. ἑπτά: in apposition with ἀρίστους, *seven in number*. Seven was a sacred number with the Persians as with the Jews; the king had a sort of cabinet of seven nobles; see *Ezra* 7, 14, *Esther* 1, 14 (cp. 1, 10).

81, 12. τούτους: the last mentioned.—Θέσθαι τὰ δηλα: cp. 79, 28.

81, 13. τρισχιλίους: nearly a fourth of the Greek army. As this was important business and Orontas doubtless had much influence, Cyrus did not dare to trust his native troops.

81, 15. ὃς γε: for *he*; γε emphasizes ὃς, but is best rendered only by emphasis on *he*. The relative clause explains why Clearchus, alone of the Greeks, was invited to the trial.

81, 16. αὐτῷ: refers to Cyrus; αὐτῷ would refer to Clearchus; with τοῖς ἄλλοις sc. Πέρσαις.

81, 17. Ἐλλήνων: partitive, depending on μάλιστα, which strengthens προ-; cp. the different construction in 73, 18.—ἀπῆγγελε . . . κρίσιν: the English idiom requires the translation of κρίσιν (proleptic or anticipatory accusative<sup>2</sup>) as if it were the subject of ἔγένετο, *how the trial was conducted*; for the actual construction, cp. "I know thee who thou art," *Luke* 4, 34.

81, 19. ἄρχειν: he said ἄρχε.<sup>3</sup>—λόγου: *the discussion*; for the genitive, see on τοῦ διαβαίνειν, 73, 24.

81, 22. τοῦτο: sums up the relative clause.—πράξιν: in a purpose clause, hence (aorist) subjunctive. For the future indicative with δοτῶς, see on ἔσται, 52, 2.—τοντού: the suffix -i, like Lat. -ce (as in *huiuscē*), is deictic (*δείκνυμι, show*), and is accompanied by a gesture toward the object mentioned, *of this man here*.—πρῶτον: adverb.

81, 23. ὁ ἄμος: the article is used with the possessive when it refers to a definite person or thing.<sup>4</sup>—εἰναι: infinitive of purpose; cp. διαρπάσαι, 61, 13.

H A	B.	G.	Gl.
1 933 end	674	1498	663
2 878	717, 18		
3 853 a	551	1285, 1	577 a
4 675	445	946, 1	551 c

81, 24. ὡς ἔφη αὐτός: refers to ταχθεὶς . . . ὑπὸ τοῦ ἀδελφοῦ. Cyrus suspects that this statement is not quite true, but that, on the death of Darius, Orontas, military commander of Sardis, seized the citadel without orders, to curry favor with the new king and hold his rival Cyrus in check. αὐτός is intensive, agreeing with the subject of ἔφη, *he himself*.<sup>1</sup>

81, 26. αὐτόν: object of ἐποίησα, *I made him so (humble) that it seemed best to him*; for the translation of the infinitive with ὥστε, see on ἐκπεπλήσθαι, 79, 24.

81, 27. πολέμου: genitive of separation.—δεξιάν: a binding pledge to a Persian.

82, 1. μετὰ ταῦτα: summing up the preceding clauses, which are introduced by ἐπει, 81, 23. With these words, Cyrus abruptly turns to Orontas.—ἴστιν δ τι: *is there anything in which?* ὁ τι is cognate accusative. ίστιν denotes existence; cp. its meaning in 76, 10, and see note.

82, 2. δηποτε: *No*; direct discourse is frequently introduced in Greek by δηποτε, which should be omitted in translation. For accent of οὐ, cp. 73, 15, and see note.

82, 3. ἤρθα: *went on asking*; cp. ἤρωτησεν, l. 15.—Οὐκοῦν: shows that an affirmative reply is expected.<sup>2</sup>

82, 4. οὐδέν: cognate accusative, like ὁ τι, l. 1.—ἀδικούμενος: note the tense, *although suffering no wrong*.

82, 5. δ τι: object of implied ποιεῖν and referring to κακόν implied in κακῶς; translate *in whatever way you could*.—ἔδεντο: second person singular of the imperfect.<sup>3</sup>—ἔφη: *said (so), said yes*.

82, 6. ἤγαντο: *you had learned*; see on ἐποίησε, 51, 6.

82, 7. δύναμιν: i.e. its inadequacy, *the limits of your power* (Dakyns). The word is used ironically.—μεταμέλειν . . . σοι: *that you repented*; indirect discourse for μεταμέλει μοι. The pronoun is the dative of interest (lit., *it was a matter of repentance for you*).

82, 9. καὶ ταῦτο: *this too*.

82, 10. Τι: cp. ὁ τι, l. 1.—ἀδικηθεῖς: causal, but translate as the main verb, *have you been wronged . . . that you now*, etc.

82, 11. ἐπιβουλεύων . . . φανερὸς γέγονας: *you have been found clearly plotting*; see on δῆλος . . . ἀνώμενος, 59, 5.

H A.	B.	G.	Gl.
1 680, 2	475, 2 and N.	989, 2	199 c
2 1015	572, 1	1603	668
3 487, 1		632	365

82, 12. οθδν ἀδικηθείς: sc. ἐπιβουλεύων αὐτῷ φανερὸς γέγονε, but translate merely *he had not been wronged at all*.

82, 13. ἀδικος: for the nominative, see on *τίμος*, 65, 10. Observe how the idea of repeated offense is emphasized. Theoretically, no Persian might be put to death for a single crime; his whole life had to be considered and a balance struck between his good and his evil deeds.

82, 14. ΤΗ γάρ ἀνάγκη: sc. ἐστίν, *really, there's nothing else to do* (lit., *it is, in fact, certainly necessary*).

82, 15. ἀν γένοιο: potential optative, with the implied protasis "if I should pardon you."

82, 17. δτι: see on *ὅτι οὖ*, 1. 2.—σοι . . . δόξαιμ: *should I ever again seem so, at least to you*. Orontas had at least been consistently faithful to the king, to whom his allegiance primarily belonged, and it is possible that the agreements which he had failed to keep with Cyrus were forced. He stands in favorable contrast with such trimmers as Syennesis.

82, 18. πρὸς ταῦτα: may be rendered *in reply to this*, though Cyrus addresses the company, not the culprit.

82, 20. ἀπόφηναι: I aorist imperative middle.—γνώμην δ τι σοι δοκεῖ: either the first word or the last three might be omitted, but they can all be translated.

82, 23. ἡμῖν: Clearchus identifies himself with the rest of the company.

82, 24. τὸ κατὰ τοῦτον εἶναι: a substantive infinitive used absolutely<sup>1</sup>; τοῦτον twice repeated, instead of αὐτόν, lends a touch of contempt.—θελοντάς: a noun, not a participle, as the accent shows.

82, 25. ἔφη: the subject is Clearchus, giving his account of the trial.

82, 26. θλαβον . . . ὅρόντας: *seized Orontas by the girdle*, the Persian way of sentencing a man to death. ζώνης is partitive genitive with a verb of taking hold of.<sup>2</sup> It would have sufficed for Cyrus alone to take hold of the girdle, but he may have extended the ceremony to the rest in order to test their fidelity.

82, 27. ἐπὶ θανάτῳ: *thus voting for death* (lit., *on terms of death*, i.e. on the understanding that it meant his death).

83, 1. καὶ: *even*.—οἰς: its antecedent is the subject of ἐξῆγον.—

H A.	B.	G.	GL.
1 956 a	642	955, 2; 1534, 1535	569
2 738 a	356 and N. 1	1099, 1100	510 b

**προστάχθη**: impersonal, *the command was given*; the subject is *τὸ ἔξαγειν*, supplied from *ἔξῆγον*, but its omission is as natural in Greek as in English.

83, 2. **προστέκνοντος**: expresses customary past action. The act consisted in touching the ground with the forehead and kissing the earth; see *Daniel* 2, 46, *1 Samuel* 20, 41.

83, 3. **κατέπερ**: often used with a concessive participle.<sup>1</sup> — *ἐπὶ θάνατον*: accusative with a verb of motion; cp. *ἐπὶ θυντῷ*, 82, 27.

83, 6. **οὐτε . . . οὐδεὶς**: for the double negative, see on 68, 25. — **τεθνήκοτά**: the perfect participle denotes a state resulting from a completed act; see on *ἔζευγμένη*, etc., 56, 10.

83, 7. **δότως ἀπέθανεν**: Herodotus (7. 114) states that it was a Persian custom to execute by burying alive. It is not improbable that this method was adopted here. Possibly the rank and influence of Orontas, which had made it prudent to have a strong Greek guard at his trial, also rendered a secret execution advisable. — **εἰδός**: *from actual knowledge*.

83, 12. CHAPTER 7. **νύκτας**: plural to denote the separate watches of the night. — **εἶδόκει**: *he thought*. — **εἰς . . . ἥν**: *at the next dawn*. **ἥν** forms its accusative without *v.*<sup>2</sup>

83, 13. **μαχούμενον**: implies purpose.

83, 14. **δεξιοῦ**: see on *δεξιόν*, 59, 26. For the battle it is Clearchus who holds this post of danger and distinction, while for a parade (59, 22 ff.) it fell to Menon, possibly indicating that in the meantime Clearchus had risen in the estimation of Cyrus and that Menon had fallen. For the position of the Greek hoplite force at the beginning of the battle, see D on the plan, p. 90. For the genitive *δεξιοῦ*, see on *ῶν*, 69, 20.

83, 17. **τημέρᾳ**: dative of association expressing time.<sup>3</sup>

83, 20. **λοχαγούς**: inasmuch as the captains of the mercenaries assisted in raising their own troops (see Introd. § 56), they had much greater influence, both with their men and with the commanding officer to whom they sold their services, than is normally enjoyed by the modern captain.

83, 21. **πῶς ἀν . . . ποιοῖτο**: *how he should fight*, etc.; he said, *πῶς ἀν . . . ποιοίμην*, potential optative.

H A.	B.	G.	Gl.
1 979	656, 2	1573	593 δ
2 161	92, 3	199	94
3 772 ε	392, 3	1176	525

83, 23. ἀνθρώπων: genitive with a verb of want.<sup>1</sup> Observe that ἄρρεν is used of the Greeks, and note the difference in the significance of the two words.—ἄνθρακ, νομίζων: causal.

83, 24. ικρέττρους: stronger.

83, 25. διὰ τοῦτο: sums up νομίζων . . . εἶναι.

84, 1. δέως . . . ἔτεσθε: the future indicative with ὅπως in an urgent command,<sup>2</sup> be sure, therefore, to be men, etc. Although this construction probably arose from the use of ὅπως depending on a verb of striving or caring for (see on ἔσται, 52, 2), it is unlikely that in Xenophon's time any ellipsis was felt.—Δεσθεπλας: see on πολλοῦ, 66, 16.—ἥς: attracted from the accusative,<sup>3</sup> in which it would naturally stand as object of κέκτησθε.

84, 2. ἥς: genitive of cause.<sup>4</sup> According to the Persian notion, Cyrus himself was the slave of the king (100, 1), who alone, of all the Persians, was free.—τὴν: with an abstract noun; cp. 77, 20.

84, 3. ἀντὶ ἀν., etc.: i.e. ἀντὶ πάντων ἡ ἔχω; the antecedent is taken into the relative clause and attracts the relative to its own case.<sup>5</sup>—καὶ ἄλλων, etc.: with ἀντί.

84, 4. δέως . . . εἰδῆτε: a purpose clause, depending on διδάξω.

84, 5. εἰδός: cp. 83, 7.—γάρ: omit, or render namely (see Vocab.).—πολύ: predicate after ἔστι understood.

84, 6. ἐπίστων: with future force; the change to plural with a collective noun is natural in English too.—ἄν: at the beginning of a clause always = εάν, for ἄν with the optative never stands first (see l. 3 for instance).

84, 7. τὰ ἄλλα: as for the rest, accusative of specification.—καὶ: as in 83, 1.—αἰσχύνεσθαί μοι δοκῶ: I feel ashamed (to think).—οὐλούς . . . ἀνθρώπους: predicate of ὄντας, a participle in indirect discourse after γνώσεσθε, what sorry folk, upon my word, you will discover those in our country to be.—ἥμεν: ethical dative or dative of feeling, a weakened dative of interest, giving a colloquial touch to the language, like upon my word, bless us, dear me, don't you know.<sup>6</sup>

84, 8. ὑμῶν . . . δύτων: implies condition, as does the following εὖ τὸν ἔμων (sc. πραγμάτων) γενομένων, if my undertaking turns out well.

H A.	B.	G.	GL.
1 743	362, 1	1112	512
2 886	583 N. 3	1352	638 b
3 994	484, 1	1031	613 b
4 744	366	1126	509 c
5 995 and 6	485	1038	613 d
6 770	381	1171	583 d

84, 9. ἀνδρῶν: contrast with ἀνθρώπους, l. 8.—τιμᾶν: partitive with τὸν βουλόμενον, *any one of you who, etc.*

84, 10. τοῖς οἰκοῖς: masculine; τῶν οἴκοι, l. 12, is neuter.—ξηλωτόν: predicate.

84, 11. ποιήσαν: its subject is the same as that of οἶμαι, hence omitted.—τὰ παρ' ἐμοὶ: *life with me.*

84, 13. πιστὸς . . . Κέρφ: perhaps he spoke at the instigation of Cyrus.

84, 14. καὶ μήν: introduces a new idea in the nature of an objection, and yet.

84, 15. διὰ τὸ . . . εἶναι: substantive infinitive with a preposition.<sup>1</sup>—κινδύνου προσιόντος: best taken as genitive absolute of cause, explaining διὰ τὸ . . . εἶναι, *because you are in such a plight, now that the peril is close upon you.*

84, 16. τί: the undertaking is purposely referred to in this indefinite way; cp. τις, 73, 6.—μεμνήσεσθαι: future perfect form with a future meaning, as the perfect form has the present meaning.

84, 17. ἦτοι: sc. φασί.—μεμῆτο: perfect optative.<sup>2</sup>—δέντασθαι δὲ: stands for the optative with δὲ of direct discourse in the apodosis of a less vivid future condition.

84, 18. δύτα: *as much as.*

84, 19. Ἄλλ': *well; so often at the beginning of speeches.*—τοῦ . . . ἡμῖν: *in point of fact my father's realm extends;* μέρ' is a weak form of μήν. Observe the *pluralis maiestatis*, ἡμῖν, which is dative of interest.

84, 20. μέχρι οὗ: the antecedent is omitted, as often in English, *to (the point) where.*

84, 22. τούτων: *these limits;* for the genitive, cp. διμοτέρων, 79, 28.

84, 24. τούτων: genitive with an adjective expressing power or control.

84, 25. μὴ οὐκ: = Latin *ut* with a verb of fearing.<sup>3</sup>

84, 26. ἔχω: subjunctive. Here ἔχω is used in the sense of *know*, but in l. 27 in its usual meaning.—δῶ: deliberative subjunctive in an indirect question, representing τί δῶ of direct discourse.<sup>4</sup> In l. 27, δῶ is doubtless influenced by the analogy of the preceding δῶ, since after ἔχω, *have*, there is no idea of indirect question.—γένηται: impersonal, *if success attends us.*

H A.	B.	G.	Gl.
1 959	638 end	1546	cp. 574
2 465 a	227 N.	734, 1	p. 307
3 887	594	1364	610
4 866, 3	577	1358	471 a

84, 27. ἐμέν: partitive depending on ἐκάστῳ; it is made emphatic by its position, and refers only to those Greek officers who were present.—καὶ: as well.

85, 1. στέφανον: a military decoration, like the modern medal.—οἱ 84: refers to those included in ὑμῶν, 84, 27.

85, 3. ἔξηγγελλον: cp. ἀπήγγελλον, 83, 18, and note the difference between the two words.

85, 5. σφίσιν: indirect reflexive.<sup>1</sup>

85, 6. ἐμπιμπλᾶς . . . γνώμην: satisfying the expectations of all. . .

85, 7. παρεκλείσοντο: denotes repetition.—πάντες δυοιπερ: every man who (lit., all, just as many as).

85, 8. μὴ μάχεσθαι: i.e. in person. The tactics of the Greeks, as of modern warfare, aimed to protect the commander from injury, while the Persian custom required the commander to be in front. In this request the Greeks were not wholly unselfish. If Cyrus were slain, what was to become of them, and who would carry out his fine promises?—τάττεσθαι: middle. According to Plutarch (*Life of Artaxerxes*, 8) Cyrus answered: "What say you, Clearchus? Do you urge me, aiming, as I do, at the royal power, to show myself unworthy of it?"

85, 10. Οτει γάρ: do you really think?

85, 11. Νὴ Δι': cp. μὰ τὸν θεούς, 71, 8.—εἴπερ γε . . . ἐστι: at least if he is really; a simple present condition.

85, 12. ἄμος . . . ἀδελφός: a brother of mine; cp. ὁ ἄμος πατέρ, 81, 23, and see note.

85, 13. ταῦτ' : all this, indicating the realm by a sweeping gesture.

85, 14. ἐγένετο: amounted to.

85, 15. ἀσπίς: shield, i.e. hoplites; the singular is used as we say 'forty sail,' 'thirty head of cattle.' There is an unexplained discrepancy between the numbers given here and previously (58, 13 ff., 63, 7-13, 69, 18-23).

85, 19. τὰ εἴκοσι: for the article, see on 58, 16.

85, 20. ἐλέγοντο: see on 57, 4.

85, 22. ἄλλοι: besides; cp. ἄλλο, 76, 23.

85, 23. ὅν: see on αὐτῶν, 53, 5.

85, 25. τοῦ: with στρατεύματος. — ἄρχοντες: Xenophon is uncertain how best to render their Persian title.

86, 2. Ἑκαστος: sc. ἄρχων. Since Abrocōmas did not arrive in time

for the battle (see l. 5), only 900,000 of the king's forces can have taken part in the fighting. Even this number is probably an exaggeration. Ctesias, a Greek physician in the king's suite, is said by Plutarch (*Life of Artaxerxes*, 13) to have given the number as 400,000. See Introd. § 13.

86, 3. τῇ μάχῃ : the battle of Cunaxa, which soon followed.

86, 5. ὥστερησε τῇ μάχῃ : was too late for (lit., later than<sup>1</sup>) the battle. This is in harmony with his previous conduct (see on 70, 2, 74, 21). He had the start of Cyrus and should have arrived before him. If Cyrus had been successful, Abrocōmas would scarcely have failed to claim credit for keeping his contingent out of the battle.—ἡμέρας : dative of degree of difference; cp. 63, 7.

86, 8. οἱ : those who ; it is limited by the partitive, τῶν πολεμίων.

86, 9. ταῦτα : contrast with ταῦτα, l. 6, and cp. τὰ αὐτά, 52, 23.

86, 11. συντεταγμένῳ τῷ στρατεύματι : dative of military accompaniment,<sup>2</sup> with his army drawn up in battle array.

86, 13. βασιλέα : subject of the infinitive.—κατά : along about ; cp. 78, 11.—μέσον : see on 56, 21.

86, 15. ὄργυα : in apposition with τάφρος, instead of the usual genitive of measure (see l. 19) ; εὑρός and βάθος are accusatives of specification.

86, 17. Μηδίας τείχους : see Vocab. Evidently the wall was here in ruins, or the ditch would have been unnecessary.

86, 18. ὡς : with εἰκοσι. Why the passage was left is not clear. Probably the king had been prevented from completing the trench by the approach of Cyrus.

86, 22. παρῆλθε καὶ ἤγνοντο : the author's thought suddenly changes. With the singular verb, Cyrus and the army are conceived of as a unit ; with the plural, they are taken separately and the soldiers making up the army are in mind.

86, 24. ἡσαν : note the number, and see on ἡσαν, etc., 69, 25.

87, 1. δαρεικοὺς τρισχιλίους : about \$16,200, but with a purchasing power several times greater.

87, 2. ἀπ' ἔκεινης : before that. — θυμένος : for the distinction between the active and middle, see Vocab.

87, 3. ἡμέρων : time within which.

A.	B.	G.	Gl.
1 749	364	1120	509 δ
2 774	392, 1	1190	525 and α

87, 4. ἐν : *at all.* — εἰ . . . οὐ μάχεται: this is perhaps a half-ironical repetition of the seer's words, retaining the future and the negative οὐ,<sup>1</sup> although in a protasis. Translate *if he will not fight.* — ἐν: *within.* A genitive, as in l. 3, is the usual construction.

87, 5. λαν δ' ἀληθεύσῃς: we might expect a simple present condition, but the idea is *if it shall turn out (in the future) that you are speaking the truth, if you prove to be telling the truth.*

87, 6. δέκα τάλαντα: = 60,000 Attic drachmas, or some \$10,800 (the drachma being a silver coin = about 18 cents). 3000 gold darics, equivalent to about \$16,200, were given in payment. The difference in the values as expressed in our money is due to the change in the proportional values of gold and silver — silver, as used in our coinage, being worth about two thirds as much, with reference to gold, as in ancient Greece. — ἀπίθακεν: cp. ἀποδιδόναι, 59, 6, and see note.

87, 8. ἐκάλυψε: cp. ἐκώλυνεν, 62, 9. After all, a narrow passage would have been a poor place for the Persians to attempt to resist the Greeks, for they could not have brought into play their only strong point, superiority in numbers. — διαβάλνειν: see on κελεύειν, 67, 22. — θοῖς: the subject is personal; see on 66, 10.

87, 9. ἀπεγνωκέναι: in indirect discourse (see on δοκεῖ, 66, 10), the tense denoting completion, *that he had definitely given up the idea of fighting.* τοῦ μάχεσθαι is the genitive of separation.

87, 10. ἡμελημένως: an adverb formed from a perfect participle. — μᾶλλον: here the comparative is weaker than its positive and means *rather, somewhat;* see on ἀθυμότερος, 71, 17.

87, 12. τὸ . . . πολύ: see on 73, 13.

87, 13. αὐτῷ: translate with τὸ . . . πολύ (see on οὐδενί, 63, 18), *the greater part of his forces.* στρατιώτας (l. 14) also may be rendered as a possessive genitive (with ὅπλων), though, like αὐτῷ, it is really a dative of interest, αὐτῷ implying disadvantage, στρατιώτας, advantage.

87, 16. CHAPTER 8. πλησίον: adverb; translate as a predicate adjective with σταθμός, which here means *halting place*; usually it denotes the distance between two halting places. — ἔμελλε: *he was intending, expecting;* with the infinitive μελλω is sometimes used like the Latin first periphrastic in -ārus, to denote intention or futurity.<sup>2</sup> — καταλέναι: for breakfast. — ἥνικα: usually the temporal clause defines the time of the

H. A.	B.	G.	GL.
I	431, 1 and 3 533 and 1	1383, 2 1254	
2 846 and a			570 b

main clause. Here the main clause really defines the time of the temporal clause, which contains the main idea.

88, I. τὸν ἄμφι Κύρου: *of the staff of Cyrus.*

88, 3. ἰδροῦντι τῷ Ἰππῷ: dative of manner; observe the predicate position of the participle, *with his horse in a sweat.* See Introd. § 13.

88, 4. οἱς: for the dative, see on αὐτῷ, 51, 14.

88, 7. ὡς: *apparently.*

88, 9. αὐτίκα: modifies ἐπιτεστεῖθαι, but is put first because emphatic. — ἔδόκουν: cp. ἔδόκει, 83, 12.

88, 10. καὶ πάντες δέ: *and in fact all;* see on καί, 51, 6.

88, 11. σφίσιν: see on 85, 5. — ἐπιτεστεῖθαι: sc. βασιλέα as subject.

88, 14. Ἰππων: according to Plutarch (quoting Ctesias), a fiery, hard-bitted charger, named Pasacas. — τὰ πολτά: see on 80, 4.

88, 16. καθίστασθαι, etc.: *to take their positions, each in his own line;* ἔκαστον is in apposition with the subject of the infinitive.

88, 19. κέρατος: the right wing of the whole army, where the Greek troops were stationed; see plan, p. 90.

88, 20. ἔχόμενος: *next.*

88, 21. μετὰ τοῦτον: *i.e.* towards the left.

88, 22. τοῦ . . . βαρβαρικοῦ: partitive with ἵππεῖς.

88, 24. ἑστησαν: 2 aorist, *took their positions.* These light troops were intended to follow up the anticipated victory of the hoplites.

88, 26. Ἀριάτος, Κύρος (89, I), etc.: also subjects of ἑστησαν.

89, I. δέσιν: adverb, *about.*

89, 3. αὐτοῖς: the men, in contrast to the horses (l. 6). See Introd. § 51.

89, 4. Κύρου: the exception refers only to κράνεσι, and can be made clear in English by translating κράνεσι after πάντες πλὴν Κύρου.

89, 5. ψυλήν: *unprotected.* Ctesias, according to Plutarch, says he wore a tiara (see Fig. 43, p. 130), probably as an emblem of royal authority. This, however, left head and face open to a wound — a circumstance which proved to be of great importance (94, II).

89, 8. μάχαιρας: for the difference between μάχαιρα and ξίφος, see Introd. § 58 end, and Figs. 31, 39, pp. 89, 111.

89, 10. μέσον ἡμέρας: the next division of the day after ἀγορὰ πληθυσμα, 87, 15.

89, 11. ἐγίγνετο: *was getting to be.*

89, 12. λευκή: the dust cloud on the horizon reflected the sun's rays

89, 13. χρόνῳ: see on ἡμέραις, 86, 5.

89, 14. **ῶσπερ . . . τις**: *a sort of . . . as it seemed.* — **μελανία**: the body of men faintly seen through the dust.

89, 15. **τέτι πολύ**: *for a long distance.*

89, 16. **χαλκός τις θωράκις**: *there was a constant flashing of bronze* (lit., *some bronze kept flashing*).

89, 23. **ἔχομενοι**: cp. **ἔχομενος**, 88, 20.

89, 26. **ἄλλοι**: sc. **ἥσαν**.

90, 1. **κατά**: see on 60, 4. — **ἀνθρώπουν**: with an adjective of fullness. We should say 'solid square.' For the arrangement of troops by nations in a Persian army, see Introd. § 49.

90, 2. **ἴπορεύετο**: agrees with the appositive, which is nearer than the subject. — **ἄρματα**: sc. **ἥν** (or **ἥσαν**, cp. **εἶχον**, 1. 4).

90, 3. **διαλείποντα συχνόν**: *at considerable intervals.* — **τὰ . . . καλούμενα**: in apposition with **ἄρματα**; for **καλούμενα**, see on **κρήνη . . . καλούμενη**, 59, 16. These chariots are described briefly by Xenophon in the *Cyropaedia* (6. 1. 29 f.). They had strong wheels and, to prevent their being easily overturned, long axles. The driver was protected by the high front, back, and sides of the box, or body, of the chariot, and also by armor, only his eyes being exposed. The scythes, which extended outward from the hubs, were about three feet long.

90, 4. **εἰς πλάγιον ἀποτεταμένα**: *stretching out sideways*; see Fig. 27, p. 85.

90, 6. **ώς διακόπτειν**: see on **ώς μὴ ἀπτεσθαι**, 78, 17. — **ὅτε**: = **φέτιν**<sup>1</sup>; for the case, cp. **οἷς**, 88, 4. — **ἐντυγχάνοντες**: in a conditional relative clause equivalent to a past general condition.

90, 7. **ἴλλωντα, διακόψοντα**: future participles of purpose, agreeing with **ἄρματα** implied, as if **εἶχον γνώμην** (subject, **τὰ ἄρματα**) had preceded; *the intention was that they should drive, etc.* **ώς** represents the purpose as held by the chariots themselves; see on **ώς ἀποκτενῶν**, 51, 15.

90, 8. **ο**: object of **εἶπεν**, repeated in **τοῦτο**, 91, 1; translate *as to what.*

90, 9. **Ἐλλησι**: object of both participle and verb, taking the case required by the nearer.

91, 1. **τοῦτο**: *in this*, accusative of specification.

91, 5. **ἴγειν**: object of **ἔβοια** = **ἔκέλενεν**.

91, 6. **ὅτι . . . εἴη**: causal clause, in implied indirect discourse; cp. **λέγοις**, 80, 1.

91, 7. ἡμῖν: dative of agent (which is really a dative of interest<sup>1</sup>). — πεποίηται: the perfect sometimes gains from the context future perfect force; but the perfect may be used in translation. — δρῶν . . . στριφός: although he saw the crowded mass at the center, i.e. the king's body-guard of 6000 cavalry, 85, 22 f.

91, 8. Κέρου: see on Τισταφέρους, 56, 5. — δυντα: participle in indirect discourse; βασιλέα is its subject.

91, 10. μέτον: in its substantive use, but lacking the article. For the king's superiority in numbers, see Introd. § 13.

91, 11. ἀλλ' ὅμως: yet in spite of all, notwithstanding all this; ὅμως stamps the participle as concessive.<sup>2</sup>

91, 12. μὴ κυκλωθεῖται: object of a verb of fearing, the optative depending on the main verb ἥθελεν.<sup>3</sup> The present participle denotes action going on at the time of ἥθελεν.

91, 13. αὐτῷ μέλει: *he was taking care*; μέλει retains the form actually used by Clearchus, but the change to the optative would be as regular as in ἔχοι, l. 14; see on 81, 3. These words were naturally interpreted by Cyrus as a promise to comply with the order. The disobedience of Clearchus left Cyrus and his bodyguard unsupported to contend against overwhelming odds. See Introd. § 14.

91, 14. ἔχοι: in indirect discourse for the present subjunctive ἔχη of direct discourse,<sup>4</sup> *that all should be well*. If Clearchus had used the future indicative, which is the common construction (see on ἔσται, 52, 2), the future optative would have been required.

91, 15. τὸ μὲν βαρβαρικὸν στράτευμα: that of the king.

91, 16. δμαλῶς: = ἐν ἵσψ, l. 2. — ἐν τῷ αὐτῷ: sc. χωρίῳ.

91, 17. μένον: participle. — συνετάπτετο . . . προσιόντων: was forming its ranks from those who were still coming up, a state of affairs resulting from the disorderly way in which they had been marching (87, 10–14).

91, 18. οὐ πάνυ πρός: at some distance from (lit., not very near).

91, 20. Ξενοφῶν: this is the first mention of the author. He never speaks of himself in the first person. Cp. Caesar's practice, and see Introd. § 44 end.

H A.	B.	G.	Gl.
1 769	380	1186, 1187	524 δ and ε
2 979 δ	655, 1		
3 887	594	1378	611 ε
4 885 δ	593, 1	1374, 1	638 ε

91, 21. ἀς συναντήσαι: cp. ὡς διακόπτειν, 90, 6. — εἴ τι παραγγέλλαι: if he had any orders, indirect question.<sup>1</sup>

91, 22. ἐπιστήσαι: sc. τὸν ἵππον.

91, 23. ιμά, σφάγια: sc. ἐστίν. Both words here mean *omens*; for the difference, see *σφάγιον* in Vocab. Omens were drawn especially from the behavior and movements of the sacrificial victims; see p. 45, footnote, also Fig. 38, p. 107.

91, 24. λέγων: note the tense, as he was saying this. — θορύβου . . . λόντος: partitive genitive of the sound heard<sup>2</sup>; the person heard is the source, as Κύρου, l. 8. The participle is circumstantial, not supplementary in indirect discourse; see on διελαύνοντα, 79, 10.

91, 25. τις: cp. ὁ τι, 92, 2, and see on τί ποιήσουσιν, 73, 14. — σύνθημα: see Introd. § 66.

92, 1. δεύτερον: for the second time, i.e. it was repeated back from the last man to the first in order to avoid mistakes, just as a telegraphic message is 'repeated.' — καὶ οἱ: with the early demonstrative force,<sup>3</sup> and he. — θαύμασε: the watchword would naturally have been given out by him, the commander in chief. — παραγγέλλει, εἴη: cp. μέλει, ἔχει, 91, 14.

92, 3. Ἀλλά: see on 84, 19.

92, 4. τοῦτο ζήτω: so let it be.

92, 6. οὐκέτι: we should say less than. — διειχέτην τὰ φέλαγγα: see on τὰ παιδὲ, 51, 4.

92, 7. ἐπαιάνιον: see Introd. § 66.

92, 8. ἄρχοντο: from ἄρχω. — ἀντίοι: equivalent to an English adverb; see on ἔκονται, 53, 26. For the case, see on τύμος, 65, 10. — πολεμίοις: dative with an adjective.<sup>4</sup> — ὡς: temporal conjunction with ἔξεκύμαντε. — πορευομένων: sc. αὐτῶν, genitive absolute of time.

92, 9. τι: sc. μέρος; so also with τὸ ὑπολειπόμενον, of which observe the tense, was being left behind.

92, 10. οὐλον: adverb (originally cognate accusative with ἐλελίζονται, the sort of battle cry they raise).

92, 11. ἐλελίζονται: the war cry was distinct from the war song (cp. ἐπαιάνιον, l. 7); see Introd. § 66.

92, 12. ἀσπίστοι: for case, cp. ἀξίνη, 79, II. We might expect πρὸς τὰς ἀσπίδας τοῖς δόραστι.

H A.	B.	G.	Gl.
1 1016	578	1605	655
2 742	356	1102	511 a
3 655 a	144 a	1023, 2	560
4 765	376	1174	522

92, 13. **φέβον ποιεῖντες**: *thus frightening*; the participle has a touch of purpose, though it is present; cp. **ἐπιδευκόντες**, 66, 24, and see note.—**πρὶν . . . ἔπικρετοθαί**: see on **ἔναι**, 73, 14.

92, 16. **μὴ θεῖν**: see on **ἀγεῖν**, 91, 5. They feared a rally and sudden attack by the enemy.

93, 1. **τὰ μὲν . . . τὰ δέ**: in partitive apposition with **ἄρματα**.

93, 2. **ἡμόχεον**: genitive with an adjective of want.<sup>1</sup> In the panic the charioteers had fled from their posts.

93, 3. **προσθέοντες**: *saw them coming*; for the force of **προ-**, cp. **προ-**  
**αυθόμενος**, 52, 22, and for the optative, see on **ὅπότε . . . βούλοσθο**, 56,  
20.—**δισταρνο**: *they opened up gaps*; cp. the use of this word in 76, 1. This maneuver was afterwards performed by the soldiers of Alexander in the battle with the Persians at Arbela; cp. Introd. § 48.—**ἅττι δ'**  
**δυτις**: *some one*; we might expect **ἥν**, but the use of the past, as in  
77, 9, is exceptional.

93, 4. **οὐδὲ τοῦτον**: **οὐδέ** is intensive, *not even he*; like the preceding **οὐδέν**, it belongs grammatically with **ἔφασαν** (see on **οὐτε . . . ἔφη**, 63, 17), but in sense with **παθεῖν**. Note the emphatic repetition of negatives in these three lines (see on **οὐδενί**, 63, 18). The scythe chariots, fearful as was their appearance, were seldom more efficient than here. See Introd. § 51.

93, 5. **οὐδέ . . . δέ**: the negative of **καὶ . . . δέ** (see 51, 6 f.), *and no one else either*, strengthened by **οὐδείς**, 1. 6.

93, 8. **νικῶντας**, **διάκοντας**: in indirect discourse, *that the Greeks had conquered and were pursuing*; the present of **νικάω** and some other verbs often refers to a continuous state rather than to an act, and the present may then be translated as the perfect of the corresponding act<sup>2</sup>; as ‘I am victorious over’ or ‘I have conquered.’—**τὸ καθ' αὐτοῖς**: sc. **μέρος**, *the division opposite them*.

93, 9. **ἡδόμενος**: concessive.

93, 10. **οὐδέ**: see on 1. 4.—**ὦς**: distinguish from **ὦς**.<sup>3</sup>

93, 11. **συνεστηραμένην**: circumstantial participle of manner.

93, 12. **ἐπειδεῖτο**: *watched to see*, followed by an indirect question.

93, 13. **γῆδε αὐτὸν δτι . . . ἔχοτ**: see on **ἀπήργυειτε . . . κρίσιν**, 81, 17.

93, 15. **ἔχοντες**: translate as the main verb, *hold their own center*

H A.	B.	G.	Gl.
I 753 c	357	1140	512
2 827	521	cp. 1256	454 f
3 120		138, 3	

*when they are in command.* The emphasis of the original can often be best reproduced by making a Greek participle the main verb in English, while the Greek main verb is rendered by a participle, a relative clause, or other form of subordination.

93, 16. ἡν̄ ἢ: present general condition.

93, 17. αὐτῶν: see on 56, 22.—εἰ . . . χρῆσον: less vivid future condition, with the secondary reason ημίσει . . . στράτευμα as its apodosis.

93, 18. ἀν̄ . . . αἰσθάνεσθαι: for the mood of direct discourse represented by this infinitive, see on ἀν̄, 65, 10.—χρόνῳ: dative of time when<sup>1</sup>; ἐν would be more regularly expressed.

93, 19. δή: accordingly.—ἔχων: concessive; see on ἀλλ' ὅμως, 91, 11.—αὐτοῦ: cp. the attributive position of the reflexive with the predicate position of personal pronouns (see αὐτῶν, l. 17).

93, 21. αὐτοῦ: with ἔμπροσθεν.

93, 22. ἐπέκαμπτεν: he began to wheel his line so that it should face the river instead of being at right angles with it. See Introd. § 15.

93, 23. γενόμενος: translate as a verb, *he might get in the rear and cut*, etc.—κατακόψῃ: see on ἵνα . . . διαβῆ, 74, 20.

93, 24. ἀντίος: to meet him; see on 92, 8.

94, 1. τοὺς ἁγαπητὸντος: repeats τοὺς . . . τεταγμένους and serves to emphasize the disparity of the forces.

94, 2. ἑαυτοῦ: emphatic, *his own*; τῇ alone would mean *his*. αὐτός, too, adds to the emphasis.

94, 5. σχεδόν: chiefly.

94, 6. καλούμενοι: cp. 59, 16.

94, 7. τὸ . . . στίφος: not that of 91, 8, which had fled (l. 1), but probably the ὁμογράπτοι of the king.—ἡνέσχετο: has double augment.<sup>2</sup>

94, 8. τὸν ἄνδρα: *my man*; cp. ὁ ἀνήρ, 66, 16.—ἴετο: cp. ἴεντο, 77, 22.

94, 10. λασθαι: for imperfect indicative<sup>3</sup> of direct discourse. The infinitive can be so used only when, as here, the time of the event is so clear as to render ambiguity impossible.—αὐτός: strengthens the unexpressed subject of the infinitive (see on τίμος, 65, 10).

94, 11. αὐτόν: Cyrus.—τις: Artaxerxes jealously claimed the honor for himself (Plutarch, *Life of Artaxerxes*, 14), and gave up to the vengeance of Parysatis Mithridates (see next note) and others who asserted

H A.	B.	G.	GL
1 782 a	385	1194	597 c
2 361 a	175 N.	544	568 d
3 853 a	551	1285, 1	577 e

that they had struck the fatal blow.—**ὅπε τὸν ὄφθαλμόν**: the accusative implies motion; cp. *eis tās χεῖρας*, 80, 4. Plutarch (*Life of Artaxerxes*, 11), quoting Ctesias, says that after the king had retired from the fighting to recuperate from his wound, Cyrus had great difficulty in managing his restless horse. Finally his tiara (see on 89, 5) fell off, and as he was riding through the crowd a young man, named Mithridates, not knowing who he was, struck him with a spear in one of his temples near the eye. He fell from his horse in a swoon. Presently regaining partial consciousness, he was being led away, when he was hit from behind, and in falling struck his wounded temple on a stone, and so died.

94, 12. **μαχόμενοι**: limits the three following nominatives, which should be the subject of some verb, but there is no verb for them. The thought through *ἐκατέρου* is as independent of *ὅποσαι . . . λέγει* as if it had been in the genitive absolute *μαχομένων καὶ βασιλέως*, etc. (*while the king . . . were fighting*), and may be so translated.

94, 14. **ἀπέθνησκον**: cp. the tense used of the death of one person, 1. 15.

94, 16. *ἔκειντο*: *lay dead*.

94, 18. **πεπτωκότα**: probably in indirect discourse.

94, 19. **περιπεσεῖν**: observe the force of the preposition, *with his arms about him*.

94, 20. **ἔντοσθασθαι**: middle, with the reflexive added to intensify it, *that he slew himself upon him with his own hand*; cp. *γυμνάσαι* (active) . . . *έαντρόν*, 56, 20. This word is regularly used of sacrificing animals at the tombs of the dead.

94, 21. **χρυσοῦν**: as in 63, 27.

94, 24. CHAPTER 9. **οὖν**: *then*, returning to Cyrus. The following biographical sketch is called by Bruns “the first historical portrait.”—**Πέρσῶν . . . γενομένων**: partitive with the superlatives.

94, 25. **Κύρον τὸν ἀρχαῖον**: *Cyrus the elder*, known in history as Cyrus the Great, the founder of the Persian empire. He is the subject of Xenophon’s *Cyropaedia* (see p. 31).

95, 2. **παρὰ . . . γενέσθαι**: *by all who seem to have been in the intimate acquaintance of Cyrus*. *παρὰ* with the genitive denotes the source whence the admission came, and may therefore be substituted for the regular agent construction; see on *ἐκ βασιλέως*, 52, 19.

95, 4. **πρῶτον μὲν**: marks the first period of his life, *ἐπεὶ δέ*, 96, 2, the second, and *ἐπεὶ δέ*, 96, 9, the third.

95, 7. **πάντα**: accusative of specification.

95, 8. πάντες γέροντες: etc.: explains how princes came to be educated with other boys.

95, 9. ἐπὶ . . . θύραις: at the court. The king aimed to train up a supply of officials of assured virtue and fidelity.

95, 11. σωφροσύνην: this quality was highly prized by the Greeks; one of the cardinal points of their philosophy was adherence to the golden mean in all things.

95, 12. καταράθοι: ἐν: potential optative; it is clear that no definite protasis is present to the mind; see on 82, 15.

95, 15. ἔστι: cp. 76, 10, and see note. This statement is probably an exaggeration, representing the ideal aimed at by the authorities rather than the actual facts, for excess and corruption were so prevalent at the Persian court that they can hardly have been kept hidden from the youth.

95, 16. καὶ: correlates with καί before ἀλλούς, l. 18.

95, 19. εὐθέας . . . ὄντες: even in childhood; the adverb belongs grammatically with the main verb, but goes with the participle in sense.<sup>1</sup> The Persian boy's education began at the age of five.

95, 21. ἀρχεῖν, etc.: object infinitives.

95, 22. αἰδημονέστατος: precedes μὲν because emphasized; otherwise we should have had πρῶτον μὲν αἰδημονέστατος, to correspond with ἔπειτα δὲ φιλιππότατος, l. 27.

95, 24. ἐδόκει: was reputed.

95, 25. τῶν . . . ὑποδεεστέρων: after μᾶλλον without ἢ; similarly ἔαυτοῦ after ὑποδεεστέρων, those of lower rank than himself.

95, 26. μᾶλλον: better.

95, 27. φιλιππότατος: sc. εἶναι, depending, like χρῆσθαι, on ἐδόκει. Fondness for horses was, and still is, considered a mark of aristocratic taste and breeding.

95, 28. ἄριστα: cognate accusative with χρῆσθαι, make the best use of, be best in handling.

95, 29. ἄκρινον: the subject is indefinite *they*.

96, I. ἔργων: objective genitive with the superlatives.

96, 3. ἡλικίᾳ: indirect object. Probably this was about his sixteenth or seventeenth year.—φιλοθηρότατος: the hunting of wild beasts, chiefly the bear, lion, and tiger, was considered by the Persians to be good training for war.

96, 4. ἄρκτον: epicene.<sup>1</sup>

96, 6. τὰ μὲν: sc. πάθη, cognate accusative, *he received some injuries*; τέλος δέ correlates with it. — ἀν καὶ: omit καὶ in translation.

96, 8. πολλοῖς μακαριστόν: cp. τοῖς ὁἶκοι ζηλωτόν, 84, 10.

96, 9. κατεπέμψθη: for the force of the preposition in the compound, see on Title Ἀνάβασις, p. 227. — σαράτης: predicate.

96, 11. οἷς καθῆκει: *whose duty it is.*

96, 12. πρῶτον μὲν ἐπέβεβην: correlative with φανερὸς δὲ ἦν, l. 25.

96, 13. αὐτὸν δὴ: see on ἀπίγγειλε . . . κρίσιν, 81, 17. — περὶ πλεούσου ποιοῦτο: *he considered it of the greatest importance.* — τῷ: = τινί. — σπείσαιτο: in a present general condition in indirect discourse.

96, 15. καὶ γάρ οὖν: *and so of course*; so ταιγαροῦν, l. 18. See γάρ in Vocab. — ἐκάστενον: as the keynote of the passage, this verb occurs three times in this sentence. — αὐτῷ: with ἐπίστενον and ἐπιτρεπόμεναι, *trusted him and put themselves under his protection.* — εἰ πόλεις: see 52, 18–21.

96, 17. μηδέν: would be οὐδέν in direct discourse, and is therefore somewhat irregular, but is used perhaps because the main verb is equivalent to a verb of hoping.<sup>2</sup>

96, 18. ἐπολέμησε: see on ἡγάσθη, 53, 16.

96, 19. ἐκοθνατί: see on 53, 26.

96, 20. οὗτοι . . . αὐτὸν: the Milesians' fear of him is mentioned as creditable to him, because it arose from his unwillingness to abandon their exiles whom he had taken under his protection. See Introd. § 4.

96, 22. θεγέν: we might have had λόγῳ corresponding to ἔργῳ. — προστό: formed as if from a verb in -έω or -ών.<sup>3</sup> There was a tendency for verbs in -μι to take on forms of the -ω conjugation. Compare the tendency in English whereby many irregular verbs have become regular, as 'climb,' an old past form of 'climb,' has given way, except in poetry, to 'climbed.' The potential optative in indirect discourse changes from the form of direct discourse only in person. — ἐνελ . . . ἐγένετο: an aorist indicative in a subordinate clause does not become optative in indirect discourse.<sup>4</sup>

96, 23. εἰ . . . πράξειαν: less vivid future conditions, quoted without

H. A.	B.	G.	Gl.
1 127	78 N.	158	
2 1024	549, 2	1496	579 <i>a</i>
3 445 δ	260 end	810, 2	377
4 935 c	675, 3	1499	66a

change from the form of direct discourse. Contrast the meaning of *κακῶς πράττω*<sup>1</sup> with that of *κακῶς ποιῶ*, 71, 11.

96, 25. *φανερὸς δὲ ἦν . . . πειράμενος*: cp. *δῆλος ἦν . . . ἀνιώμενος*, 59, 5, and see note. — *ποιήσειν*: in a past general condition, a type frequent in this chapter. The apodosis is *πειράμενος*, which denotes continuance in the past (at the time of *ἦν*).

97, 1. *εὐχόμενοι . . . οὗται νικάτη*: in indirect discourse for *εὐχεταὶ . . . εἰστὶν νικᾶται* (a temporal clause equivalent to a more vivid future condition).

97, 2. *ἀλεξόμενος*: *returning like for like*. But Cyrus had ill requited his brother's forbearance, to which he had owed his life (51, 16).

97, 3. *καὶ γὰρ οὖν*: see on 96, 15. — *πλεῖστοι*, etc.: translate freely, *to him far (δῆ) more were eager to intrust . . . than to any other one man in our time*. *ἐνί γε ἀνδρὶ* is somewhat parenthetical and modifies *πλεῖστοι δῆ* (although grammatically in apposition with *αὐτῷ*), ‘the number of persons who were eager to intrust their possessions to him was the very (*δῆ*) greatest, at least for *one man*.’ *τῶν ἐφ' ἡμῶν* is partitive genitive limiting *αὐτῷ*.

97, 5. *οὐδὲ . . . εἴποι*: *and yet, of course* (*δῆ*), *nobody would say either τοῦτο*, which is explained by the appositive clause *ὡς . . . εἴα καταγελᾶν*, may be omitted in translation.

97, 8. *ἦν*: as in 78, 6, with an infinitive as subject. — *ποδῶν*: genitive of separation.

97, 9. *στερομένους*: the present passive, as in English ‘deprived,’ has the perfect meaning; otherwise the form required to denote a condition or state would be *ἐστερημένους*; see on *ἐξευγμένη*, 56, 10. In Persia severe punishments were in vogue, such as scourging, cutting off the ears and nose, hewing off the hands and feet, and putting out the eyes.

97, 10. *ἔγένετο*: *it became possible*; the subject is *πορεύεσθαι*.

97, 11. *μηδὲν ἀδικοῦντι*: the negative *μή* shows the conditional force of the participle.<sup>2</sup> — *ηθελεν*: in a conditional relative clause equivalent to a simple past condition. In such a clause the optative is more usual, giving a general meaning, as in 1. 12, where we have the past general form of conditional relative clause *ὅ τι προχωροΐ* (sc. *ἔχειν*), *whatever it was to his advantage to have*. But such words as *օστις*, *όπη*, etc., in themselves convey sufficiently the idea of generality and indefiniteness, and so are sometimes found with the indicative.<sup>3</sup>

H A.	B.	G.	Gl.
1 810	493, 1	1075	499 <sup>a</sup>
2 1025	431, 1	1612	582 <sup>c</sup>
3 918, 894 c	621 and N.	1432	618 c; cp. 617

97, 13. γε μέντοι: *however*, γε being rendered only by emphasis on τοὺς ἀγαθούς. — ὥμολόγητο: the subject is Cyrus, but translate as impersonal; the imperfect tense is more natural in English.

97, 15. αὐτὸς: *in person*.

97, 16. οὓς: repeated by τούτους, l. 17, which might have been used as its antecedent, τούτους οὓς ἔώρα. For ἔώρα, see on ἤθελεν, l. 11.

97, 17. ἦς: see on ἀντὶ ὅν, 84, 3. — κατεστρέφετο: note the tense, indicating the subjugation of one district after another.

97, 18. ὅπε . . . εἶναι: *so that the good appeared to be most prosperous, and the bad appeared worthy to be their slaves*.

97, 22. οὐσιότο: cp. προχωροίη, l. 12, and see on ἤθελεν, l. 11. — εἰς . . . δικαιοσύνην: *with respect to justice, however*. The noun is emphasized by γε; cp. l. 13.

97, 23. εἰ . . . γένεστο . . . ἐποιεῖτο: past general condition and its conclusion. — φανερὸς . . . βουλόμενος: cp. φανερὸς . . . πειράμενος, 96, 25. — ἐπιδείκνυσθαι: *to distinguish himself*. — περὶ παντός: cp. περὶ πλεύστου, 96, 13.

97, 24. τούτους: for the plural, see on αὐτούς, 71, 11. — τῶν . . . φιλοκερδούντων: for the genitive, cp. τῶν . . . ὑποδεεστέρων, 95, 25.

97, 26. αὐτῷ: cp. 53, 12, and see note.

97, 27. ἔχρησατο: *gained the services of*; see on ἤγάσθη, 53, 16.

98, 1. ἐπλευσαν: *i.e.* coming from overseas, probably meaning Greek mercenaries; see Introd. § 53. — ἔγνωσαν: *learned*; the aorist is used as in 97, 27.

98, 2. εἶναι: its subject is Κύρῳ . . . πειθαρχεῖν. — ἢ . . . κέρδος: *than their mere monthly pay* (sc. εἶναι); for κατὰ μῆνα (here used as an attributive adjective), see on κατά, 60, 4.

98, 3. τίς γε: τίς is emphasized by γε, *any one at all*. — τι: cognate accusative with ὑπηρετήσειν; translate *in any way*.

98, 4. οὐδενί: combine the negative idea with πώποτε, and translate the dative as a possessive pronoun (see on οὐδενί, 63, 18) with προθύμιαν, *he never allowed his* (lit., *anybody's*) *zeal to go unrewarded*.

98, 6. Κύρῳ: dative of possessor; translate *Cyrus was said to have gained*.

98, 7. δῆτα: this and the next two participles are in indirect discourse. — ἐκ τοῦ δικαίου: cp. ἐκ τοῦ ἀδίκου, 97, 24.

98, 8. ἦς χάρας: cp. 97, 17. — ἄρχοι: cp. the indicative κατεστρέφετο, 97, 17; the mood here is influenced by ὄρώη.

98, 9. οὐδένα δν . . . ἀφείλετο: sc. τὴν χάραν, which, like οὐδένα, is

object of a verb of depriving<sup>1</sup> (cp. the accusatives with *aἴτει*, 54, 3). ἀν with the imperfect or aorist indicative is used to denote customary action in the past<sup>2</sup>; cp. English 'he would (*i.e.* used to) call for me every morning.' ἀν belongs also to *προσέδιδον*. For the translation of οὐδένα, see on οὐδενί, I, 4.

98, 11. ὁ ἐκάτερο . . . Κύρον: two objects with a verb of concealing.<sup>1</sup>

98, 12. φθονῶν . . . ἔφαντερο: for the force of ἔφαντερο with a supplementary participle in indirect discourse, see Vocab. — τοῖς . . . πλευτοῖσιν: for the dative, cp. τοῖς στρατηγοῖς, 73, 4.

98, 14. φίλους: emphasized by its position and by γε (cp. 97, 22). It is the object of the last word in the sentence. To keep the emphasis, translate *as to friends, however, whatever friends he made, etc.* — ποιήσατο: for the optative, cp. προχωρόι, 97, 12.

98, 15. ὄντας: see on ὄντα, I, 7. — δ τι: cognate accusative with κατεργάζεσθαι; the implied indefinite antecedent τούτον can be omitted as well in English as in Greek, *capable coworkers in whatever he happened to wish, etc.*

98, 16. πρὸς πάντων: see on παρὰ . . . γενέσθαι, 95, 2.

98, 17. κράτιστος δῆ: cp. the force of δῆ, 97, 3. — θεραπεύειν: limits κράτιστος *the very best man* in the world *to serve them* (the φίλους, I, 14). — αὐτὸς τοῦτο: has no construction as the sentence stands; ὡς ἔχοι is in apposition with it. Translate, *and for this very reason for which he thought he himself needed friends, — namely, that he might have coworkers, — he, too, on his part, tried to be for his friends a most efficient coworker, etc.*

98, 18. φίλων: genitive with a verb of want.<sup>3</sup>

98, 20. τούτου: *in that*, objective genitive with συνεργός; being an indefinite antecedent (of ὅντος<sup>4</sup>), it is expressed only because emphatic; see on δ τι, I, 15. — ἐπιθυμούντα: cp. ὄντα, I, 7.

98, 21. οἵμαι: parenthetical, not introducing indirect discourse. — εἰς γε ἀνὴρ: *at least for one man*; cp. ἐνί γε ἀνδρί, 97, 3.

98, 22. πάντων δῆ μάλιστα: *most of all, chiefly*. — διεδίθεν: observe the distributive force of δια-.

98, 23. πρὸς . . . σκοπῶν: *with an eye to*. — ὅντος: its antecedent, if

H A.	B.	G.	GL
1 724	340	1069	535
2 835 a	568	1296	467 a
3 743	cp. 356	1112	512
4 742	356	1102	511 c

expressed, would be preceded by *πρός*; translate *to whatever*, and see on δέ τι, l. 15.

98, 25. ὅτε: expressing the giver's intention, *intending it for*, etc.

98, 26. λέγειν: for imperfect indicative; see on *ἰασθαι*, 94, 10. — οἴφασσαν: see on *ἐκρινον*, 95, 29.

98, 27. σώμα: its most obvious construction is as subject of δύνατο; probably, however, Cyrus is still the subject (as with *νομίζω*) and τὸ . . . σώμα is accusative of specification, *in his own person*.

99, 1. κόσμον: predicate accusative (see on *σαράπην*, 51, 6) with *νομίζω*, which stands for *νομίζω* of direct discourse.

99, 2. καὶ . . . ποιεῖντα: τὸ νικᾶν<sup>1</sup> is the subject of ἐστί understood with θαυμαστόν; τὰ μεγάλα is cognate accusative after *ποιεῖντα*, which agrees with the subject of τὸ νικᾶν; *his surpassing his friends in doing great services is nothing remarkable*.

99, 3. γε: *to be sure*. — καὶ: *also*, in addition to other reasons; best omitted in translation.

99, 4. ἀπιμελεῖσq, τῷ προθυμεῖσθαι: see on *πλήθει*, 78, 7. — φίλων: for the genitive, cp. *μάχης*, 86, 5.

99, 5. ταῦθα: sums up the preceding clause τὸ δέ, etc.

99, 6. γάρ: introduces instances of the generosity of Cyrus, *for example*. — οἶνον: better with *βίκον* than with *ἡμδεῖς*.

99, 7. ὅποτε . . . λάβοι: temporal clause equivalent to a past general condition, *whenever he received any*, etc.

99, 8. χρόνου: time within which.<sup>2</sup> — τούτου: for the genitive, see on τῶν . . . ὑποδεεστέρων, 95, 25. — τούτον: an abrupt change to direct discourse. — σοι: more emphatic, and so more polite, than the enclitic σοι.

99, 9. ἔπειψε: English prefers the perfect. — εἰς: see on ἀνθ' ὧν . . . ἐπαθον, 64, 24.

99, 11. ἀπιλέγειν: in addition to presenting the gifts.

99, 14. τούτων: partitive genitive with a verb of tasting<sup>3</sup>; cp. English "taste of the jelly," "smell of the rose." — γένεσαθαι: the aorist infinitive not in indirect discourse expresses mere occurrence.

99, 19. ἀπιμελεῖσθαι: the forethought of Cyrus in making provision. — διεπίπτων: for the force of the preposition, cp. *διεδίδου*, 98, 22.

99, 22. ἄγουστιν: participle.

H.A.	B.	G.	Gl.
1 958, 959	637	1542	574
2 759	359	1136	515
3 742	356	1102	510 ε

99, 23. ἀεὶ μὴ . . . δύωσιν: for the mood, see on ἵνα . . . διαβῆ, 74, 20. Cyrus was particularly fond of horses; see 95, 27 f.

99, 26. μᾶλλοντεν δέψεσθαι: *were likely to see him*, a periphrastic future as in 87, 16, but observe that here the future infinitive<sup>1</sup> is employed,—its principal use when not in indirect discourse.

99, 27. τιμῆ: indicative retained in an indirect question, representing his thought ‘that I may show whom I honor.’ The relative pronoun is rarely used to introduce indirect questions.

99, 29. Ἑλλήνων, βαρβάρων: partitive with οὐδένα.

100, 1. τεκμήριον δέ: sc. ἔστι; the δέ correlates with μέν, 99, 28, the proof being added to Xenophon's private judgment.—δούλου ὅντος: concessive, *slave though he was*, see on ἦς, 84, 2.

100, 2. πλήν, etc.: but see 62, 4–6, which shows that Orontas was not the only one to prove unfaithful to Cyrus.

100, 3. καὶ οὗτος . . . διαντῆ: for the circumstance see 81, 7 f.—οἱ: see on οἱ, 53, 4.

100, 4. αὐτὸν: repeats ὃν; omit it in translating, and render ὃν (whose antecedent, being indefinite, is omitted), *one whom*, meaning the faithless messenger of 81, 7 f.

100, 6. οὗτοι: repeats πολλοί with emphasis, *these moreover the men most highly esteemed by him*; cp. καὶ ταῦτα, 73, 8, and see note.

100, 7. δύνεται: equivalent to the protasis of a less vivid future condition.

100, 8. τιμῆς: for the genitive with τυγχάνειν, see on ἄλλον . . . Κύρου, 74, 4.

100, 9. τὸ . . . αὐτῷ γενόμενον: *what befell him*, subject of an implied ἔστι; τεκμήριον is predicate.

100, 10. διτι: with τεκμήριον. — καὶ . . . καὶ: *not only . . . but also*.

100, 11. τούς: used only once because the three adjectives apply to only one class of people.—ἀποθηγόσκοντος: note the tense.

100, 15. ἴππικοθ: see on αὐτῶν, 53, 5. — πεπτωκότα: in indirect discourse. See Introd. § 24.

100, 17. CHAPTER 10. ἐνταῦθα: the narrative is taken up where it was left at the end of Chapter 8. — ἡ κεφαλὴ καὶ ἡ χείρ: they were cut off by order of the king and fastened upon a stake (144, 1 f.).

100, 19. μετὰ Ἀριαίου: μετά denotes a closer connection than σών; οἱ μετὰ Ἀριαίου includes Ariaeus, *Ariaeus and his men*; so often the

similar phrases with ἀρά or ταῦτα; but οὐ εἰ τὸν αὐτὸν I see where the king (*αὐτός*) is not included in the expression.

100, 21. ἐφένετο: *that morning*. — οἴδητο . . . οὐδὲ: *the answer was said to be*; οὐδὲ is partitive genitive.

100, 23. τό τε ὅλον: see on τό . . . ἄλλα, 92, 12. — μάκι: *preach, to a great amount*. — θεωρίᾳ: Cyrus earned his popularity for Greeks so far as to have Greek women in his harem.

100, 24. τίν . . . λεπτότερον: translate as a relative clause. — οὐδὲ καὶ καλήν: *witty and pretty*.

100, 25. λεπτάντα: the singular because such sport went to the king alone. — νεαρίᾳ: implies that the harem contained two Milesian women.

101, 1. γυμνή: *lightly clad*, i.e. with only her tunic or *γυνώ* (see Vocab. and Fig. 59, p. 185); the outer garment (*χιτών*), which was usually worn only in public, had been laid aside in camp. — τοῖς . . . Ἑλλήνων: *toward or in the direction of the Greeks*, not, of course, the main body; for the genitive, cp. ἐπὶ λαύριον, 105, 12.

101, 2. δύλια ἔχοντες: *to be under arms, on guard*.

101, 4. οἱ δὲ καὶ αὐτῶν: *but some, too, of their own number*; the expression correlates with τολλοὺς μέν, 1, 3. — μέν . . . όμως: *however*; cp. 97, 22, and see on εἰς . . . δικαιοσύνην.

101, 5. ἐντὸς αὐτῶν . . . ἐγένετο: *had come within their lines*. — χρήματα: this word, as well as ἀνθρώποι, which includes the women, is in apposition with τάλλα ὄπόσα.

101, 6. ἔσωσαν: repeated to emphasize the rescue effected by a few against so many.

101, 7. ἀλλήλων: genitive of separation. — Ἑλληνες: here the main body.

101, 8. οἱ μὲν . . . οἱ δέ: *the latter . . . the king and his followers* (implied by the plural). More commonly οἱ μέν refers to those first mentioned, οἱ δέ to the latter. — τοὺς καθ' αὐτούς: *their immediate opponents*; cp. τὸ καθ' αὐτούς, 93, 8. — ὡς πάντας νικῶντες: *in the belief that they were victorious over all*, i.e. had conquered; see on νικῶντας, 93, 8.

101, 9. ὡς . . . πάντες νικῶντες: *in the belief that their whole army was victorious*.

101, 13. Τισσαφέρνους: he had been at the king's left (see plan, p. 90), had charged through the Greek right, and joined the king in the camp of Cyrus (102, 12–15).

101, 14. διώκοντες: *in pursuit*; supplementary participle with οἴχον-

*ταῦ*,<sup>1</sup> and containing the main idea. *οἴχονται* remains in the indicative, although *νικῶσι* of the direct discourse has become optative (l. 13); see on *ηξού*, 81, 3.

101, 17. *πλησιάζατος*: observe the irregular comparison; cp. *φιλαίτερον*, 100, 4.—*εἰ πέμποντες . . . τοιεν*: the optative represents the deliberative subjunctive<sup>2</sup> of the direct discourse.<sup>3</sup> *εἰ . . . η̄* introduce indirect alternative questions.<sup>4</sup>

101, 18. *ἐν τούτῳ*: sc. *τῷ χρόνῳ*, meanwhile.

101, 19. *δῆλος . . . δπισθεν*: was evidently advancing again, in their rear, as it seemed; cp. *δῆλος ην ἀνιώμενος*, 59, 5.

101, 20. *στραφέντες*: countermarching, see plan, p. 102.

101, 21. *προσιόντος*: sc. *αὐτοῦ*, and see on *προιόντων*, 80, 15; καὶ connects the genitive absolute with the circumstantial participle, ὡς belonging with both.

101, 22. *οὐκ ἤγεν*: did not advance; cp. *ἄγων*, 79, 28.—*παρῆλθεν*: in his pursuit of the barbarian army of Cyrus (100, 18). Translate as pluperfect.—*ενωνύμου*: i.e. as they originally stood (see plan, p. 90). They had since faced about (l. 20), and their left then rested on the river (see plan, p. 103).

101, 24. *αὐτομολήσαντας*: having deserted to Cyrus on the mistaken supposition that he had won, they were doubtless glad to offer themselves again to Artaxerxes.

101, 26. *ἔφυγεν, διῆλασε*: for translation, cp. *παρῆλθεν*, l. 22; *διῆλασε . . . κατά* may be rendered *had charged through*.

102, 1. *Ἐλληνας*: here an adjective. For the position of these troops, see C on the plan, p. 90. For their organization and equipment, see Introd. §§ 57, 59.

102, 2. *διαστάντες*: see on *διόσταντο*, 93, 3.

102, 4. *αὐτούς*: the cavalry of Tissaphernes.

102, 7. *γενέσθαι*: to have proved himself. He had received the charge in such a way as to damage the foe and escape harm himself.

102, 10. ὡς: conjunction.—*μετον ἔχων*: with the worst of it.

102, 12. *στρατόπεδον*: the camp of Cyrus, which the king was plundering; see 100, 18 ff. These movements of Tissaphernes (101, 25–102, 15) preceded the king's advance (101, 12–25).

H A.	B.	G.	Gl.
1 827	521 N.	1256	454/
2 866, 3	577	1358	471 4
3 932, 2	673	1490	659 4
4 1017	579	1606	655

102, 17. ἐτεί: causal. — κατά: *opposite*.

102, 18. εθένυμον: used as in 101, 22. See plan, p. 193.

102, 21. περιπέξαντες: *outflanking* (lit., *folding round*).

102, 24. ἀναπτύσσειν: *fold back* the line to a position parallel with the river. Apparently this maneuver was not executed, as they were still deliberating upon it (103, 1) when the king changed the direction of his advance.

102, 25. ποιήσασθαι: *to put*.

102, 26. ἐν φ.: cp. ἐν τούτῳ, 101, 18.

103, 1. καὶ δὴ . . . συμβεί: *the king had already changed his direction and brought his line of battle opposite into the same position* (lit., *arrangement*) *as that in which he had met them for battle the first time*; i.e. instead of continuing in the direction in which he was marching when the Greeks first noticed him (101, 18–23), which would have taken him past the Greek line, he seems to have turned obliquely to the right and approached the river, so that his line of battle, when it halted, faced the Greeks, was at right angles to the river, and had one flank protected by it. Of course the greater part of his line extended far beyond the Greek army, since it was more than twice as long as the whole force of Cyrus in the first battle (see 93, 19 f. and plan, p. 103). — δὴ: sometimes, especially with καί, almost equivalent to *ἡδη*.

103, 6. τὸ πρόσθεν: adverbial accusative. For the first attack, see 92, 6 ff. — εὖ: *once more*. — ἐκ πλέον: *when at* (lit., *from*) *a greater distance from the Greeks than before*, i.e. more than a bowshot; see 92, 13.

103, 8. κάμης τινός: perhaps Cunaxa, a village (not mentioned by name in the *Anabasis*) near which Plutarch says the battle was fought.

103, 12. πεζοῖ: predicate, sc. ὄντες; the king was now surrounded not by infantry but by cavalry.

103, 13. ἵππέων: genitive with a verb of fullness; cp. σίτον, 74, 26.

103, 15. ἔστε . . . γιγνόσκειν: sc. τοὺς Ἑλλήνας as subject. — τὸ ποιόμενον: equivalent to the more usual τὸ γιγνόμενον. The Persians, being on the hill, could be easily seen by the Greeks on the plain.

103, 18. αἰτέον τινα . . . ἀναπτυγμένον: *a sort of golden eagle on a shield* (as a background) *raised aloft upon a pole*. Possibly the object thus vaguely described by the Greeks, who saw the standard only from a distance, was not an eagle at all, but the upper half of a human figure partly inclosed by wings, symbolizing the chief deity of the Persians. See the top of Fig. 2, p. 18 (cp. Fig. 34, p. 95).

103, 22. ἐνταῦθῳ: used as in 54, 22. — δὴ: *of course, ironical*.

- 103, 23. ἀθρόοι: predicate, like πεζοί, I. 12.
- 103, 24. ἵππων: genitive of separation. —
- 103, 25. ἀπεχόρησαν: note the tense, simply stating the completed act, and cp. ἐψιλούστο of the act in progress (*was being cleared*).
- 103, 26. ὑπ' αστόν: at the foot; motion is implied, cp. ὑπό, 94, II.
- 103, 28. τὰ . . . λόφου: object of κατιδόντας, *things on the other side of the hill*. — τι ἔστιν: what was going on.
- 104, I. ἀνὰ κράτος: cp. κατὰ κράτος, 92, 15. — σχεδὸν . . . οὐτε: about the time when.
- 104, 2. ἥν: cp. ἔστιν, 103, 29. — ἥλιος: names of heavenly bodies may, like βασιλεύς, omit the article, being treated as proper nouns.
- 104, 3. θέμενοι τὰ δόπλα: *grounding arms*.
- 104, 4. θεάμαζον: observe the tense. — διτὶ . . . φαίνοντο: a causal clause in implied indirect discourse, representing the thought of the Greeks.
- 104, 6. τεθνηκότα: see on πεπτωκότα, 100, 15. — διάκοντα οὐχεῖσθαι: see on 101, 14.
- 104, 7. καταληψόμενόν τε: to occupy some point.
- 104, 9. ἀνταῦθα: cp. 103, 22. — ἄγοιντο, ἀπίοιντο: see on εἰ πέμποντες, etc., 101, 17.
- 104, 10. δορυτσόν: a Greek's regular meals were as follows: ἀκράτισμα, *breakfast*, a simple meal of bread dipped in wine, taken directly after rising; ἄριστον, *luncheon*, eaten late in the forenoon (for the Greeks with Cyrus it was the first meal, a combination of breakfast and luncheon); δεῖπνον, *dinner*, the chief meal, taken late in the day, having superseded the old δόρπον, *supper*.
- 104, 12. τῶν τε ἄλλων: see on τὰ . . . ἄλλα, 64, 16.
- 104, 13. διηρπασμένα: see on διελαύνοντα, 79, 10. — εἴ τι: as in 75, 5.
- 104, 16. λάβοι: in implied indirect discourse, representing a subjunctive of a more vivid future condition in the thought of Cyrus. — διεδόθη . . . Ἑλλησιν: Cyrus knew that his real strength lay, not in his 100,000 barbarians, but in his 13,000 Greeks; hence it was prudent to provide for their needs in case of emergency.
- 104, 17. ὡς ἐλέγοντο: an extreme instance of the Greek tendency to use the personal construction; translate as if was said. See on λέγεται Ἀπόλλων, 57, 4. — ἀμαξαι: predicate of ἦσαν; αὗται is its subject.
- 104, 18. διήρπασαν: pluperfect in meaning; so ἦσαν, I. 19, and ἐφάνη, I. 21.
- 104, 20. πρὶν . . . καταλύσαι: see on εἶναι, 73, 14.

104, 21. μὲν: correlative to δέ, 105, 1. — νόκτα: accusative of extent.—οὖτω: *i.e.* hungry and tired, but flushed with victory; cp. "Jesus therefore, being wearied with his journey, sat *thus* by the well," *John* 4, 6.

## BOOK II

**Page 105, FOOTNOTE.** In the manuscripts at the beginning of this book, and of each of the following books of the *Anabasis*, except the sixth, there is a brief summary of the preceding narrative. These summaries were inserted when the *Anabasis* was divided into books, which was not before the third century B.C. In Xenophon's time, such conveniences as the division of the work into books, chapters, etc., had not been thought of.—1. ὡς: *how*, introducing an indirect question.—Κύρῳ: see on αὐτῷ, 53, 26.—4. τὰ πάντα: *in all respects*, adverbial accusative.—νικᾶν: see on νικῶντας, 93, 8; its subject, being also that of οἴόμενοι, is not expressed.—λόγῳ: *narrative*, *i.e.* Book I.

105, 2. CHAPTER I.—πέμπει, φαίνοιτο: see on αὐτῷ μέλει, 91, 13. See Introd. § 16.—σημανοῦντα: purpose.

105, 5. ἔως . . . συμβεῖαιν: implied indirect discourse for ἔως ἀν συμμετέχωμεν.<sup>1</sup> There is also an idea of purpose.<sup>2</sup>

105, 6. δυτιῶν: see on προϊόντων, 80, 15.—ἄμα ἡλίῳ ἀνέχοντι: cp. ἄμα . . . ἡμέρᾳ, 1, 1, and see on ἡλιος, 104, 2.

105, 7. γεγονὼς ἀπό: translate, *a descendant of*.

105, 8. Γλοῦς: he had been on the side of Cyrus; see 74, 8.—Ταμός: genitive.<sup>3</sup> See 69, 12.

105, 9. πεφεγάς: a participle; εἶη goes with ἐν τῷ σταθμῷ.

105, 10. διεν: = ἐνθεν, 100, 21.

105, 11. περιμένοιεν: *were waiting*, for περιμένομεν of direct discourse.—εἰ μελλοιεν: see on ἐμελλε, 87, 16.

105, 12. ἀπέναι: with future force.—ἐπι: *on the road to, in the direction of*; cp. πρός with genitive, 101, 1.

105, 13. ἀκούσαντες <sup>οἱ στρατηγοί</sup> X <sup>οἱ πυνθανόμενοι</sup>: the chiastic order; a line drawn from noun to noun, and one from participle to participle, form the letter chi (X). This order is not uncommon in the *Anabasis*; cp. ἀναβαίνει

H. A.	B.	G.	Gl.
1 921	666	1465	631, p. 267 end
2 921, remark	666	1467	
3 159, 162 δ	92	196, 198	92, 93 ε

. . . λαβὼν . . . ἔχων . . . ἀνέβη, 51, 8 f. So, too, in English, as "Children ought not to lay up for the parents, but the parents for the children," 2 *Corinthians* 12. 14.

105, 14. πυνθανόμενοι: imperfect participle, denoting the gradual spread of the news.

105, 15. 'Αλλ': see on 84, 19. — ἦφελε . . . ξῆν: *would that Cyrus were alive!* (lit., *Cyrus ought to be alive*). This construction is confined to unattainable or hopeless wishes.<sup>1</sup>

105, 16. νικῶμεν: for the tense, see on νικῶντας, 93, 8.

105, 18. ἐπορεύμεθα ξεν: *we should now be on our way*, present contrary to fact apodosis, with a past protasis.<sup>2</sup>

105, 20. τῶν . . . νικόντων: see on Τισσαφέρνους, 52, 19. — μάχην: cognate accusative, *in battle*.

105, 21. τὸ ἄρχαν: subject of ἐστί; cp. τὸ . . . νικᾶν, 99, 2.

106, 1. τοὺς ἀγγέλους: Procles and Glus.

106, 3. ἁβούλετο: *wished it*. Possibly Menon hoped to win great advantages for himself by intriguing to betray the Greeks to Ariaeus and the Persians. For previous instances of Menon's selfish spirit, see 63, 13 f.; 74, 12 and note.

106, 4. οἱ μέν: *they*, contrasted with Κλέαρχος δέ; for the usual correlative, see on 52, 24. — περιέμενε: observe that περί does not suffer elision.<sup>3</sup>

106, 5. δέπως (= ὡς) ἐδύνατο: *as best they could*.

106, 6. κόπτοντες: plural with the collective noun στράτευμα, which implies a plural.

106, 7. ξύλοις: *as firewood*; in apposition with the following datives, for which see on φιλίᾳ, 65, 2. — μικρόν: cognate accusative, *a short distance*.

106, 8. οὗ: *to the place where*.

106, 10. ἡνάγκασον: the imperfect has a pluperfect force (cp. ἐπούρε, 51, 6), but the action, completed in past time, had been repeated, *had from time to time compelled*, as the various squads of deserters came to them. These are mentioned in 101, 24.

106, 11. ἐκβάλλειν: *i.e.* out of their quivers, as a precaution against treachery.

H A.	B.	G.	Gl.
1 871 α	588, 2	1512	470 <sup>b</sup>
2 895	606	1397	649
3 360 α		50 α	33 <sup>b</sup>

106, 15. ἦσαν φέρεσθαι (middle): *were (there for them) to carry off.* The infinitive depends on ἦσαν and denotes that *for which<sup>1</sup>* the subject serves. Cp. ἔκει σκία τ' ἐστὶ καὶ πόα καθίζεσθαι, *there is shade and grass to sit down on*, Plato, *Phaedrus* 229 B. The infinitive is originally a dative, and this usage with εἰμί, which was commoner in poetry than in prose, may be compared with the Latin dative in such phrases as *cūrāe esse, auxiliō esse, etc.* — ἄρημοι: predicate, *having been abandoned.* — χράμενοι: denotes the means of ἔφοντες.

106, 16. κρέα: object of both ἔφοντες and ἤσθιον, *they boiled meat and lived on it.* A diet of meat alone was something of a hardship; see on 77, 7.

106, 19. βάρβαροι: sc. ὄντες. — αὐτῶν: partitive with εἰς.

106, 20. ἀντίκεος ἔχων: see on εὐνοϊκῶς ἔχοντες, 52, 9.

106, 21. τὴν ἀμφὶ τάξις: *tactics*; the genitive depends on the adjective.<sup>2</sup>

106, 24. νικῶν τυγχάνει: seemingly with a touch of irony.

106, 25. παραδόντας, λύντας: translate as infinitives.

107, 1. εὑρίσκεσθαι, etc.: *to secure a favor if they can.*

107, 4. τοσοῦτον: *merely* (Lat. *tantum*); see on 67, II; ὅτι . . . παραδίδονται is in apposition with it.

107, 5. τῶν νικάντων: cp. 105, 20.

107, 9. δι τι: cognate accusative with ἀποκρίνασθαι, which is to be supplied with ἔχετε. — καλλιστον . . . ἀριστον: note the conditions; the answer must be honorable and generally excellent, not quixotic or inexpedient.

107, 11. ἐξηρημένα: the perfect tense denotes completed action, *that had been taken out.* Greeks and Romans alike drew omens from the appearance of the vitals — heart, liver, lungs, etc. — of the sacrificial victim. See p. 45, footnote.

107, 12. θύμοντος: note the middle (cp. 87, 2).

107, 14. πρόσθεν: with ἦ.

107, 16. ὡς κρατῶν: cp. ὡς . . . πάντες νικῶντες, 101, 9.

107, 17. ὡς διὰ φιλίαν: *for alleged friendship's sake.* — δῶρα: predicate accusative, *as gifts.*

107, 18. οὗ: sc. δεῖ, but it may be omitted in translating. — λαβεῖν θλίψαντα: when Leonidas at Thermopylae received the Persian's demand

H. A.	B.	G.	Gl.
I	640	cp. 1547	565
2 754 a	351	1142	516 b

that he surrender his arms, he sent back the laconic answer, Μολὼν λαβέ, come and get them. — *πελος*: by persuasion, in contrast with ὡς κρατῶν.

107, 20. *ταῦτα*: cognate accusative, *in this*. — *πρὸς ταῦτα*: cp. 82, 18.

107, 22. *αὐτῷ*: with *ἀντιποιεῖται*; for the case, see on *Τισσαφέρνη*, 53, 7. — *ἀρχῆς*: genitive of cause; cp. *ἡς*, 84, 2.

107, 23. *ἐαυτῷ*: for the case, cp. *τῶν . . . νικώντων*, 105, 20. — *ἔχειν*: sc. *ἥμᾶς*; it implies cause, as does also *δυνάμενος*, l. 25. — *μέση τῇ . . . χέρᾳ*: see on *μέσου*, 56, 21.

107, 24. *ποταμῶν*: what rivers?

107, 25. *ὅσον*: so great that. — *οὐδὲ εἰ*: not even if; as the use of *οὐ* (not *μή*) indicates, the negative goes with the verb of the apodosis.

107, 26. *παρέχοι*: sc. *αὐτούς*.

108, 1. *εἰ μή*: as in 74, 18.

108, 2. *Δν . . . χρήσθαι, Δν . . . στερηθῆναι*: apodoses of less vivid future conditions, the protases of which are implied in *ἔχοντες* and *παραδόντες*; see on *Δν*, 65, 10. Distinguish between the present *ἔχοντες*, expressing continuance, and the aorist *παραδόντες*, expressing mere occurrence. There is the same difference also between the present infinitive *χρῆσθαι* and the aorist *στερηθῆναι*, since they represent optatives, which would have no distinction of time in direct discourse.<sup>1</sup>

108, 4. *οἶν*: imperative; it denotes continued action,<sup>2</sup> *entertain the idea*.

108, 5. *παραδώσειν*: sc. *ἥμᾶς* as subject, which is omitted because it can be easily implied from *ἥμην*. Bring out the force of adverbial *καί*, which occurs thrice in this and the preceding sentence.

108, 7. *φιλοσόφῳ*: i.e. 'you talk on the favorite subjects of the philosophers, *ἢ ἀρετὴ* and *τὸ ἀγαθόν*, and, like a philosopher, you fail to make practical suggestions.'

108, 8. *Ισθι*: from *οἴδα*, not *εἰμι*.

108, 9. *Δν*: that you are. The participle in indirect discourse is nominative if its subject is the same as that of the main verb.

108, 10. *δυνάμεως*: see on *ἀντιστασιῶν*, 54, 5. — *λέγειν*: see on *λέσθαι*, 94, 10.

108, 11. *καὶ . . . καὶ*: just as . . . so also.

108, 12. *πολλοῦ*: see on *πολλοῦ*, 66, 16.

108, 13. *ἆλλο τι*: see on *τι*, 68, 3; sc. *αὐτοῖς* with *χρῆσθαι*. — *τι*

**Αἰγυπτον**: Cambyses, son of Cyrus the Great, invaded and overcame Egypt (525 B.C.), but the country had been a continual trouble to the succeeding rulers of Persia, and at this time was independent, with kings of its own. The Greeks hint that with their aid the Egyptians may be brought again under Persian dominion.

108, 14. συγκαταστρέψαιντ' ἄν: better adapted in sense to *στρατεύειν* than to the more general *ἄλλο τι . . . χρῆσθαι*, although the latter very likely refers to assistance that they might render the king in subduing other refractory peoples, such as the Pisidians or the Lycaonians; see on *διαρπάσαι*, 61, 13.

108, 17. ἄλλος: in partitive apposition with *οὗτοι*; cp. *τὰ μὲν . . . τὰ δέ*, 93, 1.

108, 19. οἷμαι: see on 98, 21; translate *and, I think, all the others have too*.

108, 20. ἡμεῖς: sc. Ἑλληνές ἐσμεν. — τοσοῦτοι . . . δισους: the fact is emphasized that all present, without exception, were Greeks — there was no one to report his words to the king.

108, 21. συμβουλευμέθα σοι: Clearchus unexpectedly puts the meeting in a new light. Behold Phalinus transformed from drillmaster and messenger of Artaxerxes to one of the advisory committee of the Greek army!

108, 24. λεγόμενον: *when reported as follows*, limiting *ὅ*.

108, 27. ἀνάγκη: sc. ἔστι.

108, 29. καὶ . . . πρεσβεύοντα: *even the very man who was acting as ambassador, etc.*

109, 3. ὑποστρέψας: the plan of Clearchus was well laid, but Greek has met Greek. Observe the idea of craft suggested by *ὑπό-* in *ὑπίγετο*, 108, 29, and here.

109, 4. τῶν: article with a round number, as in 58, 16. — μία τις (sc. ἐλπίς): *a single one*, more indefinite than *μία*. — ἐστι: in this simple condition, and in its corresponding negative supposition in l. 6 f., Phalinus gives no hint as to whether he believes there is or is not a hope for the Greeks, so that Clearchus is not a whit farther ahead than before.

109, 5. σωθῆναι: = *σωτηρίας*, l. 6. It depends on *ἐλπίς*, to be supplied from *ἐλπίδων*, l. 4; for the infinitive with a substantive, see on *καθεύδειν*, 66, 10. — πολεμοῦντας: agrees with *ὑμᾶς* implied as the subject of *σωθῆναι*; see on *λαβόντα*, 55, 4.

109, 7. ἁκοντος: cp. 67, 26, and see note. — ὑμῖν: with *συμβουλεύω*.

109, II. πλείονος: see on πολλοῦ, 66, 16. — ἄξιοι: see on τίμος, 65, 10. — ἔχοντες . . . ἢ παραδόντες: equivalent to a second protasis for ἀνέλαβε.

109, 16. μένοντες: limits ὑμῖν, which is dative of possessor, *if you remain here, you have a truce*. — εἰπαν: for εἰσὶ of direct discourse.

109, 17. εἴπατε: this first aorist<sup>1</sup> form is more usual than εἴπετε.

109, 18. ὡς πολέμου θντος: *that there is war* (lit., *in the belief* (ὡς) *that there is war, I shall report it from you*)<sup>2</sup>; see on ὡς, 65, 12.

109, 20. καὶ (before ἦμῶν): symmetrical with καὶ before βασιλεῖ (l. 21), but both may be omitted in translating.

109, 21. ἀπερ: sc. δοκεῖ. — τί . . . ταῦτα λοτιν: τί for τίνα, the subject being a neuter plural which may be considered as a unit. Distinguish ταῦτα from ταύτα, l. 20.

109, 22. ἀπεκρίνατο: the asyndeton (lack of connective) suggests the abruptness of the laconic reply.

109, 23. ἀπισθεῖται . . . πόλεμος: he tantalizingly quotes the words of Phalinus (l. 16 f.), whose insistence shows how anxious the king was to learn the plans of the Greeks. Clearchus, disappointed at getting no favorable advice from Phalinus, checkmates his efforts exasperatingly. Again Greek has met Greek.

109, 26. δ τι . . . ποιήσοι: see on δ τι χρῆ, 66, 11.

110, 1. CHAPTER 2. φέρετο, ἥκον: the scene is skillfully changed by the use of these imperfects with pluperfect meaning, *had gone, had come*.

110, 2. Μένων . . . ἐμενε: a suspicious circumstance; see on ἐβούλετο, 106, 3.

110, 3. θλεγον, φαίη: observe the construction of the clauses which depend on these verbs.<sup>3</sup>

110, 4. βελτίους: *i.e.* in rank.

110, 5. οὐς οὐκ ἂν ἀνασχέσθαι: a relative clause which is attracted to the construction of the main clause of the indirect discourse<sup>4</sup> (instead of οὐ οὐκ ἂν ἀνάσχοντο); the protasis is implied in the genitive absolute, but translate *who would not put up with his being king*.

110, 6. ἥδη: as in 66, 13. — νυκτός: time within which, *sometime in the night*; νυκτα would mean *during the whole night, the whole night through*.

H A.	B.	G.	Gl.
I 438	207, 1 N. 1	671	351
2 cp. 978	661 N. 4	1593, 2	594
3 946 b	669, 1	1523	658, 659
4 947	671 N.	1584	

110, 7. *εἰ δὲ μή*: otherwise; the phrase is stereotyped and consequently does not change to *ἔὰν δὲ μή* (*ἡκῆτε*).

110, 8. *σύντοι*: here *as follows*; it usually refers to what precedes.

110, 9. *δωμερός λέγεται*: sc. *χρὴ ποιεῖν*; i.e. we must come at once in the night.—*δύοιον*: made vaguer by *τι*, *whatever*.—*ὑμῖν*: emphasis is shown by its position; they were to think only of their own advantage and leave the Greeks out of account.

110, 10. *οὐδὲ τούτους*: he is as non-committal to these presumably friendly Persians as he had been to his renegade fellow-countryman Phalinus.

110, 12. *δένοντος*: note the tense of action going on at the time of the main act.

110, 14. *λίγα . . . οὐδὲ κύργητο*: *did not turn out favorably for going*. If the first victim failed to give the desired omen, it was usual to try another and another, until a favorable omen was secured, or the sacrificer gave up trying. It was, however, an especially good sign to secure favorable omens at the first trial.

110, 15. *εἰκότως ἄρα*: *with good reason as it proves*.

110, 16. *ἴν μέσῳ*: cp. 84, 22.—*Τίγρης . . . ἔστι*: this was not true, for the king had not yet crossed the Tigris. Possibly the scouts had mistaken a large canal for the river.

110, 18. *πλοτα . . . ἡμεῖς*: emphatic, the former from its position, the latter from being expressed at all.

110, 19. *οἶλον τε<sup>1</sup>*: = *ἔστιν* (see end of the line).

110, 21. *ἀπόντας*: agrees with *ὑμᾶς*, the implied subject of *δειπνεῖν*, *for you to go off and dine on whatever*, etc.

110, 22. *σημήνῃ*: cp. *ἐσάλπιγξ*, 60, 21, and see note. There were in the king's army men like Phalinus, who understood the usual Greek signals and would interpret this one as Clearchus intended, namely, as a signal for "turning in."—*εἰς ἀναπαύσθαι*: *as if for going to rest*.

110, 24. *ἔτι . . . τῷ τρίτῳ*: *at the third signal*.

110, 25. *τῷ ἥγουμένῳ* (sc. *μέρει*): *the van*.—*πρός*: *next to*.

111, 1. *τὰ δηλα*: = *τοὺς ὅπλας*.

111, 3. *ὁ μὲν*: Clearchus.—*θλόμενοι*: sc. *αὐτὸν στρατηγόν*. The participle is causal.

111, 4. *ἔφρόνει*: for the tense, see on *ἔστρατείστο*, 55, 12.—*δει τὸν ἀρχοντα*: sc. *φρονεῖν*. Aside from the fact that Clearchus seems to

have been the most experienced of the Greek generals, a Spartan would probably in any case have secured the leadership on account of Sparta's prominence in Greek affairs at that time and the fact that most of the soldiers were Peloponnesians.

111, 6. ἐντεθέν: whence? see 104, 10 ff.

111, 7. εἰς, ὡς: cp. 55, 21, and 55, 25.

111, 8. ηὐτομόλησε: a severe loss, as it proved, for it left the Greeks entirely without cavalry. See Introd. § 57. This was the first desertion from the Greek army.

111, 10. ἄλλους: dative of interest implying advantage; see on αὐταῖς, 69, 12. In the sense of 'command' ἥγεομαι takes the genitive<sup>1</sup>; see τοῦ δεξίου κέρως, 83, 14.—κατὰ τὰ παρηγγελμένα: according to orders (see 110, 25 f.).

111, 12. σταθμόν: see 100, 21.

111, 15. ἐν τάξει, etc.: remaining in line, they ordered arms (see τίθημι in Vocab.) while the generals, etc. θέμενοι grammatically applies to the generals and captains; actually, of course, the army is meant.

111, 19. κράτιστοι: see on βελτίους, 110, 4.

111, 20. μήτε . . . τε: = neque . . . et, not only not . . . but also. μή is used regularly here, although in indirect discourse.<sup>2</sup>—προδέσσειν: in indirect discourse, the commonest use of the future infinitive.

111, 22. προσώμοσαν: for force of προσ-, cp. προσαιτοῦσι, 68, 22.

111, 24. ταῦρον, κάπρον, κριόν: cp. the *su-ove-taurilia* of the Romans, which, however, was a sacrifice of purification, not for ratification of oaths.—εἰς ἀσπίδα: so that the blood should flow into the hollow of the shield.

111, 25. ἔφος, λόγχην: each party used its principal offensive weapon.

112, 1. τὰ πιστά: the interchange of pledges.

112, 4. ἦνπερ: sc. ὁδὸν, by the very road over which, cognate accusative of the ground over which a journey is made.<sup>3</sup>—δοκεῖ: you think; cp. ἔδοκε, 83, 12.

112, 5. ἀπιόντες: implies condition.

112, 6. ὑπό: see on 76, 22.

112, 7. ἡμῖν: dative of possessor, ὑπάρχει being equivalent to ἔστι. —

H A.	B.	G.	GL
1 741	356	1109	510 c
2 1024	549, *	1496	579 *
3 715 δ	333	1057	536 *

οὐδὲν τῶν ἐπιτηδείων: cp. *nihil vini*, Caesar, *Gallic War*, 2. 15.—σταθμῶν: time within which.

112, 8. οὐδὲ δένρο λόντες: *not even on our way hither*, much less now, when we have come through so recently.

112, 9. εἶχομεν: with an infinitive = ἔδυνάμεθα.

112, 11. ἐπιτηδείων: see on ἀνθρώπων, 83, 23.

112, 12. πορευτέον δ' ἡμῖν: sc. ἔστι, the impersonal verbal<sup>1</sup> construction with dative of the agent<sup>2</sup>; *we must make our first marches as long as we can.*—σταθμόν: cognate accusative; see on 77, 9.

112, 14. στρατεύματος: genitive of separation.

112, 15. ἡμερῶν: genitive of measure.—ὅδον: accusative of extent.—οὐκέτι μὴ δύνηται: a strong future denial.<sup>3</sup>

112, 16. στρατεύματι: dative of military accompaniment<sup>4</sup> without σύν; cp. the ablative in Latin without *cum*, as *omnibus cōpītis*.

112, 18. ἐπιτηδείων: cp. l. 11.

112, 19. ταῦτην, etc.; in translating, preserve the emphasis as shown by the order, “this,” said he, “is the opinion which I hold, for my part.”

112, 20. Ἡν . . . δυναμένη: amounted to; cp. δύναται, 77, 3.

112, 21. ἀποδράνται, ἀποφυγεῖν: for the meaning, see on 71, 6.—κάλλιον: chance struck panic and dismay into the hearts of the Persians, so that they took for a hostile advance what was really a retreat.

112, 22. ἐν δεξιᾳ: in what direction were they marching?

112, 23. ἥλιφ: see on ἥλιος, 104, 2, but cp. τὸν ἥλιον, earlier in the line.

112, 24. τοθο: cp. 91, 1, and see note.

113, 1. τῶν . . . Ἑλλήνων: partitive genitive with a relative clause, *whoever of the Greeks.* — μή: not οὐ, because in a conditional relative clause (equivalent to a simple past condition).

113, 3. ἐτέρῳ: the tense denotes that he *had been* wounded, and *still was*<sup>5</sup> in a wounded condition.

113, 4. ἐν φ: cp. 102, 26, and see on ἐν τούτῳ, 101, 18.

113, 7. ἐστρατοπεδέντετο: for the tense, see on ἐστρατεύετο, 55, 12.

113, 10. ἀπειρηκότας: in indirect discourse; for the meaning, cp. ἀπαγορεύουσι, 76, 12.

H. A.	B.	G.	Gl.
1 990	665	1597	596 δ
2 991	666	1597	524 δ
3 1032	569, 2	1360	489 α
4 774	392	1190	525
5 847	534	1250, 4	457

113, II. οὐδέ: strengthens *οὐ*, *not . . . either*; much less did he retreat.

113, 14. ἐτὸν . . . ἀπὸ τῶν: distinguish between the meanings of the two prepositions.

113, 15. καὶ αὐτὰ τὰ . . . ξύλα: *even the very timbers*.

113, 17. δῆμος: *i.e.* although the villages had been looted.

113, 18. ὡς ἐτύγχανον: sc. αἰλιζόμενοι.

113, 20. ὥστε . . . καὶ ἤφυγον: *actually fled*: cp. ὥστε . . . ἀκούειν, and see on ὥστε . . . ἔιναι, 52, 7.

113, 26. οἴε: attracted to the case of the omitted antecedent.

114, 2. οἷον εἰκός . . . γενέθαι: *such as naturally arises*; sc. ἐστί with *εἰκός*.

114, 3. ἀμπεσσόντος: sc. στρατιῆ (cp. τοῦς Ἐλλησι, I. I.).

114, 5. τῶν τότε: *of [the heralds of] his time*.

114, 8. ὅς ἄν, etc.: conditional relative clause equivalent to a more vivid future condition. — τὸν . . . δηλα: such a proclamation was intended to produce a hearty laugh. The idea that during a panic an ass was loose in the camp arsenal (see ὄπλον in Vocab.) was evidently a standing military joke, getting its point from the resemblance between the confused uproar of the panic and the din caused by a braying ass running over or against shields and spears. It probably also carried the implication that the frightened soldiers were themselves a pack of asses. The last word of the proclamation must have been greeted with laughter, *shall receive as his reward—a thousand dollars (\$1080), the extravagance of the reward showing that Clearchus was jesting and that their fear was groundless.*

114, 14. εἰς . . . τίθεσθαι: *to take their places in line of battle and to order arms*; cp. 111, 15.

114, 15. ἡπερ εἰχον: cp. εὐνοῦκῶς ἔχοντεν, 52, 9, and see note.

114, 17. CHAPTER 3. "Ο . . . ἔγραψα: *what I wrote*; the clause is subject of *ἡν*; for the fact, see 113, 24 f.

114, 18. τῷδε: *from the following circumstance*.

114, 19. πέμπων: *κήρυκας* is implied, but it can be omitted from the translation as well as from the Greek.

114, 21. ἐξήτουν: *kept asking*, as they were passed from one sentinel to another.

114, 23. εἶπε . . . κελεύειν: see on θαρρεῖν, 65, 21.

114, 24. ἄχρι ἂν σχολάσῃ: see on 73, II.

115, I. ὡς . . . πυκνήν: *so as to present a fine appearance* (lit., *hold well to be looked at*) *as a phalanx compact on all sides*. *φάλαγγα* is in

apposition with *στράτευμα*, which is implied as subject of *ἔχων*. For ὡς, see on 78, 17.

115, 2. *τῶν δικλων*: cp. *τὰ ὅπλα*, 111, 1.

115, 3. *μηδένα*: the regular negative with the infinitive not in indirect discourse. Apparently all the rest of the army, including non-combatants, were within the square of hoplites, who stood close together so that the king's messengers might not be able to see through their ranks, even if they should approach close to the phalanx. — *εἰναι*: with ὡς, l. 1, *so that nobody should be*.

115, 4. *τε* (after *αὐτός*): correlates with *καί* before *τοῖς ἄλλοις*, l. 5.

115, 6. *ταῦτά*: *to do the same*.

115, 8. *ῆκοεν*, *ἔτονται*: observe the partial change of mood; see on 81, 3. — *ἄνθρης*: in apposition with the subject of *ῆκοεν*.

115, 11. *μάχης*: for the case, cp. *φίλων*, 98, 18.

115, 12. *οὐδέ* ὁ *τολμήσων*: sc. *ἔστι*, *and there is no one who will dare*; cp. *τὸν βουλόμενον*, 65, 25. — *μή*: shows that the participle implies condition; translate *without*.

115, 13. *ἀριστών*: standing at the beginning (l. 11) and again at the end of the sentence, it gains special emphasis.

115, 15. *ῳ*: dative of cause. Its antecedent is the preceding clause.

115, 17. *δοκοεν*: the subject is the Greeks; with *ῆκοεν* it is again the messengers.

115, 18. *ἔξουσιν*: see on *ὅστις . . . ἀπάξει*, 67, 5.

115, 19. *εἰ . . . ἀποθεσιν*: *whether he was making a truce merely (ἀτροῦς) with the men who were coming and going, i.e. with the messengers*. Clearchus seems to have feared that the Persian army would refuse to be bound by the action of these envoys.

115, 21. *μέχρι ἂν . . . διαγγελθῇ*: cp. *ἄχρι ἂν σχολάσῃ*, 114, 24.

115, 23. *μεταστράμμενος αὐτούς*: *had them withdraw*.

115, 27. *ἴστι' ἂν ὀκνήσωσιν*: cp. *μέχρι ἂν . . . διαγγελθῇ*, l. 21.

116, 1. *ἀποδέξῃ*: for the mood, see on *μὴ . . . καταδίσῃ*, 67, 24.

116, 2. *οἴμαι γε μέντοι*: *though, I suppose*.

116, 3. *καιρός*: *the right time*.

116, 4. *σπένδοιτο*: indirect discourse for *σπένδομαι*, 'I make the truce, I accept your terms.'

116, 6. *μέντοι*: answering to *μέν*, stronger than the usual *δέ*.

116, 7. *ποιησάμενος*: concessive. — *δέ*: answers to *μέν* of the concessive clause, but both particles may be disregarded in the translation, *Clearchus, although he had made the truce, advanced with his army in*

*line of battle.* He feared treachery, not without good reason too, as the outcome of the dealings with the Persians shows. See Introd. §§ 17-19.

116, 9. ὅτε: = ὅτε, as in 115, 1.

116, 11. ἦσαν ἐκπειπτώσατες: the periphrastic pluperfect active indicates not only that the trees had fallen, but that they were still lying on the ground where they had fallen; translate *which had fallen and were lying there.* — τοὺς δέ: cp. οἱ δέ, 79, 25, and see note.

116, 12. Κλέαρχον: proleptic accusative; see on ἀπίγγειλε . . . κρίσιν, 81, 17.

116, 13. τό: *his*; see on 77, 23.

116, 14. βακτηρίαν: see on ἐνέβαλεν, 79, 1.

116, 15. πρὸς τόντο: *for this task*, the building of bridges. — τὸν ἔπιτηθεντον: *the proper person*, the lazy man.

116, 16. ἔπαιστον ἄν: of customary action; see ἄν . . . ἀφείλετο, 98, 9, and note. — αὐτός, etc.: Grant (*Memoirs*, I. 485) praises Col. J. H. Wilson for "going down into the water and working as hard as any one engaged" on a bridge, the construction of which he was superintending.

116, 18. μὴ οὐ: a double negative is used because αἰσχύνην εἶναι contains a vague negative idea<sup>1</sup> (*were ashamed* = thought it not right). — πρὸς αὐτό: cp. πρὸς τόντο, I. 15. — οἱ . . . γεγονότες: *all up to thirty years of age.*

116, 21. μή: used irregularly for οὐ of direct discourse; cp. μηδέν, 96, 17, and see note.

116, 23. οἰα: *proper*; the infinitive ἄρδειν depends upon it.<sup>2</sup> The canals would be full in the summer months, in order to prepare the fields for the autumn sowing, but it was now probably about the middle of September. — ἤδη: *at once, at the very start*; it strengthens the idea expressed in προ-, l. 24.

116, 24. εἰς: cp. 53, 24.

117, 3. φοινίκων: genitive of source; cp. Δαρείον, 51, 1. — ἀψητόν . . . αὐτῶν: sc. φοινίκων, *made from the same trees by boiling the sap* (lit., *boiled from the same*).

117, 5. ἀπέκειντο: serves as passive of ἀποτίθημι; see on τοὺς ἐκπειπτώσατος, 53, 1.

117, 8. κάλλους: genitive of cause.

H A.	B.	G.	Gl.
1 1034	4	1616	572 a
2 1000	641	1526	565 a

117, 9. ἡλέκτρου : genitive of separation; a fuller expression would be ἡλέκτρου ὄψεως, in which ὄψεως would be the genitive of separation. — οὐδέν : cp. οὐδέν, 53, 8.

117, 10. τὰς δέ τινας : *and some [others]*.

117, 11. τραγήματα : in predicate apposition.

117, 12. ἦν : sc. τὸ τράγημα as subject. — παρὰ πότον : at a symposium, the latter part of a banquet when wine flowed freely. — ἥδος : a sweet morsel, forming part of the dessert, like candy nowadays.

117, 18. τοῦτο : for the gender, cp. 78, 22, and see note. — θεον ἔχαιρθει : equivalent to a past general condition.

117, 19. ηὐαίνετο : this is confirmed by modern travelers.

117, 21. ὁ . . . ἀδελφός : note that the order of the substantives is the same as in English, *the king's wife's brother*. — γυναικός : her name was Statira, and she had much influence over Artaxerxes in opposing the schemes of Parysatis. Ctesias says that she was at length poisoned by her rival, while both sat at the same table and partook of the same bird, which had been divided by a knife smeared with poison on one side only (Plutarch, *Life of Artaxerxes*, 20).

117, 23. αὐτοῖς : dative of association.

117, 24. πρώτος : see on 64, 6.

117, 25. γενέτων : predicate nominative. For the province of Tissaphernes, see Introd. § 3. Upon the death of Cyrus Tissaphernes was given his satrapy too (Diodorus, 14. 26. 4).

118, 1. πολλὰ καὶ δρῆχαντα : *many difficulties*.

118, 2. εὑρημα ἐποιησάμην : *I considered it a piece of good luck* (lit., *a find*). — εἴ τως δυναμήν : the apodosis is implied in the context.<sup>1</sup>

118, 3. δοῦναι . . . ὑμᾶς : δοῦναι is object of αἰτήσασθαι (cp. ἡξίου . . . δοθῆναι οἱ . . . πόλεις, 53, 3), ἀποσῶσαι of δοῦναι, *beg from the king permission* (lit., *to permit me*) *to take you back safe*.

118, 4. ἂν . . . ἔχειν : for optative with ἂν in direct discourse.

118, 5. πρὸς ὑμῶν : *in your sight*; cp. 81, 21.

118, 6. ἔπειθμην : repeatedly, *I kept making my request of the king*.

118, 7. ἐπιστρατεύοντα : in indirect discourse with ἤγγειλα.

118, 10. διήλαστα : see 101, 25 ff.

118, 12. ἀπέκτεινε : see on τις, 94, 11.

118, 14. αὐτῷ : the king.

118, 15. βουλεύσαθαι: with the future tense, depending on a verb of promising, cp. Lat. *sē haec datūrum pollicitus est.*

118, 17. μετρίως: i.e. less haughtily than before (107, 13 ff.).

118, 18. διαπράξασθαι: with both εὐπρακτότερον and δύνωμα. See 107, 1, and note.

118, 19. μεταστάντες: contrast μεταστησάμενος, 115, 23.

118, 20. θέγεν: was spokesman.

118, 21. ὡς . . . πολεμήσοντες: ὡς connects closely with the subject of the sentence the purpose implied by the future participle, *with the intention of making war.* Although the purpose of their assembling was really to make war on the king, that purpose was Cyrus's, not theirs.

118, 22. προφάσσεις: see 54, 20 f., 68, 15.

118, 25. ἐν δεινῷ: in danger; having gone so far, it must be victory or death. — ησχύνθημεν: the corresponding English verb is intransitive;<sup>1</sup> προδοῦναι is a second object.

118, 27. παρέχοντες, etc.: the imperfect participle (see on τῶν . . . στρατευομένων, 55, 28), *since before that we had been holding ourselves in readiness to be benefited by him* (lit., *for him to benefit us*). For the infinitive of purpose in the active, see on διαρπάσαι, 61, 13. — τοτὲ: causal.

119, 1. βασιλεῖ . . . ἀρχῆς: see on αὐτῷ and ἀρχῆς, 107, 22. — οὔτιν θεῖν ἕνεκα: nor is there any reason why.

119, 2. βουλεύμεθα . . . ποιεῖν, διποκτεῖναι . . . θελοιμεν: chiastic order; see on 105, 13. — τὴν . . . χώραν κακῶς ποιεῖν: see on αὐτούς, 71, 11.

119, 4. εἰ τις . . . μή: if no one. — ἀδικοῦντα: circumstantial participle implying condition; sc. τινά as subject and ἥμᾶς as object.

119, 6. εὖ ποιῶν ὑπάρχη: takes the lead in benefiting us; for the participle, see on λέγων δῆγε, 59, 5; but εὖ ποιοῦντες, 1, 7, is circumstantial, implying manner. — τούτου: see on ἀντιστασιῶν, 54, 5.

119, 10. ἦκω: for the mood and tense, see on 73, 11. — μενόντων: imperative.

119, 11. ἀγοράν: see Introd. § 60.

119, 12. εἰς . . . ὑστεραῖαν: the next day; cp. εἰς . . . ἔω, 83, 12.

119, 13. διαπετραγμένος . . . δοθῆναι αὐτῷ: having secured permission; see on δοῦναι . . . ὑμᾶς, 118, 3.

119, 15. καὶ περ: although, with the genitive absolute; see on 83, 3.

119, 16. **δέξιον**: *fitting.*

119, 18. ή μήν: regularly in oaths, *on our word of honor*. — παρέζειν, δέσμευειν: sc. ήμᾶς as subject; the infinitives are in indirect discourse after πιστὰ λαβεῖν, which is equivalent to a verb of promising; so πορεύεσθαι, l. 22, and ἔξειν, l. 24, depending on δόμοιαι.

119, 20. δπου . . . ί: *wherever it is impossible*; a conditional relative clause, hence the negative is μή. — λαμβάνειν: i.e. without purchase.

119, 22. φιλίας: sc. χώρας.

119, 24. ὀνομένους: *by purchase*. The object of Tissaphernes was to keep on good terms with the Greeks and lure them away from the fertile plain between the Tigris and the Euphrates, where they might intrench themselves and cause the king endless trouble. When they had once crossed the Tigris, they met only with neglect and treachery. The Greeks, for their part, as Xenophon later (144, 10 ff.) showed them, made a mistake in thus binding themselves.

119, 25. ταῦτα ἔδοξε: see on 68, 13. — δεξιάς: cp. δεξιάν, 81, 27, and see note.

120, 3. ὡς βασιλέα: see on 56, 3. — διατρέψωμαι: equivalent to a future perfect; cp. πρὶν δὲ . . . συμβουλεύσηται, 54, 7, and see note.

120, 4. ὡς δέσμευον: see on ὡς . . . πολεμήσοντες, 118, 21.

120, 5. ἀρχήν: see on γέτων, 117, 25.

120, 8. CHAPTER 4. ήμέρας . . . εἴκοσιν: we learn from Diodorus (14. 26. 4 f.) that after the truce the king went to Babylon, and there gave his daughter in marriage to Tissaphernes. In return Tissaphernes promised to destroy the Greeks, if the king would provide him with an army and become reconciled with Ariæus, through whose aid the Greek army could be betrayed on the homeward march. How far he succeeded will appear in the following account.

120, 11. μὴ μητικακήσειν: indirect discourse, depending on the idea of promising in δεξιάς; see on παρέζειν, etc., 119, 18.

120, 12. αὐτοῖς: *against them*, dative of interest implying disadvantage. — ἐπιστρατείας: genitive of cause.

120, 13. τῶν παροιχομένων: neuter.

120, 14. οἱ περὶ Ἀριαίον: see on μετὰ Ἀριαίον, 100, 19. — ἦττον: i.e. than before.

120, 15. καὶ διὰ τοῦτο: as well as because of the association of Ariæus with the king's messengers and the fact that Tissaphernes was gone so long.

120, 17. **Δέγον**: the subject changes to *οἱ Ἑλλῆτες*; see on 63, 22.

120, 18. **ἡ οὐκ ἐπιστάμεθα**: a first member of the alternative question is not expressed; cp. the similar use of *an* in Latin; see *γ* in Vocab.

120, 19. **ἄν**: belongs with the potential optative *ποιήσαι*. — *περὶ παρ-*  
*τός*: stronger than *περὶ πλείστου*, 96, 13.

120, 20. **εἴη**: assimilated from the subjunctive to the mood of *ποιή-*  
*σαι*.<sup>1</sup> — **στρατεύειν**: dependent upon *φόβος αἵη*, which is equivalent  
to a verb of fearing.

120, 21. **ὑπάγεται**: cp. *ὑπῆγετο*, 108, 29, and see on *ὑποστρέψας*, 109,  
3. — *τὸ διεσπάρθαι . . . στράτευμα*: cp. *τῷ διεσπάσθαι*, etc., 78, 9. —  
*αἰτρῷ*: the dative of interest may often be translated as a possessive  
genitive.

120, 22. **ἔπαν . . . ἀλισθῇ**: cp. *ἔπαν . . . ἡκωσι*, 73, 11, and see  
note.

120, 23. **οὐκ ἔστιν ὅπως οὐκ**: see *ὅπως* in Vocab. Observe that both  
negatives have their full force.<sup>2</sup>

120, 24. **τι**: cp. *καταληφόμενόν τι*, 104, 7, and see note.

120, 26. **τοσοῖδε**: *so few*.

121, 5. **ἀπιμεν**: with future force, while *ἀπιέναι* (in indirect discourse,  
see on *δοκεῖ*, 66, 10) has a present meaning. — **ἐπὶ πολέμῳ**: *at war with*  
the king; cp. *ἐπὶ θανάτῳ*, 82, 27, and see note.

121, 7. **δόθεν**: *a place from which*; see on 67, 25. — **δὲ ἡγησόμενος**: cp.  
*δὲ τολμήσων*, 115, 12.

121, 8. **ἅμα . . . ἥμαν**: *as soon as we do this*; for the adverb, see  
on *εὐθὺς . . . ὄντες*, 95, 19.

121, 9. **ἀφεστήξει**: for the force of the tense,<sup>3</sup> see on *κατακεκόψ-*  
*θαι*, 80, 9.

121, 10. **ὄντες**: sc. *φίλοι*: it refers of course to the Persian army of  
Cyrus; *πολέμοις* is predicate.

121, 11. **ποταμός**: placed first because emphatic, being a new topic;  
translate *as to rivers, whether* (see on *εἰ*, 65, 3) *any other*, etc. — **ἥμιν**:  
dative of agent with the verbal.

121, 12. **διαβατός**: the personal use of the verbal.<sup>4</sup> — **δέ οὖν**: see on  
59, 9.

H. A.	B.	G.	Gl.
1 881 δ	590 N. ε	cp. 1439	642 <i>d</i> end
2 1031	433	1618	487 <i>a</i>
3 467	230	705	364
4 989	664	1595	596 <i>a</i>

121, 13. **διαβήνει**: the aorist expresses the mere fact, the present would denote continued or repeated crossing.—**ἄν** : = **έπειν**, as always when standing at the beginning of a clause.

121, 14. **μάχεσθαι γι**: translate the particle merely by emphasizing the infinitive.—**ἰππεῖς**: the Greek cavalry had deserted; see on **ἡρωμόλησε**, 111, 8.—**σύμμαχοι**: in apposition.—**τῶν δὲ**, etc.: *but of the enemy horsemen are the most numerous and most efficient force.*

121, 16. **νικώντες** : = **εἰ νικῷμεν**.—**τίνα**: i.e. in the rout, where the greatest carnage took place in ancient battles. Clearchus means that the enemy, being mounted, could easily escape. He purposely exaggerates the strength of the king's cavalry, that the Greeks may be more contented to wait for Tissaphernes.—**ἡρτωμένων**: sc. **ἡμῶν**.

121, 17. **οὐλόν τε**: see on 110, 19.—**βασιλέα**: anticipates **αὐτόν**, l. 19, and has no grammatical construction. Translate *as to the king*.—**φ... τὰ σύμμαχα**: *whose* (see on **αὐτῷ**, 120, 21) *advantages are so many*; it refers not only to men and supplies, but to the natural features of the country.

121, 19. **δ τι**: *why*, adverbial accusative. In a direct question **τι** would be used.

121, 20. **ἐπιορκήσαι**: see on **ἡσχύνθημεν**, 118, 25.—**τὰ . . . ποιήσαι**: “make his word worthless and his credit discreditable,” Dakyns.

121, 23. **ὡς**: *as he said*.—**ἀπιάν**: with future force, implying purpose.

121, 24. **ὤντις**: Orontas is the subject. He was satrap of Armenia.—**ἐπὶ γάμῳ**: *in marriage*; cp. **ἐπὶ πολέμῳ**, l. 5.

122, 2. **ἐπορεόντο**: this beginning of the actual retreat must have taken place about the first of October.

122, 5. **ἀφορῶντες**: cp. **ὑπώπτευε**, 51, 3, and **ὑποψίαν**, below, l. 9. See Introd. § 17. —**αὐτοὶ ἑφ' ἑαυτῶν**: *by themselves*.

122, 6. **τὴρεμόνας**: *guides*.

122, 7. **ἐφυλάττοντο**: cp. **τοῦτον φυλάττεσθαι**, 82, 23.

122, 9. **ἐκ τοῦ αὐτοῦ**: sc. **χωρίου**; cp. **ἐν τῷ αὐτῷ**, 91, 16.

122, 10. **πληγὰς ἐνέτεινον**: = **πληγὰς ἐνέβαλον**; cp. 79, 1.

122, 13. **καλούμενον**: i.e. though in Babylonia, it was *called* the wall of Media (see **Μῆδια** in Vocab.). The wall was apparently in ruins at its southern end (see on 86, 17), so that although the Greeks had passed the site of it twice before, once on the advance with Cyrus and again (of which no mention is made by Xenophon) on the retreat, this was probably their first view of the wall itself. They were now

marching toward the east, a fact which was not likely to allay their suspicions (see Introd. § 18). The supposed location of the wall is shown on the map (frontispiece).

122, 14. ἦν φόκοδομημένον: *was built*; cp. ἤσαν ἐκπεπτωκότες, 116, 11, and see note. — κειμέναις: *laid*, used as the passive of *τίθημι*; see on *ἀπέκειτο*, 117, 5.

122, 15. ποδῶν, παρασταγμῶν: genitives of measure, depending on *τεῖχος*, which is implied as the subject of *ἦν φόκοδομημένον* and of *ἐλέγετο*. For *εὐρός*, *ῦψος*, and *μῆκος*, see on *ὄνομα*, etc., 63, 1.

122, 17. οὐ πολέ: more than fifty miles, however.

122, 19. ἔνεγμάνην: cp. 56, 10, noting this difference, that there the *bridge* was said to be yoked, here, more picturesquely as well as more correctly, the *thing bridged*. Similarly in Latin we can say *flumen iungere* or *pontem iungere*.

122, 20. ἤσαν ἀπό: cp. *εἰσιν ἐκ*, 56, 22.

122, 23. ἐπὶ τὰς μελίνας: sc. οἱ ὄχετοι κατατέμνονται.

123, 3. δαστός παντοίων δένδρων: δασύς, with which a dative of means is regularly found (see 215, 25), is here used like an adjective of fullness with the genitive of material. Some, however, separate *παντοίων δένδρων* from δαστός, and take it as genitive of material with *παραδείσουν*.

123, 4. βάρβαροι: sc. ἐσκήνησαν.

123, 6. τῶν δπλῶν: like τὰ δπλα, 114, 8; see Introd. § 65.

123, 7. ποῦ ἂν θεοί: he said ποῦ ἂν θεούμ, potential optative.

123, 9. καὶ ταῦτα: see on 73, 8. ἀν is concessive. If the warning had been in good faith, Menon would probably have been notified too.

— Ἀριαίου . . . ξένου: see 106, 3.

123, 10. δτι: see on δτι οὐ, 82, 2.

123, 11. Ἐπεμψε: see on ἦν, 55, 28, and cp. ἤκε, 117, 21. On the tense, see on 99, 9.

123, 12. μὴ . . . ἐπιθώνται: *φυλάττεσθαι* here takes the construction of a verb of fearing.

123, 17. ἐν μέσῳ . . . τοῦ ποταμοῦ: cp. τὰ ἐν μέσῳ τούτων, 84, 22.

123, 18. διάρυχος: the second of the two mentioned in 122, 18 ff. The pontoon bridge over it could easily be destroyed.

123, 20. ἐπαράχθη, ἐφοβέτο: note the tenses, the former indicating the state into which he fell (see on ἡγάσθη, 53, 16), the latter the condition in which he remained.

123, 21. νεανίσκος: it has been suggested, though with no very good reason, that this was Xenophon.

123, 22. τό τε . . . λύσειν: note the tenses,<sup>1</sup> *the intention to*, etc. These verbal nouns are subjects of ἄη.

123, 23. δῆλον, etc.: the construction changes to direct discourse.—ἐπιτιθέμενος: sc. αὐτούς as the subject of the infinitives. The participle is equivalent to the protasis of a more vivid future condition.

123, 25. οὐδὲ . . . ἀν: *not even if*; the negative belongs to the apodosis.—ώστιν, ἔχομεν ἀν: a mixed condition.<sup>2</sup>—ἔχομεν ἀν . . . σωθῆμεν: *should we know where to flee and be safe*. The subjunctive is deliberative in an indirect question: so φύγωσιν, l. 28; cp. 84, 26, and see notes.

123, 28. δύτων: concessive.

124, 2. πόσῃ τις: *about how extensive*.

124, 3. πολλῇ: sc. ἐστι.

124, 4. πολλαὶ καὶ μεγάλαι: English omits the conjunction.

124, 5. ὑποτέμψιαν: for the force of ὑπο-, see on 109, 3.

124, 6. νήσῳ: the angle of land formed by the canal and the Tigris.

124, 9. καὶ . . . ἐνόντων: genitive absolute implying cause, *and since there were in it men to cultivate it*.

124, 10. γένοιτο: like μείναεν, l. 6, and ἔχοιεν, l. 8, optative with ὁκνοῦντες μή, l. 5.

124, 12. μέντοι . . . δρυς: *however . . . all the same*.

124, 16. ἔμενγμένην: see on 122, 19.

124, 17. ὡς . . . πεφυλαγμένως: *as guardedly as possible*; with οἵον τε sc. ἦν. For πεφυλαγμένως, see on ἡμελημένως, 87, 10.

124, 19. διαβανόντων: see on προϊόντων, 80, 15. The dative, depending on ἐπιθήσεσθαι, might have been used.

124, 21. σκοπῶν εἰ: *watching to see if*.—διαβαίνοιεν: *they were crossing* (not *would cross*), for διαβαίνοντι of the direct question.

124, 22. φέχετο ἀπελαύνων: *went riding away*; see on διώκοντες, 101, 14.

124, 23. ἐπορεύθησαν: here begins their northward journey (see map), which ended at Trapēzus. See Introd. § 22.

125, 2. τοῖς Ἑλλησιν: see on αὐτοῖς, 117, 23.

125, 4. ὡς βοηθήσων: *as he said, to aid*; perhaps his arrival so long after the battle indicates that he was trimming between the king and his rival. See on 86, 5.

H. A.	B.	G.	Gl.
1 855 a	549	1277	563
2 901 a	612, 1	1421, 2	650, 479

125, 6. *εἰς δέο*: allowing six feet between each pair, with ten thousand men in line, the column would be over five and one half miles long.

125, 7. *ὅπου . . . χρόνον*: accusative of extent, *however long*. — *τὸ θγούμενον*: object; see on *τῷ θγουμένῳ*, 110, 25.

125, 8. *ἐπιστήσεις*: in a conditional relative clause equivalent to a past general condition. The frequent halts increased the time required for the long column to pass the spectators, and served to increase the impression of its length.

125, 9. *γίγνεσθαι*: *to last*.

125, 10. *ὅπει*: with *δόξαι* and *ἐκπεπλῆχθαι*. The attainment of the result is implied, though not expressed; see on 79, 24.

125, 14. *Παρυστάτιδος κώμας*: see on *εἰς ζώνην*, 72, 8.

125, 17. *Κύρῳ ἐπεγγελῶν*: *as an insult to Cyrus* (dative of indirect object), who had been supported by Parysatis in all his efforts against the king. Perhaps the object was also to arouse against the Greeks the anger of the influential queen mother. — *διαρπάσσαι*: see on 61, 13.

125, 18. *πλὴν ἀνθρακέων*: *i.e.* no slaves were to be carried away.

125, 26. *σχεδίαις διφθερίναις*: cp. the device mentioned in 78, 14 ff.

126, 3. CHAPTER 5. *ὑποψίαι*: between Greeks and barbarians; cp.

122, 5–11.

126, 5. *εἰ . . . δύνατο*: he thought *ἔτν* . . . *δύνωμαι*; it depends on *πάνται*, the second subject of *ἔδοξεν*. Cp. *εἰ ἀλώσοιτο*, 71, 3, and see note.

126, 6. *πρὶν . . . γενέσθαι*: see on *εἶναι*, 73, 14.

126, 10. *Τισταφέρην*: a rare vocative form. — *ἡμῖν*: see on *ἡμῖν*, 91, 7.

126, 11. *μὴ ἀδικήσειν*: see on 120, 11.

126, 12. *ἡμᾶς*: cp. *τοῦτον φυλάττεσθαι*, 82, 23.

126, 13. *σκοτῶν*: concessive. — *οὐ δύναμαι οὖτε*: translate as if *οὐτε δύναμαι* were written, which would correspond better with *ἔγώ τε . . . οἶδα*, I. 14. See on *μήτε . . . τε*, 111, 20.

126, 15. *οὐδὲ ἐπινοοῦμεν*: *we do not even intend*.

126, 16. *σοι*: dative of association.

126, 17. *ἀλλήλων*: genitive of separation.

126, 18. *ἀνθράκους*: translate as direct object of *οἶδα*; it would more regularly be the subject of a participle, *ποιήσαντας* in indirect discourse, taking the place of the relative clause *οἵ . . . ἐποίησαν*. — *ηδη*: *already, before now*. — *ἴκ, οἷς*: *as a result of*, of cause considered as source. Cp. *ἀπὸ . . . χρημάτων*, 53, 19, and see note.

126, 19. *καὶ*: *merely*. — *φοβηθέντες, βουλόμενοι*: causal; the former,

expressing mere occurrence, denotes the entrance<sup>1</sup> into the state of fear, *having begun to fear*, while the latter expresses continuance, *wishing*.

126, 20. *τρὶς ταθέν*: sc. *τι* as cognate accusative. — *ἐποίησαν*: with two accusatives.<sup>2</sup> — *τοὺς οὐτε μελλοντας*: *men who were neither intending, sc. ποιεῖν*; see on *ἔμελλε*, 87, 16.

126, 21. *αῦτις*: *what is more*.

126, 22. *συνουσίαις*: dative of means.

127, 1. *ἡμῖν*: cp. *αὐτῷ*, 55, 16. — *πρῶτον . . . μέγιστον*: adverbs; the correlative to *μέν*, which is repeated in l. 10, is δέ in l. 12.

127, 2. *Θεῶν*: *by the gods*, objective genitive.<sup>3</sup>

127, 3. *τούτων*: the oaths; for the case, see on *ἡμῶν αὐτῶν*, 66, 11. — *παρημεληκάς*: see on *ἔψευσμένος*, 66, 8.

127, 5. *Θεῶν*: *with the gods*, objective genitive<sup>4</sup>; cp. l. 2. — *ἄπειδε . . . τάχους*: expresses means; see on *ἀπὸ . . . χρημάτων*, 53, 19.

127, 6. *ὅποι . . . φεύγων*: equivalent to a protasis of *ἄν . . . ἀποφύγοι*; translate *where any one could flee and escape*. — *ἀποφύγοι*, *ἀποδραΐη*: see on 71, 6.

127, 7. *ὅπως*: *how*.

127, 8. *ὑπόχα*: predicate, sc. *ἐστί*. — *ἴστοις*: adverb. With the thought of ll. 5–9, cp. *Psalm 139. 7–12*.

127, 10. *οὗτος γιγνόσκω*: *that is what I think*.

127, 11. *παρ' οὓς . . . κατεθέμεθα*: *into whose keeping we gave*.

127, 14. *πάσα . . . δόδος*: *every road*, but cp. *πᾶσα . . . ἡ ὁδός*, *all our road*, l. 15.

127, 16. *αὐτῆς*: partitive with *οὐδέν*.

127, 17. *φοβερότατον*: *a most fearful thing*; cp. *ἡδύ*, 117, 12.

127, 18. *μεστή . . . ἄτοπας*: an oxymoron, or paradoxical saying.

127, 19. *ἄλλο τι . . . ή*: = Latin *nōnne*, anticipating an affirmative answer.<sup>5</sup>

127, 20. *τὸν . . . ἔφεδρον*: in apposition with *βασιλέα*, a metaphor from the athletic games, which are suggested also by *ἀγωνίζομεθα*. The *ἔφεδρος*, of course, had an advantage over one who had already exerted his strength in the contest.

127, 23. *ταθτα*: sums up *ὅσων . . . στερήσαμι*. — *γάρ*: see on 84, 5.

127, 24. *τῶν τότε*: cp. 114, 5. — *εἰναι*: sc. *αὐτόν* as subject.

H. A.	B.	G.	Gl.
1 841	529	1260	464
2 725 a	340	1073	536 c
3 729 ε and remark	350	1085, 3	506 a
4 1015 b	573 N.	1604	

127, 25. **βούλοιτο**: for indicative of direct discourse. — **σέ**: emphatic because contrasted with **Κύρον**, l. 23. — **Κύρον . . . χάραν**: the province of Cyrus had been given to Tissaphernes; see on 117, 25.

127, 27. **ἥ . . . ἔχριτο**: *which Cyrus found hostile*; cp. *ūtor* in Latin, as *his melioribus cūvibus ūtērēmūr*, *we should find them better citizens*; Cicero, *Catiline* 2. 18. — **ταῦτην**: repeats **τὴν . . . δύναμιν**, l. 26 f.

128, 2. **δοτίς οὐ βούλεται**: as in Latin, a relative pronoun may introduce a result clause.<sup>1</sup>

128, 3. **ἀλλὰ μήν**: *in fact*. — **γάρ**: confirmatory adverb, *actually*. Clearchus speaks with great earnestness in his desire to convince Tissaphernes that friendliness is no less desirable for the Persians than for the Greeks. ‘*You ought not to be suspicious of us. I have shown you that it would be madness for us not to wish to be friendly to you. In fact I will actually tell you, too, the following reasons on account of which I have hopes that you also will wish to be friendly to us.*’ — **ταῦτα**: commonly refers back, but sometimes, as here, to what follows. — **ἴεται**: cp. *ἔκ*, 126, 18, and see note.

128, 4. **γάρ**: as in 127, 23.

128, 5. **Μυσούς**: see 82, 4. — **ἄν . . . παρασχεῖν**: *I could make*.

128, 7. **Πισίδας**: sc. **λυπηροὺς ὄντας**.

128, 8. **εἶναι**: **ὄντα** would be more usual. — **ἐνοχλεθῆτα**: supplementary participle not in indirect discourse.<sup>2</sup>

128, 9. **οἰς**: for the case, cp. **στρατηγοῖς**, 73, 4.

128, 11. **τῆς . . . εἰσης**: with *ἢ*, *than*, this would read *ἢ (χρησάμενοι) τῇ νῦν σὺν ἐμοὶ οὖσῃ*.

128, 12. **ἀλλὰ μήν**: as in l. 3. — **βούλοιτο**: sc. **εἶναι**.

128, 13. **ώς μέγιστος**: *the greatest possible friend*.

128, 14. **ἔχων**: equivalent to **εἰ ἔχοις**, protasis of the potential optatives **εἴης** and **ἀναστρέφοις**; **εἰ βούλοιτο** and **εἰ λυποίη** are secondary protases.

128, 15. **τῆς χάριτος**: sc. **ἔνεκα**.

128, 18. **τὸ . . . ἀπιστεῖν**: the subject of **δοκεῖ**; **σέ** is subject of **ἀπιστεῖν**, and is accented because emphatic<sup>3</sup>; translate *your distrust of us*. — **καὶ ἡβιστότ'**: *καὶ* emphasizes the superlative, *very gladly indeed*.

128, 19. **ὄνομα**: translate *by name*. There is a confusion of two con-

H A.	B.	G.	GL
1 910	597	1445	619
2 981	660	1580	585 δ
3 263	71, 2	144, 1	20 ε

structions, ἀκούσαιμι τίς and ἀκούσαιμι τὸ ὄνομα τούτου ὅστις. — δεινὸς λέγειν: the infinitive explains the adjective.

128, 20. **λόγον**: by mere talk, i.e. with no evidence to back it up.

128, 23. **σου**: cp. Τυποφέρνους, 56, 5, and see note.

128, 25. **ἄν . . . εἴται**: for εἴης ἄν of direct discourse. — **μετ**: with δοκεῖς; σαυτῷ depends on the adjective; καὶ is adverbial. For the personal construction of δοκεῖς, see on 66, 10.

129, 1. **ὡς δ' ἄν μάθῃς**: a rare case of ἄν in a purpose clause.<sup>1</sup>

129, 3. **γάρ**: emotional *why!* — **ἴδουλόμεθα**: in a present condition contrary to fact.

129, 5. **ἄν τι**: with which, expressing means.

129, 6. **οὐδεὶς κίνδυνος**: sc. εἴη ἄν; translate *and be in no danger*. — **ἀλλά**: translate *or*. — **ὑπὸ**: indirect object of ἐπιτίθεσθαι, which explains ἐπιτίθεσθαι.

129, 7. **ἀπορεῖν . . . δοκοῦμεν**: does it seem to you that we should lack? Direct discourse would have ἀποροῦμεν ἄν. — **οὐ**: with ὁρᾶτε, l. 9, and also with εἰσί, l. 10. — **τοσαῦτα μὲν πεδία**: sc. ὅντα πορευτά from l. 9.

129, 8. **ὄντα, ὄντα**: the former is a circumstantial participle of concession, the latter is in indirect discourse with πεδία and ὅρη as its subjects.

129, 11. **ἔφε**: on the banks. — **ταμεύεσθαι . . . μάχεσθαι**: to parcel out as many of you as we care to fight with (at once).

129, 12. **εἰσὶ . . . οὖς**: cp. ἦν . . . οὖς, 77, 9.

129, 13. **διαπορεύομεν**: observe the active of this word, and compare its meaning with the middle in l. 8.

129, 14. **ἀλλά**: still; an adversative conjunction is sometimes found in the apodosis.<sup>2</sup>

129, 15. **ὄν**: object of κατακάυσαντες.

129, 16. **οὐδὲν εἰ**: see on 107, 25.

129, 18. **ἄν**: anticipates and prepares for ἄν of the apodosis, l. 20.

129, 19. **μηδένα**: not οὐδένα, for ἔχοντες, of which this is object, is conditional = εἰ ἔχομεν.

129, 21. **ἀσεβής**: sc. ἔστι.

129, 22. **ἀπόρων**: this and the following genitives are masculine predicate possessives with ἔστι, *it is characteristic of*.

129, 23. **ἐν ἀνάγκῃ ἔχομένων**: bound by necessity. — **καὶ τούτων**: cp.

H A.	B.	G.	Gl.
1 882	590 N. 2	1367	636 a
2 1046, 2 a	601 N.	1422	

the moving weapon is thought of; English calls attention only to the place where it struck.

132, 18. ἐκπελληγένει: this was the most favorable time for Tissaphernes to attack the Greek army, but he seems to have thought that a mere demand for surrender would be followed by their speedy submission. See Introd. § 20.

133, 1. προσελθεῖν: its subject is the clause *εἰ τις . . . λοχαγός*; for *εἰ τις*, see on εἰ . . . ἄλλο, 75, 5.

133, 2. εἴη . . . ἀπαγγείλωσι: in implied indirect discourse depending on ἐκέλευν; εἴη represents ἔστι of direct discourse, but ἀπαγγείλωσι is not changed from its direct form; see on ηὗσι, 81, 3.

133, 6. τὰ περὶ Προξένου: *news of Proxenus, the fate of Proxenus*, the friend by whom he had been induced to come on the expedition. Xenophon had as yet no official position in the army; see Introd. § 21.

133, 10. ἐπορκῶν, λάνων: in indirect discourse; cp. φθονῶν, 98, 12. — ἔχει τὴν δίκην: *has his deserts*, see on 68, 18.

133, 13. ὑμᾶς, θηλα: for two objects, see on αὐτόν, μυσθόν, 54, 3. In translating, keep the emphasis of ὑμᾶς, *as for you*. — ἀπαιτεῖ: the following clause explains the ἀπ-; see on ἀπήγουν, 59, 4. — αὐτοῦ, Κύρου: see on Τισαφέρνους, 52, 19. — εἶναι: sc. τὰ ὄπλα as subject.

133, 14. δούλου: see on ήσ, 84, 2.

133, 15. Θλεγε: see on 118, 20. Cleanor was the oldest (see 107, 13).

133, 17. οἱ ἄλλοι: see on 80, 6. — αἰσχύνεσθε: see on γῆσχύνθημεν, 118, 25.

133, 18. οἵτινες . . . ἀπολωλέκατε . . . ἔρχεσθε: causal.<sup>1</sup> — ὁμόσαντες: see 111, 18 ff. — ἡμῖν: to be taken with both ὁμόσαντες and τοὺς αὐτούς.

133, 19. φίλους καὶ ἔχθρούς: predicate, *as friends, etc.* — προδότες, προδεδωκότες: in his indignation Cleanor repeats himself.

133, 21. τοὺς ἄλλους ἥμας: *the rest of us*.

133, 23. γάρ: as in 129, 3. — ἐπιβουλεύων φανερὸς ἔγένετο: see on ἐπιβουλεύων . . . φανερὸς γέγονας, 82, 11.

133, 27. δίκαιον: sc. ἔστι.

134, 1. Πρόξενος . . . καὶ Μένων: introduced before ἐπείπερ for emphasis, *as to Proxenus and Menon*.

• 134, 8. CHAPTER 6. οὕτω: *as described above*; see 132, 4–12.

134, 9. ἀποτυμηθέντες τὰς κεφαλάς: *having been beheaded*. A verb which in the active takes two accusatives or an accusative of the

thing with dative of the person (*αὐτοῖς τὰς κεφαλὰς ἀποτέμνειν*), when changed to the passive, retains the accusative of the thing.<sup>1</sup> Parysatis made every effort to save the life of Clearchus, but the opposition of Statira was too strong (Plutarch, *Life of Artaxerxes*, 18).

134, 10. εἰς μὲν: the correlative does not appear till 136, 26. — δημολογουμένως . . . δόξας: *was reputed, as was admitted by all who had a personal acquaintance with him*; cp. 95, 2 f.; with δημολογουμένως cp. περιψυλαγμένως, 124, 17. — ἐκ πάντων: cp. ἐκ βασιλέως, 52, 19, also παρὰ πάντων, 95, 2, where the thought is the same as here.

134, 11. αὐτοῦ: with an adverb derived from an adjective which takes the genitive<sup>2</sup>; cp. τῶν ἀμφὶ τάξεις, 106, 21, and see note.

134, 13. πόλεμος: the Peloponnesian war, 431–404 B.C.

134, 14. παρέμενεν: i.e. to the Spartans.

134, 15. Ἑλλῆρας: the Greek colonists of the Thracian Chersonese and the coast beyond. — διαπραξάμενος . . . ἐφόρων: *having gained his point as best he could from the ephors*.

134, 16. ὡς ἔδύνατο: hints at dishonorable methods, perhaps deception. — ὡς πολεμήσων: see on ὡς ἀποκτενών, 51, 15.

134, 18. οἷον ὅντος: sc. αὐτοῦ, *after he had gone (was outside the state)*; we might have had ὅντα in agreement with αὐτόν.

134, 19. ἐξ Ἰσθμοῦ: he had reached the Isthmus of Corinth before the ephors succeeded in communicating with him.

134, 20. φέχετο πλέων: see on φέχετο ἀπελαύνων, 124, 22.

134, 21. οὐανατάθη: he was safe so long as he stayed out of the country, since there were no extradition laws in those days; cp. φυγὰς ἦν, 53, 15. — τελέων: the ephors.

134, 23. ἄλλῃ: these arguments are not found in any of Xenophon's writings. Probably he was under the impression that he had given them earlier in the *Anabasis*. Cp. 53, 14 ff., 64, 15 ff.

134, 24. οὐκ ἐπὶ ρρᾶμαν: cp. 64, 18.

134, 27. ἀπὸ τούτου: sc. χρόνου, *from this time on*. — ἐφέρε καὶ ἥγε: see ἤγω in Vocab. The object is not, as might be expected, the booty, but those from whom it is taken, i.e. the expression has become equivalent to a verb of depriving and takes an accusative of the person deprived. — πολεμῶν διεγένετο: see on λέγων δῆγε, 59, 5, but here the idea is *continuance* rather than *repetition*.

H A.	B.	G.	Gl.
1 cp. 724 a	335	1239	
2 756	357	1147	518 a

135, 3. Ταῦτα: see on ταῦτα, 128, 3.

135, 4. δοτίς . . . αἱρεῖται: *to prefer*; cp. οἵτινες ἐθέλουσι, 129, 23, and see note. — ἔξον: see on 130, 1.

135, 5. ὅπετε πολεμεῖτε: a proviso clause,<sup>1</sup> *so that it be in fighting*.

135, 8. δαπανᾶν: intransitive, as in 53, 8.

135, 9. ταύτη: adverb.

135, 11. ἄγων: *ready to lead*.

135, 13. ὡς δυνατόν: sc. ἦν, *so far as was possible*. — ἐκ . . . τρόπου: the English idiom requires *with*, not *from*. For an incident which throws light on his character, see 78, 23 ff.

135, 14. κάκεντος: = καὶ ἔκεινος; omit καὶ in translation. — ὡς τις καὶ ἄλλος: see on 67, 16.

135, 15. δύως ἔχοι: cp. 91, 14, and see note; but here the optative is used as in purpose clauses, because the main verb is past. — αὐτῷ: see on οὐδενί, 63, 18.

135, 17. ὡς . . . Κλεάρχῳ: impersonal use of the verbal. Κλεάρχῳ is not dative of agent, but of indirect object, πειστέον being here a passive of the middle, *Clearchus must be obeyed* (lit.; *it must be obeyed Clearchus*). Κλεάρχῳ is much more forcible than a pronoun would be.

135, 18. ἐκ τοῦ . . . εἶναι: expresses means, *by being*. — χαλεπός: nominative because the subject of the infinitive is the same as that of the main verb.<sup>2</sup> — δρᾶν: explains the adjective.

135, 19. τῇ φωνῇ: dative of respect.

135, 20. ὡς: instead of ὅπετε; see on ὡς μὴ ἀπτεσθαι, 78, 17. — ὅτθ' ὅτε: *sometimes*.<sup>3</sup>

135, 21. στρατεύματος: cp. στρατηγοῦ, 66, 15.

135, 22. λέγειν: as in 98, 26.

135, 24. εἰ μὲν λοι: *if he was to*. — φίλων ἀφέσθαι: *to keep his hands off from friends*, i.e. not plunder them, as Menōn's soldiers had sacked the friendly city of Tarsus (63, 14).

135, 26. ἀκούειν σφόδρα: *obey implicitly*. Observe the genitive<sup>4</sup> with ἀκούειν.

135, 27. καὶ . . . ἐφαλέρο: *for they said that his sternness appeared then to be brightly reflected in the faces of the rest, and his severity seemed to be resolution against the enemy, so that it appeared to betoken*

H A.	I	B.	G.	Gl.
1 953 b		596	1453	566 c
2 940		631	927	571
3 998 b		486 N.	1029	614 a
4 742		356	1103	511 e

safety and to be no longer severity. ἐρρωμένον is a participle used as a substantive.

136, 4. διε . . . γένοντο: see on δύπτε . . . βούλοιτο, 56, 20.

136, 5. ἀρξομένους: middle for passive, in agreement with the subject of ἀπίέναι.

136, 7. ἀσπερ . . . διδάσκαλον: in a time when corporal punishment was of frequent occurrence in the schools.

136, 8. καὶ γὰρ οὖν: see on 96, 15.

136, 11. οἵτινες: its antecedent, if expressed, would be the dative with ἔχρητο; translate *whoever came to him . . . he found exceedingly obedient*. Cp. ἔχρητο, 127, 27.

136, 15. παρείησαν: cp. παρῆν, 58, 4.

136, 20. ἡδη μεγάλα, etc.: *his qualities which made the soldiers with him efficient were at once valuable*.

136, 22. παρῆν: *was theirs*.

136, 23. ἄρχων: in predicate apposition with the subject, *that is the kind of man he was as a commander*.

136, 24. οὐ μάλα ἁθεῖν: stated mildly, *not to be specially fond of*. The claim which Clearchus made at 67, 14 ff., was only for effect, and is contradicted by his conduct on several occasions; see 79, 29 ff., 91, 4 ff., 134, 18 ff.

136, 26. εἴθις . . . ἂν: see on εἴθις . . . οὗτες, 95, 19.

136, 27. τὰ μεγάλα: *affairs of state*.

137, 1. διὰ . . . ἐπιθυμίαν: under the political conditions of that time, ability to speak in public convincingly and gracefully was a prime requisite of political influence. Hence Proxenus put himself under the instruction of Gorgias, whose fee was 100 minae, about \$1800 (Diodorus 12. 53. 2).

137, 2. ἤπει . . . ἀκείνῳ: *after having studied under him*. — νομίσας: see on 81, 2.

137, 3. φίλος . . . πρότοις: *since he was a friend to the foremost men of the State*, and consequently had no lack of money and influence.

137, 4. ἡττᾶσθαι εὑρεγετῶν: cp. οὐχ ἡττησόμεθα εὖ ποιοῦντες, 119, 7.

137, 6. τοσούτων: for the genitive, cp. ὅτου, 98, 20.

137, 7. ἐπιθυμῶν: concessive. — εἰχεν: = ἐποίησεν.

137, 10. μή: not οὐ, for the infinitive τυγχάνειν is to be supplied. — καλῶν . . . καὶ ἀγαθῶν: used to denote men of a noble, tractable spirit, *gentlemen*.

137, 11. τοῖς στρατιώταις: cp. ἐκποιῆσαι τοῖς παροῦσιν, 135, 17. —

**διευθοῦ**: objective genitive with *αιδῶ* (an accusative form for *αιδόα*<sup>1</sup>), *respect for himself*.

137, 13. *στρατιώτας, ἑκίνων*: direct objects; cp. *θεούς*, 118, 25.

137, 14. *τὸ διπέχθανσθαι τοῖς στρατιώταις*: *incurring his soldiers' hatred*.

137, 15. *ἀπιστεῖν* := *ἀπειθεῖν*.

137, 16. *ἀρχικόν*: predicate; sc. *τινά* as subject of *εἶναι* and *δοκεῖν*; the subjects of *ἀρκεῖν* are *ἐπαινεῖν* and *μὴ ἐπαινεῖν*; *he thought that for a man to be, and to be reputed to be, fit to command, it was enough*, etc.

137, 20. *ἔτεν*: predicate genitive of measure.

137, 24. *τοῖς . . . δυναμένοις* := *τοῖς πρώτοις*, l. 3. — *ἀδικᾶν*: *thought he kept doing wrong*.

137, 27. *τὸ αὐτὸ τῷ ἡλιθίῳ*: *the same thing as folly*.<sup>2</sup>

138, 2. *τούτῳ*: repeats the relative clause; for the case, see on *αὐτῷ*, 51, 14.

138, 3. *πολεμίου, συνόντων*: genitive with *κατά* in composition.<sup>3</sup>

138, 4. *ὡς καταγελῶν*, etc.: *in conversation he always gave the impression of ridiculing*.

138, 7. *μόνος . . . δν*: *he thought he was the only one who knew that it was extremely easy*, etc. For the case of *μόνος*, see on *χαλεπός*, 135, 18. — *ἀφύλακτα*: *because they were unguarded*.

138, 8. *ἐπιόρκους καὶ ἀδικους*: predicate with *ὄντας* implied.

138, 9. *ὡς*: *on the ground that they were*, etc.

138, 12. *τῷ . . . δύνασθαι*: dative of cause, having the same force as *ἐπί* with the dative, l. 11.

138, 14. *μὴ πανθρόγον*: sc. *ὄντα*, implying condition. — *τὸν ἀπαιδεύτων*: predicate partitive genitive, *was one of the*, etc.

138, 16. *τοὺς πρώτους*: *those already first*. — *τοῦτο* := *τὸ πρωτεύειν φύλιᾳ*.

138, 17. *Τὸ . . . παρέχεσθαι*: object of *ἐμηχανάτο*, *he contrived to make his soldiers obedient to himself*.

138, 20. *ἴθελοι ἄν*: potential optative in indirect discourse, while *δύνατο* represents the present indicative. — *εὐεργεσίαν*: *as a kindness*.

138, 21. *ἀπάλεσεν*: with pluperfect force.

138, 22. *τὰ . . . ἀφανῆ*: accusative of specification with *ψεῦδεσθαι*

H.A.	B.	G.	GL
1 196	109	238	129
2 773 <i>a</i>	392, 2	1175	525 <i>a</i> end
3 752	370	1123	514 <i>a</i>

(cp. τοῦτο, 91, 1), *in doubtful matters it is of course possible to be deceived in regard to him.*

138, 24. τῶν ξένων: genitive with στρατηγῶν, which is the object of διεπράξατο (cp. διαπεπραγμένος . . . δοθῆναι, 119, 13), *he secured an appointment as general of his mercenaries.* See 54, 1 ff.

138, 25. ἦθετο: Ariæus is subject.

139, 1. Ἀποθησκόντων . . . συστρατήγων: denotes the time of οὐκ ἀπέθανε.

139, 2. πεποιηκάς: concessive.

139, 5. ἀποτιμθέντες τὰς κεφαλὰς: see on 134, 9.

139, 7. ἐναντόν: why he was allowed to live a year longer than his comrades is not known. If he had been engaged in intrigues with Ariæus (see 106, 3, and note), his respite may have been granted as a reward, or, as Diodorus suggests (14. 27. 2), in the belief that his services could be used in traitorous schemes against his countrymen. His prolonged torture may have been due to the influence of Parysatis, whose vengeance is known, from Plutarch's account, to have pursued others for faithlessness to her favorite son Cyrus.

139, 8. καὶ τούτῳ: repeats the subjects. In ll. 9 and 10 note the dual and plural side by side.

139, 9. τούτων: see on πολεμίουν, 138, 3.

139, 10. εἰς φιλίαν: see on εἰς δικαιοσύνην, 97, 22. Xénophon is the first Greek historian to give sketches of moral character. See on οὐν, 94, 24. — αὗτούς: repeats τούτων, being required because ἐμέμφετο does not take the genitive.

### BOOK III

Page 140, FOOTNOTE. See on 105, Footnote.—2. ἐτελεύτησεν: see on ἐποίησε, 51, 6.—ἀπίόντων: the tense denotes action going on at the time of the past verb ἐγένετο, *while the Greeks were going away.*—3. ἐν . . . σπονδαῖς: *under or during the truce;* the dative denotes time when.

140, 1. CHAPTER I. Ἐπει . . . ἀπολάλεσαν: for the incident, see 131, 25–132, 12. Observe the pluperfects, corresponding exactly to the English idiom. Greek has the aorist usually; cp. ἐτελεύτησεν in the Footnote.

140, 3. δῆ: *naturally.*

140, 4. δι . . . ἔχοντες (l. 11): these short clauses, each relating a new reason for despair, and following one after another in the same

construction and with the same connective ( $\delta\epsilon$ ), express vividly the bewildered state of mind of the unfortunate Greeks. —  $\theta\epsilon\rho\alpha\tau$ : somewhat exaggerated, as the king's capital, Babylon, was over 200 miles away. —  $\eta\sigma\alpha\tau$ : for the irregularity in tense, see on  $\epsilon\sigma\tau\rho\alpha\tau\epsilon\nu\epsilon\tau\alpha$ , 55, 12.

140, 5.  $a\nu\tau\omega\tau$ : depends on  $\pi\omega\lambda\epsilon\mu\alpha\tau$ . —  $\pi\omega\lambda\alpha$ : like  $\pi\omega\lambda\epsilon\mu\alpha\tau$ , it limits both nouns.<sup>1</sup>

140, 6.  $\pi\omega\lambda\epsilon\mu\alpha\tau \eta\mu\lambda\lambda\epsilon\tau$ : equivalent to the Latin periphrastic form  $-u\tau u\tau s\ erat$ .<sup>2</sup> Note the future infinitive<sup>3</sup> not in indirect discourse.

140, 7. 'Ελλάδο\tau: for the construction, cp.  $\sigma\tau\rho\alpha\tau\mu\alpha\tau\tau$ , 112, 14.

140, 9.  $o\iota \dots \beta\alpha\rho\beta\alpha\tau\omega\tau$ : numbering 100,000; see 85, 17.

140, 11.  $\iota\pi\pi\alpha\tau$ : a troop of 50 horse was organized two days later (163, 11-14). The 40 cavalrymen of Clearchus's force (79, 20 f.) had deserted to the king after the battle of Cunaxa (111, 6-9). These numbers of cavalry seem absurdly small, but it was not till Alexander the Great's reign (336-323 B.C.) that cavalry played a really important part in Greek armies. —  $\omega\delta\delta\epsilon\alpha\tau$ : a strengthening negative (see on  $\omega\delta\delta\epsilon\iota\tau$ , 63, 18), without having even a single, etc. —  $\omega\sigma\tau\epsilon \dots \eta\tau$ : expressing an actual result; see on  $\omega\sigma\tau\epsilon \dots \epsilon\iota\tau\alpha$ , 52, 7.

140, 12.  $\nu\iota\kappa\alpha\tau\tau\epsilon\tau$ ,  $\eta\pi\pi\eta\theta\iota\tau\tau\omega\tau$ : both participles are circumstantial, equivalent to conditions of which the optatives with  $\alpha\tau$  form the apodoses; hence they might be replaced by  $\epsilon\iota$  with the optative.

140, 13.  $a\nu\tau\omega\tau$ : partitive genitive. —  $\alpha\theta\mu\alpha\tau \eta\chi\omega\tau\tau$ : see on  $\epsilon\iota\pi\omega\kappa\omega\tau$   $\eta\chi\omega\tau\tau$ , 52, 9.

140, 14.  $\delta\bar{\imath}\iota\gamma\omega\tau$ : = Latin *pauca*, only a few. —  $\sigma\iota\tau\omega\tau$ : see on  $\tau\omega\tau\omega\tau$ , 99, 14.

140, 15.  $\tau\alpha \eta\pi\lambda\alpha$ : used as in 114, 8, of the place where the soldiers stacked their shields, spears, etc., upon pitching camp; see Introd. § 65. This night many of the men lay scattered about outside the camp, not coming in even so far as to the camp arsenal. The phrase gets emphasis from its position at the beginning of the clause.

140, 16.  $\nu\iota\kappa\tau\alpha$ : note the case, *this whole night long*.

140, 17.  $\epsilon\iota\pi\gamma\chi\alpha\tau\tau$ :  $\omega\tau\tau\epsilon$  is omitted because it can be easily understood.  $\epsilon\kappa\alpha\tau\tau\omega\tau$  is in apposition with the subject, but translate *each man where he happened to be*.

140, 19.  $\omega\pi\pi\tau'$ : with the infinitive; placed early in the clause because

H A.	B.	G.	GL
1 620 $\alpha$		923	
2 846 $\alpha$	533 and 1	1254	
3 855 $\alpha$	549, 1	1278	570 b

emphatic. Cp. the colloquial use of 'never,' as 'I never expect to see it again.' — ὅμεροι: for omission of the subject, see on *iévai*, etc., 64, 5. — οὐτως, etc.: *such was the condition in which they all took their rest*; see on 93, 15. οὐτω is emphasized here both by its position at the beginning of the sentence and by δῆ.

140, 20. ἀνεπάνορτο: contrast its position here, where it has no emphasis, with that in l. 16, where it is emphatic because it states a surprising fact.

140, 21. τις: *a man*. Xenophon speaks as if he had not been mentioned before, but see 91, 20, 123, 6, and 133, 6 and 25. — οὗτος . . . δύ: *without being*; an attendant circumstance.

141, 2. εἰ Δῆθοι: indirect discourse depending on a past tense, and representing, as the apodosis *ποιήσειν* (for an original future indicative) shows, ἐπὶ θλήσ of the direct discourse.<sup>1</sup> — φίλοι, κρέττον: predicate accusatives.<sup>2</sup>

141, 3. αὐτός: emphasizes the omitted subject of *νομίζειν*; see on *τίμιος*, 65, 10. — κρέττον: *of greater service*.

141, 5. Σωκράτει: dative of association. This Socrates is the famous philosopher, Xenophon's teacher and friend; see Introd. § 28.

141, 6. ὑποπτεύσας: the following μή shows that his suspicion was tinged with fear.<sup>3</sup> Cp. 64, 5, where no fear is implied and the infinitive of indirect discourse follows.

141, 9. ἐδόκει: *was thought*.

141, 11. Δακεδαιμονίοις: see on *αἴτῳ*, 51, 14. The same idea would be expressed by σὺν τοῖς Δακεδαιμονίοις . . . πολεμῆσαι (see on *Τισταφέρνει*, 53, 7). For the fact, see Introd. § 7.

141, 14. Δέθόντα: used like *λαβόντα*, 55, 4. Cp. *αὐτός*, l. 3, and note the reason for the difference in case. — εἰς Δελφούς: cp. the Latin way of expressing limit of motion with names of towns.

141, 18. τινι δύ, etc.: *to what one of the gods he should sacrifice and pray, that he might go most successfully and prosperously on the journey, etc.* Read the note on 93, 15. δύ belongs with Δῆθοι and σωθείη, but is introduced early in the clause to show at once the potential<sup>4</sup> nature of the question.

H A.	B.	G.	Gl.
1 898	604	1403	650
2 726	341	1077	534
3 887	594	1378	611 c
4 872	563	1328	480, 481

141, 21. ὅδεν: cognate accusative.

141, 22. καλῶς πράξας: cp. κάκιον πράξειαν, 96, 24.

141, 23. θεοῖς: attracted from the accusative to the case of the following relative.

141, 25. τοθτό: explained by the indirect question πότερον . . . εἴη, which is in apposition with it. A pronoun thus explained by a clause may be omitted in translation.—εἴη: cp. the mood<sup>1</sup> with the Latin construction of the indirect question.

141, 26. Ιτέον εἶναι: impersonal construction of the verbal.

141, 27. πωρευθεῖν: the direct question also had the optative, as ἀν shows; an indicative with ἀν is never changed to the optative.

141, 28. ταῦτ' . . . δο: *everything that*.

141, 29. οὗτος: *as ordered*, referring to ταῦτ' . . . ἐκέλευσεν.—θετμός: cp. the active participle in l. 19, and see Vocab. for the distinction in meaning.—οἷς: indirect object of an implied θύσασθαι. It is as natural in English as in Greek to omit the antecedent here.

142, 2. ὅδεν: as in 141, 21.

142, 4. μεναὶ αὐτόν: object of both the participle and the main verb.

142, 5. λήγει, ἀποτίθεται: the original moods, though depending on a past tense.<sup>2</sup>

142, 6. Πιστῆς: see 54, 12.

142, 7. οὔτως: limits the participle. With these two words Xenophon makes an excuse for his participation in the expedition against the king, for which he was banished; see Introd. § 32.

142, 8. γῆδε: *understand*. The subject is Proxenus (see on Δαβε, 63, 22).

142, 10. σαφὲς . . . βασιλία: cp. 64, 5.

142, 11. φοβούμενοι . . . ἄκοντες: concessive, as is shown by ὅμως.<sup>3</sup>

142, 12. οἱ πολλοί: only two deserters from among the officers are named, and they were indignant because Cyrus allowed some 200 of their men to join Clearchus; see 70, 22 ff., and 65, 16 ff.—Ἀλλήλων, Κέρου: objective genitives. This sentence also is apparently meant to excuse Xenophon in the eyes of his countrymen. See on l. 7.

142, 14. Ἐπει . . . ἡν: refers to the circumstances narrated in 140, 1 ff.

142, 15. καὶ οὐκ: the regular way of saying *and not* after an affirma-

H. A.	B.	G.	Gl.
1 932, 2	673	1481, 2	661
2 933	674	1497, 2	668
3 969 ε, 979 δ	653, 7; 655, 1	1563, 6	583, 592

tive clause; οὐδέ is used after a negative, as in 1. 8.—**ὅτινον**: best taken as partitive genitive (*some sleep*) with λαχών,<sup>1</sup> μικρόν being accusative of extent of time.

142, 16. **ἴδεν δραπ**: cp. "Your old men shall dream dreams, your young men shall see visions," *Joel* 2. 28.—**ἴδοξεν . . . σκηνήτος**: the regular personal construction; see on δοκεῖ, 66, 10.—**βροντῆς γενομένης**: note the tense, expressing simple occurrence, *upon a clap of thunder's being heard*.

142, 18. **πάσα**: limiting a second subject (easily implied from the last feminine substantive) of **ἔδοξεν**.

142, 19. **ἀγαθόν**: for construction, cp. φίλον and κρείττω, 141, 2 f.

142, 20. **φῶς**: what is bright and cheerful is naturally taken as a good omen.—**ἐκ Διύς**: *from* (out of) *Heaven*, but ἀπὸ Διός, l. 21, *from Zeus*.—**ἴφοβεντο**: continued by μὴ οὐ, etc. (see on 84, 25); the clause **ὅτι . . . πῦρ** is causal.

142, 21. **βασιλέως**: King Zeus in the dream represents the Persian king in the interpretation.

142, 23. **τινων**: somewhat emphasized by its position before the substantive, *some . . . or other*.

142, 24. **ὅτοιν . . . ἔστι**: *now, just (δή) what it means*. The subject of **ἔστι** is **τὸ . . . ίδεν**. **τι** indicates the indefiniteness of dream interpretations. Xenophon's piety (Introd. § 37) is seen in his belief that the dream was an indication of Heaven's will for him to assume the initiative in defensive measures.

142, 26. **πρῶτον μὲν**: the correlative is **ἐκ τούτου**, 143, 17.

143, 2. **εἰ . . . γενησθεῖται**: *if we shall come*.<sup>2</sup> There is no essential difference here between this form of condition and **ἔάν** with subjunctive (as in l. 15).—**τι**: cp. 52, 2.—**τι ἐμποδὰν μὴ οὐχὶ . . . ἀποθανεῖν**: *what is to hinder us from being put to death with insults after having looked upon all the most distressful sights, etc.?* With an infinitive μὴ οὐ (*οὐχί*) is used, like Latin *quād*, in dependence upon a word or phrase of hindering which is negative or, as here, interrogative with negative implication (= οὐδὲν *ἐμποδών*).<sup>3</sup> For the use of μὴ οὐ = *not*, with an infinitive, see 116, 18. Observe how these differ from the use in 142, 22.

143, 4. **ἐπιδόντας**: cp. the aorist, expressing the simple occurrence of

H. A.	B.	G.	Gl.
1 737	356 and N. 1	1098	510 a
2 899		1405	648 b
3 1034 b	435	1617	572 a

an act which the context shows to be past at the time of *ἀποθανεῖν*, with the present *ὑβριζομένους*, denoting continuance at the time of the infinitive.

143, 7. *ἀμυνούμεθα*: see on *ἴσται*, 52, 2.

143, 10. *ἄσπερ ἔξον*: *as if it were possible.*<sup>1</sup> For *ἔξον*, see on 130, I.

143, 11. *ἐγώ . . . πράξαι*: *for my part therefore, am I to expect that a general will do this? From what state?* By putting an interrogative word between *τόν* and *στρατηγόν* Xenophon condenses two questions into one. In the general inaction he feels that he will not be presumptuous, coming from Athens, "no mean city," in himself stirring his comrades to plan a way of escape.

143, 12. *προσδοκῶ*: subjunctive (as is clear from *ἀναμείνω*, l. 14) in a deliberative question.<sup>2</sup>

143, 14. *Διθεῖν*: object infinitive with subject accusative, best omitted in translation, *what age am I to wait for (to come to myself)?* Xenophon was probably about thirty years old; see Introd. § 28.

143, 17. *'Εκ τούτου*: see on 142, 26, and cp. 60, 22. — *Προξένων*: being a friend of Proxenus, Xenophon was doubtless well acquainted with his captains.

143, 19. *ὁ κανθρες λοχαγοί*: here *captains* (not *fellow-captains*); Xenophon was not an officer (140, 21 f.). — *ἄσπερ . . . ὥμαις*: imitate the ellipsis in English, *as, I fancy, you are not [able] either.*

143, 21. *δῆλον δι*: see on 66, 2. — *πρότερον*: used frequently, like *πρόσθεν* (54, 7), to anticipate *πρίν*, and not to be translated.

143, 22. *ἴνομισαν*: see on *ἴπεισε*, 63, 21.

143, 23. *οὐδέν*: see on *οὐδένα*, 140, 11.

143, 25. *ὅτι*: *since he*, the relative clause implying cause.<sup>3</sup>

144, 1. *καὶ τοῦ*, etc.: translate in the Greek order, thus preserving the emphasis of the genitive, *even in the case of his own brother, and that, too, when he was already dead, he cut off*, etc. For the fact, see 100, 17.

144, 2. *ἡμᾶς*: *as for us*, subject of *παθεῖν* (l. 5), expressed for emphasis; cp. the omission of subject with *δψεσθαι*, 140, 19.

144, 3. *οἰς*: dative of possessor, *who have*, etc. The allusion in this clause is to the time when Paryatis interceded with the king to save

H.A.	B.	G.	Gl.
1 978 <i>a</i>	656 N.	1576	593 <i>d</i>
2 866, 3	577	1358	471
3 910	619 N.	1461	615

Cyrus's life (51, 16). — **ἐπιτραπένταμεν**: in the succeeding parts of a compound relative sentence English repeats the relative, *and who*, etc.; Greek generally uses it only in the first clause.

144, 4. **δοῦλον**: see on 78, 84, 2.

144, 5. **εἰ δυναμέθα**: implied indirect discourse depending on the purpose idea in the future participles, representing **καὶ δυνάμεθα** of direct discourse. — **ἄν**: see on 65, 10.

144, 6. **τὰ ἔσχατα**: cp. 131, 2.

144, 7. **τοῦ στρατεύσαντος**: objective genitive with **φόβον**.

144, 9. **πάντα**: object of the impersonal verbal,<sup>1</sup> best translated as subject. The two words, being equivalent to a verb of effort, take an object clause with **ἀπως**.<sup>2</sup>

144, 11. **οἰκτίρων, μακαρίζων**: supplementary participles not in indirect discourse,<sup>3</sup> while **διαθεώμενος** is circumstantial, of an attendant circumstance.

144, 12. **αὐτῶν**: possessive genitive limiting the following clauses, as if only the substantives **χώραν, ἐπιτήδεια**, etc., had been written; it cannot be translated.

144, 13. **ἔχοντεν**: in an indirect question depending on a past tense.

144, 14. **χουσόν, ἔσθητα**: the required forms of **όσος** are omitted to avoid wearisome repetition.

144, 15. **όποτε ἐνθυμούμην**: temporal clause, equivalent to a past general condition.<sup>4</sup> — **δι . . . μετεῖη**: indirect discourse, in apposition with **τὰ τῶν στρατιωτῶν**.

144, 16. **οὐδενός**: partitive genitive with **μετεῖη**.<sup>5</sup> — **εἰ μὴ πριαμέθα**: present general condition in indirect discourse. For the change of subjunctive to optative, cp. **εἰ δυναμέθα**, l. 5.

144, 17. **ὅτου ἀνησύρεθα**: *the wherewithal for buying*. The relative is genitive of price,<sup>6</sup> and introduces a purpose clause;<sup>7</sup> its implied antecedent is object of **ἔχοντας**. — **γῆδεν**: main verb of the parenthetical statement; it introduces indirect discourse expressed by the supplementary participles **ἔχοντας** and **κατέχοντας**. — **ἀλίγους**: sc.

H.A.	B.	G.	Gl.
1 990 and α	665	1597	596 δ
2 885	593	1372	638 α
3 981	660	1580	585 δ
4 914 B (2)	625	1431, 2	627 end
5 734	356	1097, 2	510 α
6 746	353	1133	513
7 911	591	1442	619

ἡμῶν, to conform to the first person in the other clauses of the sentence.

144, 18. πορίζεσθαι: object infinitive with κατέχοντας, a verb of hindering; cp. κελεύειν, 67, 22, and see note.—ώνουμένους: with ἡμᾶς.

144, 20. ἦ, etc.: sc. φοβοῦμαι; English cannot imitate the ellipsis.

144, 21. δοκεῖ: see on ἔδοξεν . . . σκηπτός, 142, 16.

144, 23. δθλα: as prizes, in predicate apposition with τὰ ἀγαθά. The figurative use of terms belonging to athletic contests (see also ἀγωνθέαται, l. 24, and ἀγῶνα, l. 28) was common among the Greeks, whose periodic "games" at Olympia, the Isthmus of Corinth, and elsewhere, were characteristic features of Hellenic life.—δικτύοις: with antecedent omitted, as in English, for whichever of us, etc.

144, 25. αὐτόνοις: by them (the gods), direct object in Greek.<sup>1</sup>

144, 27. θεάν: as in 127, 2.—ἔτεναι: sc. ἡμῖν; τούτοις is in the same construction.

144, 28. πολὺ . . . μεῖζον: see on πολύ, 75, II.

145, 1. τούτων: than theirs (lit., than they).—ψύχη: distinguish from ψυχή.—φέρειν: with the adjective; cp. πολεμεῖν . . . ἵκανοί, 52, 8 f.

145, 2. οἱ . . . ἄνδρες: not infrequently used of the enemy.

145, 3. τρωτοί, etc.: in the recent battle with the king's force, as well as in the Persian wars, the athletic Greeks had abundantly proved their superiority; they also had better armor.—ἢν . . . διδώσειν: half parenthetical, that is, if, etc. In ancient battles, which were largely hand-to-hand conflicts, the victors' losses were trivial in comparison with those of the defeated.

145, 5. Ίσως . . . ἐνθυμοῦνται: i.e. others may have the same ideas about what should be done, and deprive us of the credit of making the beginning.

145, 6. μὴ ἀναμένωμεν: negative exhortation.<sup>2</sup>—ἴλθειν: cp. 143, 14.—παρακαλοῦντας: best taken as future.

145, 8. τοῦ ἔσορθῆσαι: partitive genitive with a verb of beginning;<sup>3</sup> cp. English "make a beginning of."

145, 9. στρατηγῶν: depends on the comparative. Xenophon was speaking to captains only.—ἀξιοστρατηγότεροι: the earliest occurrence of the word in extant Greek literature. Perhaps Xenophon coined it.

H A.	B.	G.	Gl.
1 712	329, 1	1049	530 <sup>a</sup>
2 866, 1 and a	585	1344	473 <sup>a</sup>
3 738	356	1099	510 <sup>b</sup>

145, 10. κάγῳ δέ: see on *kai*, 51, 6.

145, 11. ἡγεσθαι: as the context shows, used here merely of taking the lead in rousing their comrades to action, not of military leadership.

145, 12. οὐδὲν: adverbial accusative; see 53, 8. — ἥλικαν: as in 143, 14, Xenophon's reference to his age shows that he was still a young man, and helps to determine approximately the date of his birth. See Introd. § 28.

145, 13. ἐρύκειν: depends on ἀκμάζειν. — κακά: *dangers*, arising not only from the jealousy of some of his comrades but also from the plots of Persian sympathizers among the Greeks.

145, 14. Δέξεν, ἐκδεχον: the aorist of a simple statement of past fact, the imperfect of repetition (one after another urging him).

145, 15. πάντες: the emphasis should be retained in translation, *they bade him take the lead, all of them except that there was a fellow, etc.*

145, 16. φενῆ: dative of respect. — φλυαροῖη, λέγει: an illustration of the principle that the indicative may, or may not, be changed to the optative in indirect discourse depending on a past tense.<sup>1</sup>

145, 17. σωτηρίας: partitive genitive with a verb of attaining.<sup>2</sup>

145, 20. ἄνθρωπος: *fellow*, with contempt; cp. Lat. *homō*. — οὐδὲ . . . οὐδὲ: distinguish from οὐτε . . . οὐτε. Translate the participles by relative clauses, *what you see*, etc. The idea expressed here was proverbial. It occurs several times in the Old and New Testaments; cp. "Seeing they see not, and hearing they hear not, neither do they understand," *Matthew* 13, 13.

145, 21. ἐν ταῦτῃ . . . τούτοις: *with these gentlemen* (lit., *in the same place with them*<sup>3</sup>; cp. 91, 16).

145, 22. ἀπιθανεῖν: = passive of ἀποκτεῖν; translate as pluperfect (see on 140, 1). — μέγα: cognate accusative, equivalent to an adverb.

145, 23. ἐκδέχειν: the tense represents the continuance of the demand during the parley of the Greeks with Phalinus; see 106, 23 ff.

145, 25. ἔτρωγε: note the aorist, simply stating the fact, where we might have had the imperfect to express the continued action which the context clearly indicates.

146, 2. αὐτοῖς: cp. *σοι*, 126, 16.

146, 3. οὐ: interrogative, expecting the answer *yes*,<sup>4</sup> like Latin *nōnne*.

H A.	B.	G.	Gl.
1 933	674	1498	663
2 739	356	1099	510 d
3 773 a	392, 2	1175	525 a
4 1015	572, 1	1603	668

A following compound negative has its full force, not serving merely to strengthen the first negative (for the latter usage, see *σύδένα*, 140, 11, and note). — *τειμόνοι*, etc.: translate the participles as finite verbs, *are they not now beaten . . . and yet not able*, etc.? Their deaths had to await the king's pleasure; cp. 134, 8 f., 139, 1 ff., and Plutarch, *Life of Artaxerxes*, 18.

146, 5. *οἱ τλήμονες*: in apposition with *ἐκένοι*. — *καὶ*: strengthening the concessive participle, *even though desiring*.

146, 6. *τούτου*: i.e. *τοῦ ἀποθανεῖν*; objective genitive with a verb of desiring.<sup>1</sup>

146, 8. *πείθειν*: *try to persuade*<sup>2</sup>; sc. *ἡμᾶς* as subject.

146, 9. *μήτε . . . τε*: see 111, 20, and note.

146, 10. *εἰς ταῦτα*: *to companionship*.

146, 12. *ὡς τοιούτῳ χρῆσθαι*: *use him as that sort of a creature*, i.e. as a baggage carrier.

146, 13. *πατρίδα*: Boeōtia, his pretended country.

146, 14. *ἄν*: concessive.

146, 16. *τούτῳ*, etc.: *this fellow certainly has nothing to do either with Boeōtia*, etc. (literally, *nothing of Boeōtia belongs to him*).

146, 18. *αὐτὸν . . . τετρυπημένον*: indirect discourse. The bored ears marked him as an Asiatic. The Greeks considered it unmanly to wear earrings. — *εἴδον*: *have noticed*.<sup>3</sup>

146, 19. *ώτα*: accusative of the part affected; cp. *κεφαλάς*, 134, 9, and see note. — *τοῦτον*, etc.: race prejudice, of which we hear so much even to-day, crops out in the treatment of this Asiatic, although it must be admitted that he deserved his punishment.

146, 21. *παρὰ τὰς τάξεις*: *along the divisions*. The same divisions of the troops were kept in camp as in order of battle. See Introd. § 65. — *ὅπου . . . εἴη*: equivalent to a past general condition; cp. *ὅποτε ἐνθυμοίμην*, 144, 15.

146, 23. *οἰχούτο*: euphemistic.

146, 25. *ὅπλων*: see on 140, 15.

146, 26. *τούς*: as in 58, 16.

147, 3. *αὐτοῖς*: intensive, with *ἡμῖν*.

147, 4. *εἴ τι*, etc.: *something advantageous if possible*; cp. 107, 1.

H A.	B.	G.	Gl.
I 742	356	1102	511 c
2 825	523	1255	454 c
3 837	528, 1		463

147, 6. πρὸς ἡμᾶς: sc. θλεῖσας.

147, 7. Ἀλλά: see on 84, 19.—ταῦτα: somewhat emphasized by δῆ, *this much*; explained by the appositive clause ὅτι . . . ἡμῶν. For οὐτος referring ahead, see 141, 25.

147, 9. ἡμῶν: partitive with οὐς.

147, 10. δῆλον δέται: as in 143, 21.

147, 11. ἡμῖν: emphatic because contrasted with βασιλεὺς καὶ Τισσαφέρης.—ποιητία: personal construction of the verbal.—ὅς . . . γενώμεθα: cp. ὡς . . . εἴησαν, 52, 8, and see note.

147, 13. τοσοῦτοι . . . συνελήλοθατε: said merely for encouragement.

147, 14. μέγιστον . . . καιρόν: *a grand opportunity*. The adjective is emphasized by its separation from the substantive; see on πολύ, 75, 11.

147, 17. παρασκευαζόμενοι: supplementary participle in indirect discourse with φανερὸὶ ήτε.

147, 18. παρακαλήτε: sc. παρασκευάζεσθαι.

147, 19. ἵστως, etc.: Xenophon tactfully avoids offending the officers by putting his advice throughout his address in the form of polite suggestions and hints.

147, 20. τι: used like μέγα, 145, 22.—τούτων: genitive of comparison;<sup>1</sup> so also in l. 22.—ὑμεῖς, ὑμεῖς: with a look or gesture to each group.

147, 22. χρήμασι: for the pay of Cyrus's Greek troops, see Introd. § 55. For the construction, see on φωνῇ, 145, 16.

147, 23. ἀξιοῦν δεῖ: *it is proper to expect*.

147, 24. τούτων: depends on πρό in the compounds.<sup>2</sup>

147, 25. δέῃ: see on δύνηται, 52, 3.

148, 2. ὅπως . . . ἀντικατασταθῶσιν: cp. this Attic usage (less common, however, than ὅπως with the future indicative) with ὡς . . . γενώμεθα, 147, 11.

148, 5. ὡς μὲν συνελόντι<sup>3</sup> εἰπεῖν<sup>4</sup>: *to speak concisely*.—ἴντι . . . παντάπασιν (sc. οὐδὲν . . . γένοιτο): *and certainly not at all in warfare*.

148, 8. καταστήσθε: has the force of the Latin future perfect; see on πρὶν ἀν . . . συμβουλεύσηται, 54, 7.

148, 10. ἀν . . . ποιήσαι: for ἀν . . . ποιήσαιτε of direct discourse, forming the apodosis in a mixed condition.

H A.	B.	G.	Gl.
1 749	364	1120	509 δ
2 751	370	1132	509 α
3 771 δ	382	1172, 2	523 α
4 956	642, 1	1534	569

148, 11. ὡς . . . δῆλα: see 140, 15 f.

148, 12. φυλακές: *picket duty*; plural of different stations.—σέντι γέχόντων (sc. αὐτῶν): *while they are in this state at least*.

148, 13. δὲ τι: cognate accusative, *what use any one could make of them*.—νυκτός: genitive of time within which.

148, 14. δέοις: imitate the ellipsis of *χρήσασθαι* in translation, *there should be need*.—αὐτῶν: with *γνώμας*.

148, 17. πληθεος, λιχύς, ἡ . . . ποιῶσα: the article distinguishes the subject from the predicate nouns;<sup>1</sup> *it is neither . . . which wins*.—ἡ . . . ποιῶσα: agrees with the nearer predicate noun; τὸ . . . ποιῶν might have been written.

148, 18. ὅπότεροι . . . θωσιν: a conditional relative clause, which is shown by the form of the conclusion (*δέχονται*) to be equivalent to a present general condition; see on *δύνηται*, 52, 3.

148, 19. ψυχαῖς: for construction, cp. *χρήμασι*, 147, 22.

148, 20. δέχονται: cp. *δεξόμενοι*, 101, 21.

148, 21. ὅπόστοι . . . μαστεύονται: conditional relative clause, equivalent to a simple present condition.

148, 22. ζήν: *to save their lives*.

148, 24. ἐγνώκαστι: *have recognized*.

148, 26. μᾶλλον, etc.: *are somehow more likely to arrive, etc.*

148, 27. ἀφίκουμένους, διάγοντας: for construction, cp. *τετρυπτένον*, 146, 19.—ἴως ἀν ζώσιν: *while they live*, temporal clause, equivalent to a present general condition; cp. ὅπότεροι . . . θωσιν, l. 18.

148, 29. καιρῷ: *crisis*.

149, 1. παρακαλεῖν: sc. ἄνδρας ἀγαθοὺς εἶναι; cp. 147, 18.

149, 4. τοσοῦτον μόνον . . . δοσον ἥκουν: *only to the extent of having heard*. With *τοσοῦτον* referring ahead, cp. *ταῦτα*, 147, 7.

149, 5. εἶναι: the subject (here *σε*) of an infinitive, when different from the main subject, may be omitted only if the context makes it clear. Cp. note on *ἴειν*, etc., 64, 5.—ἴφ' οἰς: = ἐπὶ τούτοις ἀ; the ellipsis is equally natural in English.

149, 6. δὴ πλείστους: as in 52, 16.

149, 8. μελλωμεν: cp. *ἀναμένωμεν*, 145, 6.

149, 9. οἱ δόσμενοι: *you who are in need of them* (sc. αὐτῶν).<sup>2</sup>

149, 11. συγκαλοῦμεν: for the form, cp. *παρακαλοῦντας*, 145, 6.

149, 12. ἡμῖν: dative of interest implying advantage, *let us have Tolmides . . . there.* The herald was to summon the soldiers.—ἄμα . . . εἰπάνει: immediately upon saying this; for ἄμα, see on εἴδης . . . ὅντες, 95, 19.

149, 17. Κλεάνωρ: already a general (see 133, 4), he now unites the troops of Agias with his own.

149, 20. CHAPTER 2. οὐρητο: see on 140, 1.—ὑπέφαινε: illustrates a common meaning of ὑπό in compounds.

149, 21. προφυλακάς: distinguish from προφύλακας.

149, 22. καταστήσαντας: see on λαβόντα, 55, 4.—συγκαλεῖν: this meeting is somewhat less democratic than the one called by Clearchus at the time when the men were protesting against accompanying Cyrus farther inland (65, 24 ff.). There the soldiers not only voted what course should be adopted, but a few of them spoke; here the only speakers are generals, although their plans are all laid before the meeting for acceptance or rejection by show of hands. See Introd. § 68.

149, 23. πρῶτος: in translation always observe the difference between the adjective and the adverb (*πρῶτον*).<sup>1</sup>

149, 25. χαλεπά: preserve the emphasis given by its leading position, *hard are our present circumstances.*

150, 1. ἀνδρῶν: genitive of separation.

150, 2. πρός: occasionally retains in Attic its original force as an adverb.<sup>2</sup>—οἱ ἄμφι Ἀριαδον: see on 100, 19.

150, 4. παρόντων: cp. παρόντα, 149, 25.

150, 5. δτως . . . σφιόμεθα: see on 148, 2.

150, 6. εἰ δὲ μή: we should expect ἐὰν δὲ μή (sc. δυνώμεθα); see on 110, 7.—ἄλλα . . . γε: *yet at least.*—ἀποθνήσκωμεν, γενώμεθα: cp. ἀναμένωμεν, 145, 6.

150, 8. οῖα, ἔχθρούς: cognate accusative and direct object.<sup>3</sup>

150, 9. ποιήσειν: optative of wish,<sup>4</sup> giving an abrupt turn to the sentence, *such things as may the gods do, etc.*

150, 10. Ἐπὶ τούτῳ: *upon this.*

150, 13. δοτις, etc.: equivalent to a Latin clause of characteristic, *a man who, etc.* For Tissaphernes' speech, see 117, 25 ff.

150, 14. περὶ πλείστου ἢν ποιήσαιτο: see 96, 13.

H.A.	B.	G.	Gl.
1 619 δ	425	926	cp. 546
2 785	398	1222, 1	597
3 725 α	349	1073	536 c
4 870	587	1507	476

150, 15. ἐπὶ τούτοις . . . ὅμόσας: *having given his oath upon it* (in confirmation of it); see 119, 25. — αὐτός: Cleanor's impassioned speech is marked by several emphatic repetitions, ὄράτε, l. 11 f., αὐτός, l. 15 f., Κύρου, Κύρου, l. 22 ff.; cp. also καὶ οὐτός, l. 21, repeating Ἀριάδνη. — δεξιάς: the plural used of one person = *pledges*.

150, 16. ἀπαντήσας: cp. this participle of attendant circumstance with the three participles preceding, which imply concession. Translate *deceived and seized*. — καὶ οὐδέ: *and . . . not even*; cp. καὶ οὐκ, 142, 15, and see note.

150, 17. Διὰ ξένων: the Greeks, "aliens in a strange land" (*Exodus* 18. 3), considered themselves under his care. — Εκλεάρχῳ: dative of association. — καὶ: *even*, emphasizing the baseness of Tissaphernes' action after having entertained Clearchus at his own table (see 131, 9).

150, 18. αὐτοῖς τούτοις: neuter, *by these very relations*, with Clearchus.

150, 19. ἀπολῶλεκεν: an exaggeration (cp. 146, 3 ff., and see note on παιόμενοι), although Cleanor may have thought that the executions followed the seizure at once, see 133, 21. — δν, etc.: see 105, 19 f.

150, 20. ἔδωκαμεν: the first aorist of δίδωμι is common only in the singular.<sup>1</sup> As usual, the relative is not repeated (see on ἐστράτευσαμεν, 144, 3), but it is required in English, *to whom* and *from whom*.

150, 21. προδώσειν: indirect discourse, depending on the idea of promising in πιστά. — καὶ οὗτος: *even he*; see on αὐτός, l. 15.

150, 22. τιμώμενος: imperfect participle,<sup>2</sup> implying concession, *although he was honored*.

150, 24. ἡμᾶς . . . κακῶς ποιεῖν: differs from the construction of οἴα τοὺς ἔχθρούς, etc., in l. 8 f., in having an adverb instead of the cognate accusative.

150, 26. ἀποτείσαντο: for construction, cp. ποιήσειν, l. 9.

151, 1. ἐσταλμένος: at his first appearance as a general, Xenophon desired to make the best possible impression. The Greeks as a people were worshipers of the beautiful.

151, 2. εἴτε . . . διδούειν: indirect discourse for τὰ διδῶσι of Xenophon's actual thought at the time.

151, 4. τῶν καλλιστων,<sup>3</sup> etc.: *for him who had thought himself worthy of the most beautiful trappings*.

H. A.	B.	G.	Gl.
1 432	205	670	378
2 856 a	542, 1	1289	581 a
3 746	353	1135	513

151, 5. τελευτής: see on *σωτηρίας*, 145, 17.—λόγου: see on *τοῦ ἔξορμῆσαι*, 145, 8.

151, 8. αὗτοῖς . . . οἶναι: *to be on terms of friendship with them* (cp. *Κλεάρχῳ*, 150, 17).

151, 10. στρατηγούς: proleptic accusative (object of *δρῶντας*, used instead of a nominative subject of *πεπόνθασσι*); see on *ἀπήγγειλε . . . κρίσιν*, 81, 17.—αὗτοῖς: indirect object, but in l. 12 it depends on the preposition of the compound verb.

151, 12. ὅν: the omitted antecedent is genitive of the crime or charge<sup>1</sup> with *δίκην*, *punishment for what*.

151, 13. οὐδὲ παντὸς . . . οἶναι: *to be at out-and-out war with them*; cp. l. 8.—σὺν τοῖς θεοῖς: note how forcibly a dependence on the gods is expressed by the position of the phrase at the beginning of the clause.

151, 15. λέγοντος: the tense expresses continuance of the act, *while he was still speaking*. — πτάρνυται: both Greeks and Romans, like the Germans and some other peoples to-day, considered sneezing a sign of good luck. Cp. Catullus 45, 8 f., Amor, sinistrā ut ante, Dextrā sternuit approbatiōnem, *Love, as before on the left, now on the right sneezed his approval*; and Tennyson's allusion in *Edwin Morris*:

Shall not Love to me,  
As in the Latin song I learnt at school,  
Sneeze out a full God-bless-you right and left?

The Germans exclaim “Prost!” i.e. *Good luck!* when a person sneezes, and the French say, “Bonne santé!” *Good health!* In Aristotle's *Problemata*, 33, it is said in all seriousness that sneezing is a god, connected with the head, the soundest part of the body, and is a sign of good health.

151, 17. θεόν: the god who sent the omen of the sneeze; see l. 18.

151, 18. οἰωνός: cp. Aristophanes' joke in the *Birds*, 720, *πταρμόν τ' ὄρνιθα καλεῖτε, you call a sneeze a bird*.

151, 19. σωτήρος: the sneeze was heard just as Xenophon uttered the word *σωτηρίας* (l. 14), so that the omen was naturally referred to Zeus the Savior. — εὐχαρισθαι: *to vow*, followed by the future infinitive in indirect discourse, like a verb of promising; see on *προδώσειν*, 150, 21. The vow was paid at Trapēzus (see 224, 18).

151, 24. ἐπαιάνισαν: for another use of the paeon, which seems strange to us, see 92, 7, and 103, 5.

152, 1. λέγων : *to be saying*, denoting continuance.

152, 3. θέων : see on 127, 2.

152, 5. σόντως δὲ ἔχοντων : neuter ; sc. τῶν πραγμάτων, *in these circumstances*. Cp. 148, 12.

152, 6. εἰπερ : *since they* ; see on ὅς, 143, 25.

152, 7. τοὺς μεγάλους, etc. : cp. καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὑψώσει ταπεινούς, "he hath put down princes from their thrones, and hath exalted them of low degree," *Luke I. 52.*

152, 8. καί : by crasis for καὶ ἐάν, *even if*. — ὡσπερ, βοσκόνται : see on 148, 18.

152, 9. Ἐπειτα 54 : correlates with πρῶτον μέν, l. 2, but has no connection with what follows, being evidently forgotten in the pleasant recollections of earlier Greek victories over Persians. ἀναμνήσω, although intended at the moment it was spoken as an introduction to a parenthetical remark, becomes thus the main verb of the sentence. — ἥμας, κινδύνους : object accusatives.<sup>1</sup>

152, 10. ἀγαθοῖς : predicate adjective with εἶναι, agreeing with ὕμην.<sup>2</sup> — ἀγαθοῖς, ἀγαθοῖς : cp. ἀριστον., 115, 11-13, and see note.

152, 13. στόλῳ : dative of military accompaniment.<sup>3</sup> — ὡς ἀφανούτων : see on ὡς ἀποκτενών, 51, 15.

152, 14. αὐτοῖς : *by themselves*. Athenians composed at least nine tenths of the Greek army at Marathon (490 B.C.), their only allies being a small body of Plataeans. This victory, over an enemy outnumbering them tenfold and which had hitherto been regarded as invincible, was a turning point in Athenian history.

152, 15. ὁπόσους κατακάνοντεν : indirect discourse for ὁπόσους ἀν κατακάνωμεν ; see on 151, 2.

152, 17. εἴχον : with an infinitive ; cp. 112, 9, and see note. — Ήσχεν αὐτοῖς : another anacoluthon or break in the construction (cp. l. 9), due to its wide separation from εὐξάμενοι. We should expect a personal verb, like ἐψηφίσαντο, *they voted*.

152, 18. ἔτι νῦν : ninety years later, although the vow would have been paid in some twelve or thirteen years if the number of the slain given by Herodotus (6400 ; see 6. 117) is approximately correct. Five centuries after Xenophon's time the anniversary of the victory was cele-

H. A.	B.	G.	Gl.
1 724	340	1069	535
2 941	631	928, 1	571
3 774	392	1190	525

brated annually in September as a perpetual Memorial Day, and a sacrifice to Artemis formed a part of the celebration (see Plutarch's *Morals*, essay on The Malignity of Herodotus, ch. 26).

152, 19. *τήν*: *that*. The article is sometimes used, like Latin *ille*, of what is well known; cp. *τῇ μάχῃ*, 57, 8, *τῷ Αθηναῖ*, 141, 5. — *ἀναρρημάτων*: vast though the army of Xerxes was, its size was doubtless greatly overestimated by the Greeks, Herodotus (7. 185 f.) putting it at over five million men, inclusive of non-combatants.

152, 20. *καὶ*: *too*, as well as at Marathon. The victories by sea were off Artemisium and Salamis in 480 B.C., and by land at Plataea and Mycale on the same day in 479. The only defeat of the Greeks in this war was at the Pass of Thermopylae in 480.

152, 22. *ἔστι*: note the accent.<sup>1</sup> Its subject is the infinitive.

152, 26. *προγόνων*: cp. Δαρείου, 51, 1.

153, 1. *Οὐ μὲν δῆ*: *and yet of course . . . not*.

153, 2. *ἡμέραι*: sc. *εἰσίν*. — *ἄφ’ οὐ* (sc. *χρόνου*): *since*.

153, 3. *ἡμῶν αὐτῶν*: depends on the comparative idea in *πολλαπλασίους*.

153, 6. *πολύ*: see on 75, 11. — *ἡμᾶς*: subject of the infinitive; cp. *ἡμῖν*, 152, 11, which is the indirect object of *προσήκει*, while the subject of the infinitive is omitted.

153, 7. *ἄλλὰ μήν*: cp. 128, 3 and 12.

153, 9. *ὄντες, δρῶντες*: see on 142, 11.

153, 10. *διμετρὸν*: sc. *δν*, in indirect discourse.

153, 11. *εἰς*: *against*, implying an attack so vigorous as to pierce the enemy's lines.

153, 12. *αὐτῶν*: objective genitive, as with the adjective in 1. 9. — *δι*, etc.: the clause is in apposition with *πείραν*. — *καὶ*: see on 146, 5.

153, 14. *Μηδεὶς*, etc.: *moreover, do not fancy either that you are at a disadvantage in this respect*. — *τοῦτο*: accusative of specification, explained by the appositive causal clause; may be omitted in translation. — *μετον . . . ἔχειν*: see on *εὐνοϊκῶς ἔχοιεν*, 52, 9. — *δόξητε*: in a prohibition, expressing simple occurrence.<sup>2</sup>

153, 17. *ἔφυγον*: rarely transitive in prose. For the flight of Cyrus's barbarian troops before the king's army, see 100, 20.

153, 18. *φυγῆς*: see on 145, 8.

H A.	B.	G.	Gl.
1 480, 1	262, 1	144, 5	384 b (3)
2 874 and a	584	1346,	473 b

153, 19. ταττοπίνεος: supplementary participle not in indirect discourse, see them drawn up (not that they are drawn up).

153, 21. οἱ: with a round number, not to be translated. Xenophon doubtless had a merry twinkle in his eye during these remarks on cavalry. He was aiming to create a smile and to cheer up his dispirited comrades.

153, 24. οἱ ποιοῦντες: the doers.

153, 25. λιπώντων: genitive of comparison.

154, 3. τὸ καταπέσειν: accusative of the verbal substantive, falling off.

154, 5. ὅτου ἀν βουλέμεθα: sc. τυχάν, to hit. For the genitive, see on στρηγίας, 145, 17.

154, 6. φεύγειν: nominative of the verbal substantive, fleeing, flight.

154, 7. μάχας: direct object.<sup>1</sup> — ὑμῖν: dative of interest, implying advantage, be your guide.

154, 9. τοῦτο: cognate accusative, summing up ὅτι, etc.

154, 10. ἐπιβουλέων: cp. παρασκευαζόμενοι, 147, 17, and see note.

154, 11. οὐς . . . δινδρᾶς: any men whom.<sup>2</sup>

154, 12. ἢν τι, etc.: if they make any mistake with respect to us. There is a touch of grim humor in the conclusion. Later, a native who tried to deceive the Greeks about the roads was put to death (183, 2 f.).

154, 13. τὰ δὲ ἐπιτήδαια: and as to supplies, preserving the emphasis given by its position.

154, 14. πότερον . . . ή: introducing a direct alternative question,<sup>3</sup> while the preceding question (ll. 9-11) was indirect. — ἀγορᾶς ης: cp. this use of antecedent and relative<sup>4</sup> with that in l. 11.

154, 15. ἀργυρίου: for construction, see ὅτου, 144, 17. — μηδὲ, etc.: when we have n't even this (money) any longer. ἔχοντας and the following accusatives limit ημᾶς, implied as subject of the infinitives.

154, 17. διπόσφι: as large as; depends on an implied χρῆσθαι. — βούληται: observe the present infinitives, participles, and subjunctives in this sentence, expressing continuous or repeated action, not present time.<sup>5</sup>

154, 18. ταῦτα: see on στρατηγούς, 151, 10.

H A.	B.	G.	Gl.
I 712	329, 1	1049	530 <i>a</i>
2 995 and α	485	1037	613 <i>d</i>
3 1017	574, 579	1066	668
4 994	484, 1	1031	613 <i>b</i>
5 851, 856	539	1272, 1288	475, 563, 581

154, 19. **ἀπόροι**: *an obstacle*. — **μεγάλως**: note the emphatic position.  
 154, 20. **διαβάντες**: *in crossing* the Tigris (124, 16); for the case, see on **τίμος**, 65, 10. — **εἰ**: introduces an indirect question; cp. Latin *si*. English requires the insertion of *not* in the question. — **καὶ μερότατον**: *with even superlative folly*,<sup>1</sup> because, as is implied, the Greeks will have to march to the source in order to cross, and will thus be living on the country all the longer.

154, 22. **ἡν καὶ . . . ἔστι**: *although they be*, etc., a present general condition. — **παρῆν**: genitive of separation with the adverb. — **προσένεστι**: *if you (indefinite) approach*.<sup>2</sup>

154, 23. **οὐδὲ**: *without even*; cp. the translation of **οὐτε**, 140, 21.

154, 25. **Εἰ . . . διήσουσιν**: cp. **εἰ . . . γενησόμεθα**, 143, 2, and see note. — **μήδ' . . . τε**: for translation, see on 111, 20.

154, 26. **οὐδὲ ὡς**: *not even under these circumstances*. Observe that **ὡς** (= *thus*) is accented. — **ἀθυμητόν**: cp. the personal construction of the verbal in 147, 11.

155, 1. **Μυσῶν**: proleptic accusative. For the trouble caused by Mysians and others, see 128, 5 ff.

155, 4. **ἔδομεν**: Cyrus's army marched through Lycaonia; see 61, 9 f., and map.

155, 6. **τούτων**: the Persians. — **καὶ ἡμᾶς δ'**: *and (δ') as for us too (καὶ)*. — **ἄν θέτω**: potential indicative, *I might say*,<sup>3</sup> implying a present condition contrary to fact (if I were not afraid; see l. 14).

155, 7. **ώρημένοντος**: indirect discourse (see on **παρασκευάζόμενοι**, 147, 17), *ought not to make it clear yet that we have started*.

155, 8. **κατασκευάζονται**: depends on **χρήματα**. — **ὡς . . . οἰκήσονται**: *as if intending to live somewhere here*. The context shows that the purpose is only pretended.

155, 10. **ἄν δημόρους**: sc. **δοίη**. — **τοῦ . . . ἐκπέμψειν**: objective genitive with **δημόρους**. Note the tense (*that he would dismiss them*), which is rare for the infinitive except in indirect discourse and in dependence on **μέλλω**.

155, 11. **καὶ εἰ**: *even if*; but **εἰ καὶ**, rarely **ἴαν καὶ** (see 154, 22), *although*.

155, 12. **οἶδ' δι**: often equivalent to an adverb, *certainly*; cp. **δῆλον**

H A.	B.	G.	Gl.
1 619	425	926	547
2 771 δ	382	1172, 2	523 α
3 858	565	1338	461 c

ὅτι, 66, 2, and see note.—**τρισάσμενος**: translate as an adverb; cp. **μωρότατον**, 154, 21.

155, 13. **εἰ δέρπα**: present condition contrary to fact.<sup>1</sup>

155, 14. **ἀλλὰ γάρ**: *but really*, introducing the reason why he will not make the suggestion of ll. 6–8; see on **ἀν τίφην**, l. 6. — **ἀργοῖς**: see on **τίμος**, 65, 10.

155, 16. **μεγάλαις**: *tall*. For the athletic Greeks height was an essential element of beauty. Tennyson alludes to this in *A Dream of Fair Women*, when he calls Helen of Troy

A daughter of the gods, divinely tall,  
And most divinely fair.

— **μή**: repeated because of the long conditional clause, which interrupts the thought dependent on **δέδοικα μή**.

155, 17. **οἱ λατοφάγοι**: a reference to the companions of Odysseus (Ulysses), of whom he himself said, “Whosoever of them ate the lotus’ honeyed fruit wished to bring tidings back no more and never to leave the place, but with the Lotus-eaters there desired to stay, to feed on lotus and forget his going home,” *Odyssey*, 9. 94 ff. (Palmer’s translation.) Cp. Tennyson, *The Lotos-Eaters*:

Most weary seem'd the sea, weary the oar,  
Weary the wandering fields of barren foam.  
Then some one said, ‘We will return no more’;  
And all at once they sang, ‘Our island home  
Is far beyond the wave; we will no longer roam.’

See also Tennyson’s *Choric Song* for a poetic picture of the effect of eating lotus. — **δέος**: objective genitive with a verb of forgetting<sup>2</sup>; cp. English “be forgetful of.”

155, 20. **ἴξον**: accusative absolute<sup>3</sup> implying cause, *since it is possible*.

155, 21. **κομισαμένους**: see on **λαβόντα**, 55, 4. — **πλουσίους**: limits the object, *see them rich*. This sentence has historic interest, being the earliest suggestion in Greek literature of the possibility of establishing Greek colonies in the heart of Persia. In fact, it was the expedition of this small body of Greeks almost to the very gates of Babylon, the capital of the empire, and back again without serious loss, that disclosed to the Greek world the weakness of the Great King’s power. It

H. A.	B.	G.	Gl.
1 895	606	1397	649
2 742	356	1102	511 <sup>4</sup>
3 973	658	1569	591

remained for Alexander the Great, some seventy years later, to carry out the suggestion here made by Xenophon.

155, 23. Ἀλλὰ γάρ: as in l. 14.

155, 24. κρατούντων: predicate possessive genitive.<sup>1</sup> With this remark — which resumes the thought expressed at the beginning of the speech (151, 11–14), that their only hope is in fighting — Xenophon abruptly ends his exhortation to cheerfulness and confidence, and passes on to practical recommendations for their immediate action. — διετος: introduces an indirect question, in apposition with τοῦτο. — δι: with both πορεούμεθα and μαχοίμεθα.

156, 2. ἡμῶν<sup>2</sup> στρατηγῷ: *be our generals, i.e. control our actions by compelling us to take only roads passable for them.* — διηγή δι, etc.: conditional relative clause, equivalent to a vivid future condition.

156, 3. συγκατακαθαι: same construction as κατακαθαι, l. 1. Note the force of συγ-.

156, 4. ἔγειν: depends on ὅχλον, *are troublesome* (literally, *give trouble*) to carry.

156, 5. οὗτε . . . οὗτ': see on οὐδενί, 63, 18.

156, 6. ἔχειν: often used in the sense of *get*.

156, 7. ἀπαλλάξωμεν: for construction, cp. ἀναμένωμεν, 145, 6.

156, 9. κρατουμένων: possessive genitive with πάντα. Preserve the emphasis (due to its being contrasted with ἦν δὲ κρατώμεν following) by translating as a clause, *when men are conquered, all their possessions, etc.* He was unwilling to say ἡμῶν κρατουμένων, but note the person of κρατῶμεν.

156, 11. σκευοφόρους: predicate accusative.

156, 14. πρόσθεν: see on 54, 7.

156, 16. συνθλαβον: see on ἐπεισε, 63, 21. — διητων, etc.: genitive absolute implying time, *while the officers were with us, etc.*

156, 18. δι: with the infinitive; see on 65, 10.

156, 20. τοὺς νῦν: *the present*, separated from τοὺς ἀρχοντας not so much for the sake of emphasis as to bring side by side τοὺς νῦν and τῶν πρόσθεν. Juxtaposition either of like or of contrasted words is common in both Latin and Greek.

156, 22. μᾶλλον: makes the participle comparative.

156, 23. ψηφίσασθαι: sc. δεῖ from l. 19. Cp. the tense, denoting

H A.	B.	G.	Gl.
1 732 <sup>a</sup>	348, 2	1094, 2	508
2 741	356	1109	510 <sup>c</sup>

simple occurrence, with that of *κολάζειν*, denoting repetition. — τὸν . . . κολάζειν: an object infinitive with subject accusative, depending on *ψηφίσασθαι*, which is equivalent to a verb of commanding, *that the one of you who happens to come up at the time* (i.e. *every time*, *ἀεὶ*) *shall join with the officer in punishing him*.

156, 25. *διένομένους ἔποντας*: a periphrastic form of the future perfect passive<sup>1</sup>; cp. Latin *paratus erō*. Translate *will find themselves deceived*.

156, 26. *τοὺς . . . ἀπιτρέψοντας*: *who will allow no man*. For Clearchus's severity, see 135, 19 ff. — *κακῷ*: see *ἀγαθοῖς*, 152, 10, and note.

156, 27. *ἄλλα γέρε*: as in 155, 14. — *περιάνειν . . . ἥρα*: *it is time now to execute our plans*. *καί*, also (in addition to discussing them), is best omitted in translation.

157, 1. *βέλτιον*: sc. *δοκεῖ ἔχειν*. — *ἢ ταύτῃ*: *than acting in this way*.

157, 2. *σωτηρίας*: genitive with a verb of want<sup>2</sup>; cp. English "be in need of."

157, 4. *'Αλλ'*: as in 84, 19.

157, 5. *οἰς*: cp. *ἀγορᾶς ἦς*, 154, 14, and see note.

157, 7. *ψηφίσασθαι*: *to vote upon*, with *ἄ . . . εἴρηκε* as object; translate after *ἀριστον εἶναι*, although it is really subject of *δοκεῖ*.

157, 10. *ἄν* (= *τούτων ἄ*), etc.: *what further seems best*. A nominative of the relative is attracted<sup>3</sup> only when it is neuter. The genitive serves as object of the verb of hearing.<sup>4</sup> — *προσδοκεῖ*: with *προσ-* in this meaning cp. the preposition in l. 5 and the adverb in 150, 2.

157, 11. *ὅπου*: cp. English *where* in such phrases as "come where I am" (= to the place where). Cp. *ἐκεῖ*, 149, 11.

157, 13. *οἱ . . . κύνες*: the generic article<sup>5</sup> (here not to be translated) marks cowardly dogs as a class by themselves. Cp. *ὁ ιδιώτης*, l. 2, where English usage is the same as the Greek.

157, 15. *εἰ καὶ αὐτοί*: *if they themselves, too*, repeating *εἰ οἱ πολέμοι*. — *ἥμιν*: indirect object of the compound verb.

157, 17. *πλαστιον*: see Introd. § 63. — *ποιησαμένους*: see on *λαβόντα*, 55, 4. — *δηλων*: see 111, 1; for another figurative use of the word, see 140, 15.

157, 18. *ὁ πολὺς δῆλος*: *the great body of non-combatants*. — *εἴη*:

H A.	B.	G.	G1.
1 467 a	538	706	458
2 743	356	1112	512
3 996 a	484	1033	614
4 742	356	1102	511 a
5 659	448	950	

depends on παισαμένους, as the secondary sequence shows; γ̄ would be expected, depending on the implied ἐστί, and it is found in inferior manuscripts, probably being due to some copyist's attempted improvement of the text.

157, 19. τίνας χρή, etc.: indirect questions, subjects of ἀποδειχθεῖν.  
— πλαισίου: cp. this genitive<sup>1</sup> with the dative δμῆν in 154, 7.

157, 21. ὅποτε . . . θάσιεν: temporal clause, equivalent to a future less vivid condition.

157, 23. τοὺς τεταγμένους: *the men already drawn up for action.* The tense expresses action completed at the time of χρόμεθα. The hollow square was the marching formation adopted when there was danger of a running attack by the enemy on all sides.

157, 25. ἕρωτο: *may Chirisophus lead.*<sup>2</sup> Being young and recently elected a general, Xenophon expresses his recommendation in the tactful form of a wish.—ἐπειδὴ καὶ: *specially since*; καὶ lit. = *too, i.e.* beside his other qualifications, such as bravery, experience, etc.—Δακεδαιμόνιος: since the close of the Peloponnesian War, in the spring of 404 B.C., Sparta was the leading state of Greece.—πλευρᾶν: see on βαρβάρων, 52, 8.

158, 2. τὸν νῦν εἶναι: see on τὸ κατὰ τοῦτον εἶναι, 82, 24.

158, 3. τάξεως: partitive genitive with a verb of making trial of.<sup>3</sup>—δεῖ: see 156, 23.

158, 6. οὐδὲ ταῦτα: see 68, 13, and note.

158, 9. ὅπτιν: see on 152, 22.

158, 11. νικόντων: for the case, cp. κρατούντων, 155, 24.

158, 12. καὶ . . . δέ: see on καὶ ἡμᾶς δέ, 155, 6.

158, 14. σφέαν: subject infinitive; cp. τὸ καίνειν, l. 11.

158, 15. CHAPTER 3. κατέκαιον, etc.: the imperfects describe, or present a picture of, what was going on. The aorist would merely state the fact.

158, 16. περιττῶν: partitive genitive with ὅτου, *whatever of the*, etc. For ὅτου, see on σωτηρίας, 157, 2. Its antecedent, if expressed, would be partitive genitive with a verb of sharing.

158, 19. Μιθραδάτης: see 132, 21. Formerly in the train of Cyrus, he had gone over to the king.

H.A.	B.	G.	Gl.
1 741	356	1109	510 c
2 870	587	1507	476
3 738	356	1099	510 b

158, 20. καλεσάμενος: *having had . . . called.*<sup>1</sup>

158, 23. εἴνους: the ellipsis of *εἰμί* cannot here be imitated in English. — διάγων: *tarrying.*

158, 24. βουλευομένους: supplementary participle in indirect discourse.

158, 25. καὶ . . . ἔχων: *bringing . . . too.*

158, 26. πρός: the only preposition which is often followed by an enclitic form of pronoun.<sup>2</sup> — φίλον, etc.: limiting *με*; English requires the preposition to be repeated, *as to one who is*, etc. For *ώς*, cp. 51, 9, and see note.

159, 1. κοινῇ: dative of manner, equivalent to an adverb.

159, 2. βουλευομένους: the tense of the participle shows that the decision was made during, not after, the deliberation.

159, 3. θέγε: as in 118, 20. — εἰ . . . ἡμᾶς: translate *if we are allowed.*

159, 4. διαπορεύεσθαι: a transitive compound from an intransitive simple verb.

159, 5. ήν δὲ τις, etc.: *but if anybody shall try to prevent us from making the journey.* For the conative present, see on *πείθειν*, 146, 8.

159, 6. διαπολεμεῖν: note the force of δια-, *fight it out (thoroughly, through and through).* — τούτῳ: see on *Τισσαφέρνη*, 53, 7.

159, 9. ὑπόπτητος: cp. the meaning of *ὑπό* here and in *ὑπέφανε*, 149, 20.

159, 10. τις: observe the position. An unimportant word, like *τις* or *εἰμί* frequently follows a prominent one, adding somewhat to the emphasis of the latter by allowing the thought to dwell on it a trifle before the next important idea is expressed. — πιστεώς ἔνεκα: *to see that he kept faith.* Having been faithless to Cyrus (see on 158, 19), he was distrusted by his present associates.

159, 12. τὸν πόλεμον, etc: *that the war should be truceless.* For *ἔναι*, cp. *περάνειν*, 156, 27. — ἔστ' . . . εἰν: implied indirect discourse, representing *ἔστ' ἀν ωμεν* of the actual resolution. See on *εἰ δυναίμεθα*, 144, 5.

159, 13. διέφθειρον: with this conative imperfect<sup>3</sup> cp. the present *ἀποκωλύγη*, l. 6. The conative force becomes clear by comparing the aorist in l. 14, which expresses accomplishment.

159, 15. φέχετο ἀπιών: *had gone off.* For the supplementary partici-

H. A.	B.	G.	GL.
1 815	505	1245	500 <i>d</i>
2 263	139, 1	144, 3	195 <i>b</i>
3 832	527	1255	459 <i>a</i>

ple, see 101, 14. Of course this Nicarchus cannot have been the man who was so severely wounded only the day before (132, 15 f.).

159, 17. **διαβάννες**: probably at a ford, still used, about 25 miles from the junction with the Tigris.

159, 18. **ἐπορέσθησαν**: they had been by the Zapātas (the Great Zab) three days (126, 1-3), during which their barbarian allies proved faithless and five of their generals were taken prisoners. Aroused from their despair over these misfortunes by the eloquence and brave spirit of Xenophon, they now set forth, relying on themselves alone, to make their way as best they could back to their homes. Near here, in 331 B.C., Alexander the Great defeated Darius III in the battle of Arbēla, a victory which was followed shortly by the fall of the Persian empire (see on *πλουσίος*, 155, 21). — **τεταγμένοι**: as in 157, 23. — **τὰ ὑποβάντα**, etc.: carrying out Xenophon's suggestion of 157, 17 f.

159, 23. **ὡς . . . εἴναι**: *as if he were*. **ὡς** shows that the idea *being a friend* belongs only to the subject of the sentence, Mithridates, whose friendship is seen by the context to be a mere pretense. If the writer had wished to represent him as a friend, he would have omitted **ὡς**. See on **ὡς φίλον**, 51, 9.

159, 24. **ἔγενοντο**: a rather careless change of number when no new subject is expressed, but the connection makes it clear that Mithridates and his followers are meant.

159, 25. **ἐτίτρωσκον**: both *οἱ μὲν* and *οἱ δέ* are subjects.

159, 26. **ἔπασχον . . . κακῶς**: equivalent to a passive<sup>1</sup> of *κακῶς ποιεῖν* (see 150, 25).

160, 1. **Κρήτες**: the most famous archers of antiquity. Clearchus had brought 200 to Cyrus (58, 2). — **βραχύτερα . . . ἐτόξευον**: *had bows of shorter range*. The next clause implies that they did not shoot.

160, 3. **βραχύτερα . . . ή ὡς** (cp. 56, 2) **ἔξικνεισθαι**: the infinitive after a comparative denotes result;<sup>2</sup> cp. Latin *quam ut* and the subjunctive after a comparative.

160, 4. **σφενδονητῶν**: see on *σωτηρίας*, 145, 17.

160, 5. **διωκτέον εἶναι**: impersonal<sup>3</sup> construction of the verbal in indirect discourse.

H. A.	B.	G.	Gl.
1 820	513	1241	499 <i>a</i>
2 954	645 N.	1458	566 <i>a</i>
3 990	665	1597	596 <i>b</i>

160, 6. δικλιτῶν, etc.: partitive genitive limiting the omitted antecedent of οἱ.

160, 10. πολός: emphasized by contrast with ἐν δὲ λίγῳ χωρίῳ.

160, 11. οἷόν τε ἦν: *it was possible.*

160, 12. καὶ, etc.: *even while in flight inflicted wounds.* For ἀμά, see on εὐθὺς . . . ὄντες, 95, 19.

160, 13. τοῦποισθεν: by crasis for τὸ ὄπιοισθεν. These tactics became known to the Romans through the Parthians, and in modern times they are practised by Persians, Arabs, Cossacks, North American Indians, and other races famous for horsemanship. — διάστον . . . διάσταν: see on δύποτε ἐνθυμούμην, 144, 15.

161, 1. μαχομένους: as soon as the Greeks began to retreat the Persian cavalry would return to the attack. — ἡμέρας: time within which, *in the whole day.* The accusative would denote that they marched all day long.

161, 2. δεῖλης: here the context shows that the late afternoon or evening is meant.

161, 3. τὰς κέρμας: see 157, II.

161, 6. τε . . . καὶ: *not only . . . but also.*

161, 7. οὐδὲν μᾶλλον ἴδεντο: *was not a whit better able.*

161, 9. ἔργον: *outcome.* — αὐτοῖς: dative of interest implying advantage; *bore witness for them, justifying their censure.*

161, 10. ἐν τῷ μένειν: *by keeping our places.* — κακός, etc.; cp. 159, 26.

161, 12. δληθῇ: note the emphasis (see on τις, 159, 10), which may be reproduced colloquially, *it is quite true, what you say.* — κακός . . . ποιεῖν . . . πολεμίους: see 150, 24, and note.

161, 14. χάρις: sc. ἔστω, *thanks be, etc.*

161, 15. ὀλίγοις: see on 140, 14. — ὥστε βλάψαι, etc.: *so as to do no great damage;* see on 52, 7. μεγάλα is cognate accusative.

162, 3. οἱ ἐκ χειρὸς βάλλοντες: *those who throw by hand, i.e. the ἀκοτισταί of 160, 3.*

162, 4. πολὺ . . . χωρίον: separated because emphatic; *a great distance, extent of space.*

162, 5. ἐν ὀλίγῳ: cp. 160, 10.

162, 6. πεζὸς πεζόν: juxtaposition of contrasted words, as in 160, 9; see on 156, 20.

162, 7. ἐκ τόξου βόματος: cp. ἐκ πολλοῦ, 160, 9.

162, 8. εἰ μέλλομεν . . . δεῖ: *mixed condition, if we should intend . . . there is need;* a tactful way of presenting a new suggestion, which

these older officers might not be inclined to adopt, since they were in ill humor at present and distrustful of his judgment. By stating the supposition in the less vivid future form, he avoids the appearance of assuming to know their intentions. — ὅτε μὴ δύνασθαι : *so that they may not be able*; differs from ὅτε βλάψαι, 161, 15, in implying a purpose<sup>1</sup> of the main subject to bring about the result.

162, 9. τὴν ταχίστην : cp. 67, 6.

162, 10. ιππέων : both this word and σφενδονητῶν are made more prominent by being mentioned apart.

162, 11. Ροδίους : their reputation as slingers equaled that of the Cretans (160, 1) for shooting with the bow.

162, 12. τοὺς πολλούς : note the article.

162, 15. φέρεσθαι : *flies*.

162, 16. σφενδονῶν : see on ὑμῶν αὐτῶν, 153, 3. The abridged form of expression (for τοῦ βέλους τῶν Περσικῶν σφενδονῶν) would best not be imitated in English.

162, 17. διὰ τὸ . . . σφενδονᾶν : *because they sling with stones that are as large as the hand can hold*.

162, 20. ταῖς : see on 157, 13.

162, 22. αὐτῶν : partitive genitive with τίνες.

162, 23. πέπανται : = κέκτηνται, perfect with present meaning.<sup>2</sup>

162, 25. αὐτῶν : *for them* (the slings), genitive of cause.

162, 27. ἀλλην : *besides* ; cp. ἀλλο, 76, 23.

162, 29. τοὺς μέν τινας : *some few*. Not being a soldier, but a gentleman of leisure accompanying his friend Proxenus (see 140, 21 ff.), Xenophon had doubtless had horses from the beginning of the expedition.

163, 1. τῶν (partitive) Κλεάρχου (possessive) : *of those that Clearchus had*. Clearchus had over forty cavalrymen in his division (79, 20 f.) at the start, but most, if not all, of them had deserted to the king after the battle (111, 7 ff.). Some of the deserters may have left their horses behind.

163, 4. σκευοφόρα : asses and perhaps cattle.

163, 5. εἰς : *for*, of purpose ; cp. 53, 24.

163, 8. καὶ : *too*, in addition to the votes mentioned in 157, 8, and 158, 6.

H.A.	B.	G.	Gl.
1 953 <i>a</i>	595 N.	1452	566 <i>b</i>
2 849	535	1263	456 <i>b</i>

163, II. *τύποντο*: *were organized.* See Introd. § 57.

163, 14. *σπολάδες*: *leather jerkins,* doubtless used because there were not enough metal cuirasses (*θώρακες*) to go round. See Introd. § 59, end.

163, 17. *ὁ Πολυστράτου*: sc. *ὑός*.<sup>1</sup> This was the regular way of distinguishing persons before surnames came into use.

163, 18. CHAPTER 4. *τῇ ἄλλῃ*: as in 105, 12.

163, 19. *προαιτερόν*: *earlier than usual,* the second part of the comparison being made clear by the context.

163, 21. *ἐπιθέντο*: = *ἐπιθέντο*<sup>2</sup>; see on *προοῖτο*, 96, 22.

163, 22. *διαβεβηκόσι*: distinguish the tense from that of *διαβάνοντα*, translating both as temporal clauses.

163, 25. *τοσούτους*, etc.: see on *ὑμᾶς, κινδύνους*, 152, 9.

163, 27. *λάθη*: retains the mood of direct discourse, the actual promise being *ἄν λάθω, παραδώσω.*

164, 1. *καταφρονήσας*: *having come to despise them.*<sup>3</sup>

164, 4. *ὅσον*: adverb.

164, 5. *παρήγγελτο*: note the tense, indicating the completeness of the Greek preparations at the time when Mithridates crossed.—*πλευστῶν*: partitive genitive with the omitted antecedent of *οὓς*, which is the subject of *διώκειν*, *to those of the pellasts . . . who were to pursue.* *διώκειν* serves as subject of both *παρήγγελτο* and *ἔδει*.

164, 7. *εἰρητο*: its use with the infinitive is like that of *λέγω* and *εἴπον*; see on *θαρρεῖν*, 65, 21.—*θαρροῦσι*: see on *ἀγαθοῖς*, 152, 10.—*ὡς*: *in the belief that*, representing the idea expressed by the genitive absolute as belonging to the cavalry. There is no thought of pretense here, as there is in 159, 23.

164, 8. *κατελήψας*: *had caught up.* Note the changes of tense in this sentence.

164, 9. *ἐσήμηνε*: cp. *σημήνη*, 110, 22.

164, 10. *οἱ εἰρητο*: the omitted antecedent is subject of *ἔθεον*.

164, 11. *οἱ δὲ*: *the enemy*, a change of subject being indicated, as usually.<sup>4</sup>

164, 12. *βαρβάροις*: dative of interest implying disadvantage, *the barbarians had many . . . killed.*—*τῶν*: with the force of a possessive pronoun.

H A.	B.	G.	Gl.
1 730 <i>a</i>	348 N.	953	507 <i>b</i>
2 445 <i>b</i>	170, 4	74 <sup>1</sup>	377
3 841 and <i>a</i>	529	1260	464 and <i>a</i>
4 654 <i>c</i>	443, 2	983 <i>a</i>	549 <i>b</i>

164, 15. ηκίσαντο: mutilation of dead bodies was not common among the Greeks, and here it was not ordered in cold blood; the soldiers began it of their own impulse, feeling that such a treacherous foe was undeserving of humane treatment. — δι: see on 52, 11.

164, 16. ὄφαν: *the sight* (lit., *to see it*), subject of αἴη.

164, 17. οὔτε πράξαντες: cp. κάκιον πράξειαν, 96, 24.

164, 20. Δάρισα: this Greek word, meaning *citadel*, was probably used by Xenophon as an equivalent in sound or in meaning for the native name. Here was the great Assyrian city of Calah, mentioned in *Genesis* 10. 11, 12. The modern name of the site is Nimrud, and excavations made here have been among the most instructive in Assyria.

164, 21. Μῆδοι: the Medes conquered Assyria about 606 B.C., but probably Xenophon knew only that they preceded the Persians.

164, 24. πλίνθοις: from the excavations it is seen that some of these bricks were baked in a kiln, while others were merely hardened in the sun. — ἕψις, ποδῶν: cp. εὑρός, πλέθρων, 63, 1. ποδῶν limits κρηπίς.

164, 25. ταύτην: refers to πόλις, l. 19. — βασιλεύς: Cyrus the Great, King of Persia, 558–529 B.C., conquered the Medes early in his reign.

164, 26. ἐλάμψανον: *were wrestling*, expressing the continuance of the act.

164, 27. ἥλιον . . . ἡφάντισε: Xenophon is merely repeating the legend of the place. Probably an eclipse is meant, a phenomenon which has always been considered by primitive and superstitious peoples as a sign of divine wrath. Astronomical calculation shows that an eclipse was visible there in 556 B.C.

165, 1. ἔρδυπον: sc. τὴν πόλιν.

165, 2. πυραΐς: an English archaeologist, Henry Layard, who began excavating at Nimrud in 1845, was the first to discover that this ruin, which was then 140 feet high, was not a pyramid, but the remnant of a square tower.

165, 7. κείμενον: *lying in ruins*.

165, 8. Μέσπιλα: this was the ruin of Nineveh, the site of the modern village of Kuyunjik, where Layard and others have discovered the foundations of the palaces of Sennacherib and Assurbanipal (the Greek Sardanapalus), with many other remains, most important of which are the thousands of tablets from the library of Assurbanipal, which are the chief sources of knowledge of the history of Assyria.

165, 9. ξεστοθ: this detail struck Xenophon, because in Greece, even

in the cities, only rough stone was used, the crevices being filled with smaller stones and mud. — κογχιλιάτου: such shelly stone is to-day a common building material in this region.

167, 2. ἐξ παρασάγγων: the walls of Kuyunjik are only seven to eight miles in extent. Xenophon's estimate was more accurate in the case of Nimrud (164, 22 f.), which has a circumference of about five miles. The ancient geographers, who gave to Nineveh a circuit of 480 stadia, 55 to 60 miles, must have included Calah, nearly 20 miles to the south. Between these two great cities lay Resen (*Genesis* 10. 12) and other suburban towns, all forming one community, but never included within one wall. It is perhaps this larger community which is mentioned in *Jonah* 3. 3 as "an exceeding great city, of three days' journey." — ἀνταθέα: as in 54, 22; cp. ἐκεί, 149, II. — βασιλέως: Astyages, the last king of Media; see on 164, 25.

167, 3. ἀπόλλυσαν . . . ὑπό: were losing . . . at the hands of.

167, 5. χρόνῳ: by length of siege.

167, 9. οὐδὲ . . . ἔχων: having not only the cavalry with (*ἔχων*<sup>1</sup>) which he himself came, i.e. when he came from his province to warn the king of Cyrus's military activity (56, 3 f.). Another *ἔχων* is easily implied, governing the antecedent (here taken up into the relative clause) of οὐδὲ.

167, 10. θυγατέρᾳ ἔχοντος: see 121, 24.

167, 11. οὐδὲ . . . ἔχων (twice): with whom.

167, 12. ἀδελφός: see 125, 2.

167, 15. διπλοθέα: in the rear of the Greek πλαισιον. — εἰς τὰ πλάγια: into position on the flanks. The Greeks were thus threatened from behind and on both sides at once.

167, 18. διαταχθέντες: posted here and there, outside the square (cp. 160, 2 f., where it is implied that there was no shooting because the men were *inside* the square).

167, 19. ἄνδρος: his man; for case, see on αὐτοῦ, 79, 12. — οὐδὲ . . . ἥρδιον: because the enemy were so close together.

167, 23. οἱ μὲν . . . οἱ δὲ: one army . . . the other.

167, 24. οὐκέτι: in contrast with the disastrous skirmishing a few days before (159, 23 ff.). — τῇ τότε ἀκροβολεῖ: by the method of skirmishing which they were using then, in distinction from their later tactics.

167, 26. καὶ τῶν τοξοτῶν: even the bowmen (in apposition with Περ-

*σῶν*), an abbreviated expression, = *farther even than the bowmen could shoot*. — *καὶ* (before *τόξα*): *also*, as well as the Greek bows.

167, 27. *ἄλλοκοτο*: in a conditional relative clause equivalent to a past general condition.

168, 1. *Χρηστί*: dative of interest implying advantage, with the adjective. — *διετέλουν*: subject omitted because easily implied from the preceding substantive. — *χρέμενοι*: see on *λέγων δῆγε*, 59, 5.

168, 3. *μακράν*: *far*, adverbial accusative (cp. *τὴν ταχίστην*, 162, 9) with *τοξεύειν*. They aimed upward so that the arrows might be easily recovered.

168, 4. *ἵστε χρήσθαι*: *serviceable* (lit., *so as to use or so that they could use them*). — *ἴει*: see 163, 5.

168, 7. *μετὸν ἔχοντες*: cp. 153, 14. — *ἀκροβολίται*: dative of respect.

168, 12. *πλαστον*: see 157, 17. For construction, see on *στρατηγούς*, 151, 10.

168, 14. *ἴστιν*: conclusion of a present general condition, stating what is always true if the given conditions arise.

168, 16. *ἢ δδοθ . . . γεφύρας*: genitives absolute implying cause, *either because a road is too narrow, etc.*

168, 18. *ἐκθλίψεσθαι*, etc.: sc. *ἐκ τῆς τάξεως*, *for the heavy-armed* (both in the front, *a*, and in the rear, *b*, of the hollow square; see plan, p. 168) *to be squeezed out of line*.

168, 22. *ἀτάκτον δύτας*: *because of their being in disorder*. — *αὖτε*: *again*, after getting through the narrow passage.

168, 23. *ἀνάγκη διασπᾶσθαι*: *it is inevitable that . . . should be scattered*. The infinitive is subject and *ἀνάγκη* predicate nominative of *ἔστι* implied.

168, 25. *τὸ μέσον τῶν κεράτων*: *the space between the wings* in the front and rear divisions of the square.

168, 27. *ἴστε δέοι*: observe that the shift to the past general construction limits the statement to that particular expedition, whereas the present general in ll. 14–22 makes a statement of universal application. See on *ἴστιν*, l. 14.

169, 1. *φθέσαι πρώτος*: pleonastic, *to be the first* (see on *πρώτος*, 149, 23) *to get ahead*.

169, 7. *ἄλλους*: twice; translate only once, *besides*; cp. *ἄλλην*, 162, 27.

169, 9. *οὐτοι*: *these officers with their companies*. — *πορευόμενοι*: *on the march*.

169, 11. *ἴστεροι*: with adverbial force; cp. *μωρότατον*, 154, 21.

169, 12. τότε, etc.: and for the time being they led along their companies apart from (i.e. behind) the wings. The wings in ll. 10-13 (as in 168, 15, 23, 26) are the ends of the front and rear divisions of the square; see plan, p. 169. It seems to be clearly implied that both divisions received relief from crowding by the falling behind of these six special companies. Probably three companies marched in the center of each division (in 174, 12, Chirisophus is said to have three hundred of the picked men in the front division). In some cases it might be possible, after the three companies of the front division had fallen behind and the wings had drawn together, for the passage to be made without further maneuvers; at other times one wing might be obliged to march behind the other, and the number of men marching abreast would depend on the width of the passageway. Behind the wings would come the three companies, abreast or one behind another according to circumstances, followed by the baggage, light-armed troops, and the flanks of the square in such order as was most practicable. The wings and three special companies of the rear division of the square, maneuvering in the same way as those of the front, would pass through last, the three companies forming a rear guard against attacks by the pursuing enemy.

169, 13. δόποτε . . . πλαισίου: this clause expresses the same idea as ὅταν . . . κέρατα, 168, 22 f., since in the square the flanks (*c, e* on the plan, p. 169) follow the wings of the front (*c, c*).

169, 14. τὸ μέσον: the space between the wings; cp. 168, 25.

169, 15. ἀν̄ ἐξεπλιπλασταν̄: they (οὗτοι, l. 9) would fill up; see on 98, 9.—στενότερον: rather narrow.

169, 16. κατὰ λόχους: by companies, the three companies being side by side, and having a narrow front. See plan, p. 169.

169, 17. κατὰ πεντηκοστύς: with the divisions of fifty side by side, giving twice as wide a front as the formation by companies. See plan, p. 169.

169, 18. κατ' ἐνωμοτας: with the enomoties, or divisions of twenty-five, side by side, giving a front four times as wide as the formation by companies. See plan, p. 170.

169, 19. ὅτε . . . εἴη: so that . . . might be; see on ὅτε μὴ δύνασθαι, 162, 8.

169, 20. ἔκπλεων: of the *ω* or Attic second declension.<sup>1</sup>

H A.	B.	G.	GL.
1 227, 162 a	119 and 1	305, 114	92, 93 b

169, 25. ἑταράπτοντο: sc. οἱ στρατῶται, the army as a whole.

169, 26. ἐν τῷ μέρει: each in turn.

169, 27. φάλαγγος: partitive genitive with πον, in any part of the main body.

169, 28. οὐτοις: men of the six special companies.

170, 1. βασίλειόν τι: a royal dwelling.

170, 3. διὰ . . . γιγνομένην: leading over, etc.

170, 4. ἡ κώμη: the village which was most closely connected with the βασίλειον. When first seen by the Greeks, the palace with the neighboring villages must have been several miles away. They probably occupied a part of the mountain side where it sloped only slightly, but can hardly have been situated at the foot of the mountain (*ὑψὸν ώ*), for in that case they would have been hidden from view by the intervening foothills over which the road led (see plan, p. 170); cp. also καταβαίνοντις εἰς τὸ πεδίον, 171, 28.

170, 5. εἰκός: sc. ἦν.

170, 6. λεγέσθων: predicate of the genitive absolute, which implies cause, since, etc. Cavalry movements are not easily performed in a hilly district.—ἀνέβησαν: translate by the pluperfect. Cp. this verb, simply stating a past fact, with κατέβαινον in the next line, which describes the act as going on in the past.

170, 7. ὅτε: used like ὥστε,<sup>1</sup> introducing a clause of intended result; see on ὥστε μή δύνασθαι, 162, 8.

170, 9. ἄφαλλοι, ἀσφενδόνων, ἀτόξευον: observe how, by omitting connectives, Xenophon represents a perfect hail of missiles falling upon the Greeks all at once.

170, 10. ὅτῳ μαστίγων: since all subjects of the Persian king were considered as his slaves, it is not surprising that soldiers were often lashed on to their duties. See Introd. § 52.

170, 11. ἐκράτησαν: note the change of tense.—Ἐλλήνες: adjective, as in 102, 1.

170, 12. ἄστροι: the light-armed troops, who ordinarily marched inside the square, were sometimes sent outside to skirmish with the enemy; cp. 167, 18, and see note.—ἄπλοις: as in 111, 1.

170, 13. ἤσαν: the indicative with ὥστε always expresses an actual result.—ἐν τῷ δχλῷ: mingled with the non-combatants, inside the square. See plan, p. 168.

171, 3. ἄκρον: of the first hill, which the enemy had occupied after the Greeks had begun to descend.

171, 6. ἀπίστανται: the optative (see on 56, 20) shows that they advanced against the enemy more than once, being assailed with a volley of missiles each time they went back to their main army.

171, 13. ἀνήγαγον: see on ἔπεισε, 63, 21.

171, 14. δρός: see 170, 4. This mountain was evidently parallel with the road and on the right of it.

171, 19. πολέμωι: it is rather careless writing to use the same word within two lines to refer first to the Persians and then to the Greeks, but the context makes it clear. By going back along the mountain-side the peltasts could easily come down on the road in the rear of the Persians.

171, 20. οἱ μὲν . . . οἱ δὲ: *one party* (the main army) . . . *the other* (the peltasts); cp. 167, 23. — τῇ διδῷ: dative of means, *by the road over the hills*.

171, 21. κατὰ τὸ δρός: *along the mountain*. — ἐπιπαρόντες: *marching on beside them*, but at some distance above the road.

171, 22. κατέστησαν: *appointed*, from the common soldiers. Medical practice at this time was largely quackery. Surgical operations were limited to cutting and burning. Xenophon says (*Anabasis* 5. 8. 18), οἱ ἱαρpoi καίνονται καὶ τέμνονται ἐπ' ἀγαθῷ, *surgeons burn and cut for the patient's good*. — πολλοῖ, etc.: the article distinguishes the subject from the predicate; see on πλῆθος, etc., 148, 17.

171, 25. καὶ . . . εἶχον: an independent construction, similar to the usage in compound relative sentences; see on ἐστρατεύσαμεν, 144, 3. Translate as if καὶ ἄμα ὅτι (*because*) were written.

171, 26. ἴντονται: dative of interest implying advantage. — πολλά: *in great quantities*, somewhat emphasized by being separated from its noun.

171, 27. σατραπεύονται: participle, *acting governor*, dative of agent with pluperfect passive, showing well the original force of the construction as dative of interest.<sup>1</sup> — χέρας: for case, see ἡμῶν, 156, 2.

172, 1. ἀνάγκη: necessity was the mother of invention.

172, 3. τετρωμένοι, etc.: note the tenses of these participles, the perfect expressing completion (*had been wounded*), the present continuance (*were carrying*), and the aorist simple occurrence (*took*), at the time of ἦσαν.

172, 5. *αὐτοῖς*: for case, see on Τισσαφέρναι, 53, 7.

172, 6. *πρὸς . . . προσιόντες*: the preposition of a compound verb is often repeated with the predicate substantive; see on *ἐκ*, 54, 21.

172, 7. *διάφερεν . . . ἢ*: cp. English "different than," improperly used for "different from." Both the English and the Greek usage arose from the comparative idea in "different," implying 'easier' or 'harder,' 'better' or 'worse,' etc., according to the context. Translate here *it was easier . . . than*.

172, 8. *ὅρμηντας*: limits *αὐτούς*, implied as subject of the infinitive.

172, 12. *σταθίσων*: genitive of comparison.

172, 13. *πονηρόν*: *a troublesome thing*; cp. *ἀπορού*, 154, 19.

172, 15. *αὐτοῖς*: dative of interest, best translated as a possessive, *their horses*.—*δέδενται*: *have been tethered*, for which English prefers *are tethered*, expressing the continuing result instead of the completion of the act.

172, 16. *τοῦ μὴ φεύγειν θέκα*: equivalent to a purpose clause, serving also as conclusion of the condition; *that they may not run away*.—*εἰ λυθῆσσαν*: *if they should get untied*.—*ἴλλα . . . γίγνηται*: present general condition, as the present indicative in the conclusion shows; see on *δύνηται*, 52, 3.

172, 17. *ἀνδρὶ*: dative of interest implying advantage. *τινά* is implied as subject of *ἐπισάξαι* and *χαλινῶσαι*, but may be omitted in English as naturally as in Greek; *it is necessary to put saddle-cloth (this was before the day of saddles) and bridle on a Persian's horse*.

172, 18. *Θωρακισθέντα*: expresses simple occurrence of an act which impliedly precedes the action of *ἀναβήναι*, and agrees with *αὐτόν*, implied as subject of the infinitive.

172, 21. *βουλομένους*: *γιγνώσκω* takes the same construction as *οἶδα*; see on *γίδειν*, 144, 17.

172, 22. *διαγγελομένους*: *were passing the word along* (through the ranks, *διά*) *from one to another*.—*ἐκτήριζε*: cp. *ἐσάλπιγξ*, 60, 21.

172, 25. *ἔγινετο*: *it was getting*.—*λένειν*: intransitive, *to pay*, a poetical use.—*αὐτοῖς*: with both of the following infinitives, which are subjects of *ἔδοκει*.

173, 3. *δέον*: cp. 164, 4.

173, 7. *χωρίον ὑπερβάσιον*: *a high position on the right of the road* which the Greeks were to take.

173, 8. *τῷ τῷ*: *along the foot of which*; cp. this accusative, in a

phrase expressing motion, with the dative οὐφ' φί, expressing place where, 170, 4.

173, 11. οὐρᾶς: for the positions of Chirisophus and Xenophon, see 157, 24 f., and 158, 1.

173, 14. Τισταφέρνην, etc.: it was only a small detachment which had gone ahead and seized the spur (l. 6 f.).

173, 15. δέ: as usually, denotes a change of subject.

173, 16. Ἐξεστιν δρᾶν: *it is perfectly evident.* — ὑμῖν: dative of interest implying disadvantage, *to bar our passage.*

173, 17. εἰ . . . ἀποκόψομεν: on the form of condition, see 143, 2, and note.

173, 19. ἐδόκει αὐτῷ: Xenophon said ἐδόκει μοι, referring to the time of his starting from the rear. — ἔρημα: the peltasts were marching behind the square to guard it from attack; see on εἶσω, 170, 12.

173, 20. Ἀλλὰ μὴν ὥρα γ': *but still, it's high time, at any rate.*

173, 21. ἔφη: sc. Χειρίσοφος. — πῶς . . . ἀπελᾷ: indirect question, *how we (lit. one) shall drive, etc.*

173, 23. δρός: the mountain proper, from which ran the spur (the λόφον of l. 25) that had been seized by the enemy.

173, 24. αὐτοῦ: intensive; translate the phrase *right above their own* (the Greek) army.

174, 2. ἄκρον: = κορυφήν, 173, 23.

174, 4. ἔγώ δ' θελω: *and I am ready*, the pronoun being expressed because Xenophon emphasizes his willingness to do whatever Chirisophus directs.

174, 6. ἀλεσθαι: object of δίδωμι, *I'll allow.*

174, 8. οἱ: indirect reflexive<sup>1</sup> (*i.e.* it refers to the main subject, Xenophon, but belongs with the infinitive), depending on the preposition of the compound.

174, 9. μακρόν: we should say *too far.*

174, 11. ἔλαβε, etc.: he took the peltasts who were marching inside the square, to replace those whom he sent from the front with Xenophon.

174, 12. αὐτῷ: Xenophon. — τριακοσίους: three of the six special companies; see 169, 5 f.

174, 17. ὥρμησαν ἀμιλλᾶσθαι: *started to race.*

174, 20. διακελευομένων: agrees with the plural implied in the collec-

tive noun. English allows the same usage, *of the army as they urged on.* Cp. στράτευμα . . . κόπτοντες, 106, 4.

174, 21. τῶν ἀμφὶ Τισσαφέρην: see on μετὰ Ἀριαίου, 100, 19. Observe in this sentence the effect produced by the repetition of πολλὴ κραυγὴ — the shouts of one party being answered by the shouts of the other — and of διακελευομένων τοῖς ἔπιτῶν, in which the effect is the same, but variety is obtained by inverting the order of words (chiasmus, see on 105, 13).

174, 27. νῦν ὀλίγον πονήσαντες: *if we toil only a little now.*

174, 28. τὴν λοιπήν: sc. ὁδὸν, cognate accusative.

175, 3. καὶ οὐ: see 92, 1, and note.

175, 5. ἔχων: *with it.*

175, 6. θέρακα . . . τὸν ἵππικόν: of leather reënforced with metal, and therefore heavy. See Introd. § 59, end. — ἔχων: *to have on.*

175, 8. παρέναι, etc.: *to pass along (past him), as he found it hard to keep up.*

175, 11. ὁ 84: Xenophon. — βάσιμα ἦν: *the way was passable*, for a horse. The phrase is impersonal with a plural,<sup>1</sup> instead of the common singular, adjective. Another explanation implies τὰ χωρία as subject.

175, 13. φθάνοντιν . . . γενόμενοι: the participle contains the main idea,<sup>2</sup> as with τυγχάνω, and its tense expresses simple occurrence at the time of φθάνοντιν.

175, 18. CHAPTER 5. ὅδον: for construction, cp. τὴν λοιπήν, 174, 28. — καταβάντες: past the spur into the plain (173, 8 f.).

175, 21. παρὰ . . . ποταμόν: for the accusative, see on ὁφ' ἦν, 173, 8.

175, 25. καὶ γάρ: see on 52, 18. — διαβιβαζόμεναι: the tense represents the action as going on at the time of the seizure, *as they were being*, etc.

175, 26. Τισσαφέρην καὶ οἱ σὸν αἰτῆ: = οἱ ἀμφὶ (or περὶ) Τισσαφέρην; see on μετὰ Ἀριαίου, 100, 19.

176, 1. ἐννοούμενοι: *being apprehensive*, a meaning which is made clear by the following construction; see on ὑποπτεύεις, 141, 6. Cp. 140, 3, where there is no implication of fear.

176, 2. τὰ ἐπιτήδεια: the subject of their fears, in a prominent position; object of λαμβάνοντες. — καίσοντες: the context makes the change

H A.	B.	G.	Gl.
1 635 <i>a</i>	cp. 665	cp. 1597	cp. 596 <i>b</i>
2 984	660 N.	1586	585 <i>a</i>

of subject clear. The optative is due to implied indirect discourse, representing *ἐὰν καίσθι* of the original thought; see on *εἰ δύναιμεθα*, 144, 5. — *ὅποθεν λαμβάνοιεν*: *any place from which they could get*, implied indirect discourse for an original *πόθεν λαμβάνωμεν*.<sup>1</sup>

176, 4. *ἀπήσαν*, etc.: *were coming back from the rescue* of their plunderers who were being cut down (175, 23 f.).

176, 5. *κατέβη*: from the *ἄκρον* (175, 16).

176, 6. *ἀπό*: translate *returning from*. This prepositional phrase shows that *οἱ Ἑλλῆνες* means merely the detachment with Chirisophus.

176, 8. *εἴναι*: in indirect discourse depending on the participle.—*ἀ . . . διετράπτοντο*: *for what they stipulated* (119, 21 f.).

176, 9. *μὴ καλεῖν*: in apposition with *α*, *namely, for us not to burn*. — *καλουσιν*: makes a break in the sentence (anacoluthon), but is more emphatic than the expected *ποιοῦσιν* would be.

176, 10. *γε*: emphasizes the verb in contrast with *καίονται*; may be rendered by stress of voice on *leave behind*.

176, 11. *ἐπιτήδαια*: without the article, *things useful*.

176, 12. *ἐπί*: *against*, as usually with the accusative of words denoting persons.

176, 14. *Οὖκον*, etc.: *well, it doesn't seem so to me*. Both Xenophon's suggestion and this retort are mere jests.

176, 16. *σκηνάς*: *quarters* in the village, 175, 19; their tents had been burned, 158, 15 f. — *περὶ . . . ἥσαν*: *were busy about*, the tense describing the act as going on; so *συνήσαν*, *were assembling*.

176, 19. *βάθος*: accusative of specification. — *ὡς . . . ὑπερέχειν*: see on 78, 17. Both these passages express merely a tendency, but in 170, 7, a purpose to bring about the result was indicated.

176, 20. *πειρωμένοις*: *when they made trial*; for the dative, see *προσώπουσι*, 154, 22, and note. — *βάθος*: see on *τάξεως*, 158, 3.

176, 21. *Ρόδος*: one of their own men; see 162, 11.

176, 22. *κατά*, etc.: *four thousand . . . at a time*.

176, 25. *Ἄσκων*: the Greeks had seen rafts supported on inflated skins, 78, 14 ff., and 125, 26. This method of crossing rivers still survives in that country.

176, 26. *α*: neuter, with antecedents of different genders not denoting persons.<sup>2</sup> — *ἀποδαρέντα*, etc.: circumstantial participles implying

H.A.	B.	G.	Gl.
1 866, 3	577	1358	471 a
2 628	463	1021	613 a

less vivid future conditions, if they should be flayed and the skins blown up.

177, 3. λίθους . . . ἀφεῖς: by fastening stones to it, etc., implying the means of ὅρμισας.

177, 4. διαγαγὴν . . . θήσας: then extending them across the river and making them fast at both banks.

177, 5. ἐπιβαλλεῖ, etc.: he thus planned a pontoon bridge supported by inflated skins.

177, 7. ξεῖ, etc.: will keep . . . from sinking. For the genitive of the infinitive, see 80, 24, and note. — ἀστεῖ . . . ὀλισθάνειν: so that you may not slip; see on ὁστε μὴ δύνασθαι, 162, 8.

177, 8. σχήσει: will hold you, differing in translation from ξεῖ not because of its form, but because of the different construction depending on it.

177, 9. χάραξ: the only adjective with this form of declension<sup>1</sup> that is common in Attic prose.

177, 10. ἄργον: execution.

177, 11. εὐθὺς τοῖς πρώτοις: the very first comers.—Διν ἀνέτρεπον: potential indicative, would permit; see on Διν ἔφην, 155, 6.

177, 13. τὴν . . . ὑστεραῖαν: note the case, all the next day.—ὑπανεχόντων: with the force of ὑπ- (slowly, little by little), cp. ὑπέφαινε, 149, 20.

177, 14. κέρματα: some of the many villages mentioned in 175, 20, which had not been burned by Tissaphernes (175, 26 f.). — ἔνθειν: with omitted antecedent, for τὴν κώμην (see 175, 19) ἐξ ἦς.

177, 16. δημοιοὶ ἥσταν θαυμάζοντιν: appeared to be wondering (lit., were like men wondering). — τρέψονται, ἔχοντες: indirect questions, with the direct and the indirect form side by side; see on ἡξοι, 81, 3.

177, 18. ἐπὶ: for or after.

177, 20. ἤλεγχον: they cross-questioned them about. — χάραν: see on στρατηγούς, 151, 10.

177, 21. ἀκάστη: sc. χώρα, district. — τὰ: the parts.

177, 22. τῆς ἐπὶ Βαβυλῶνα: sc. ὁδοῦ, predicate genitive of possession, on the road to, etc. — ἥσπερ: the antecedent is Μηδίαν. Xenophon's Media is really Assyria. See on 164, 21. — ἡ δὲ: sc. ὁδός.

177, 23. ἔνθα, etc.: Xenophon says in the *Cyropaedia* (8. 6. 22) that Cyrus the Great lived two months in midsummer at Ecbatāna, three months in the spring at Susa, and the rest of the year at Babylon.

177, 24. διαβάντε: *after you cross*; with the case, cp. πειρωμένους, 176, 20.

177, 26. τετραμένη: *which went* (English 'went' was originally past of 'wend' = *turn*). — δι: repeated from l. 21, to make prominent the route which was actually taken.

178, 2. βασιλέως . . . ἀκούεν: see on 135, 26.

178, 5. ὅποτε . . . σπείσαντο: for ὅπόταν σπείσωνται of direct discourse, which is shown by the apodosis ἐπιμειγνύναι (for ἐπιμειγνύσαι of direct discourse), to be equivalent to a present general condition; see on δύνηται, 52, 3. The tense expresses simple occurrence of the customary act, not past time.<sup>1</sup>

178, 6. σφῶν, ἔκεινων: partitive with τινάς implied as subject of the infinitive; σφῶν and ἔκεινος are used as indirect reflexives.<sup>2</sup> For clearness, translate the pronouns as nouns, *some of their own people even had dealings with the Carduchians, and some of the Carduchians with their people*.

178, 9. ἔκασταχόσε . . . εἰδέναι: *that they knew the way in every direction*.

178, 12. τούτους: object of διελθόντας.<sup>3</sup> — ἔφασαν: the captives are the subject.

178, 14. πορίσεσθαι: serves both as subject of εἶναι and as object of ἔθελοι.

179, 1. θύσαντο: the subject changes again. — ἕρας: partitive with ἥνικα. This clause, being part of the purpose, is implied indirect discourse, representing ἥνικ' ἀν δοκῆ of direct discourse.

179, 2. ὑπερβολήν: cp. χώραν, 177, 20, where English also allows the proleptic construction, but here it is not admissible.

179, 4. δειπνήσαεν, παραγγέλῃ: in implied indirect discourse, forms of direct and indirect discourse being used together, as in 177, 16 f. Since the tense of δειπνήσαεν expresses simple occurrence and of παραγγέλῃ continuance, while the context shows that both refer to the future, the former is equivalent to a future perfect, the latter to a future.

## BOOK IV

Page 179, FOOTNOTE. See on 105, Footnote.—2. ἐν: see on 140, Footnote, 3.—3. δοτα . . . ἐπολεμήθη: *what acts of war were committed*.

H A.	B.	G.	GL
1 851	539	1272, 1	475
2 685	472	987	197
3 712 c	493, 2	889	590 b

— 5. ἐπει δὲ . . . τὰ δύκρα (l. 13): these lines, which are for the most part only a restatement of the last chapter of Book III, are not in the best manuscript.—**ἴνθα**: see on *ὅπου*, 157, 11.—6. πάροδος: *passage* between the mountains and the river.—7. αὐτοῦ: see on 173, 24.—**δῆ**: *naturally*.—8. ἀλισκομένων: imperfect participle; see on 150, 22. For the genitive, see *Τισσαφέρους*, 56, 5.—9. διαβήσονται, περίσσωτι: conclusions of *εἰ διέλθοιεν* (for *ἐὰν διέλθητε* of the direct discourse) as well as of the nearer conditions. *διέλθοιεν* might have been kept in the subjunctive, or the other four verbs might have been made optative; see on *φλυαροίη*, *λέγει*, 145, 16. Observe that the compound *περίσσωτι*, like the simple *εἶμι*, has a future force.—10. ἔλεγετο: the personal construction is commoner; see on 57, 4.—11. τοῦ Τίγρητος: for *τῶν τοῦ Τίγρητος πηγῶν*. Such abridged expressions are common in most languages: cp. *ἡλέκτρου*, 117, 9.—**ἴστιν . . . ἔχον**: *it is really so*. The accent of *ἴστιν* is due to the preceding *καὶ*.<sup>1</sup>—12. **ἄδε**: explained by *πειρώμενοι*, etc.—**πρίν**: generally takes the infinitive when depending on an affirmative sentence.<sup>2</sup>

179, 6. CHAPTER I. **φυλακήν**: *watch*; see Introd. § 65.

179, 7. **δύσον . . . διελθεῖν**: *enough for them to cross*. *ὅσος* and *οἷος* take the infinitive depending on the idea of sufficiency or fitness. An indefinite antecedent (here *τοσοῦτον*, subject of *ἔλειπτο*) is usually omitted.

179, 8. **ἄπτος**: as in 132, 8.

179, 10. **στρατεύματος**: see on *πλαισίου*, 157, 19.—**τὸ διμός αὐτόν**: *his own command*.

179, 12. **ὑπισθοφύλαξιν**: equivalent to an adjective.—**οὐδένα . . . γυμνήτα**: cp. 173, 18 f., where light-armed troops protected the rear.

179, 13. **μή**: *κίνδυνος* takes the construction of a verb of fearing.—**ἄνω πορευομένων**: *while they were marching up*.

179, 16. **ὑφηγεῖτο**: for the force of *ὑφ-*, see *ὑπανεχώρουν*, 177, 13, and note.—**ἀεις**: *in succession*.—**τὸ ὑπερβάλλον**, etc.: *each division of the army as it passed over the summit*.

180, 5. **τὰ . . . ἦν λαμβάνειν**: *but the supplies were abundant for them to take*; for the infinitive depending on *ἦν*, see on 106, 15.

180, 6. **χαλκώμαστι**: these were doubtless tempting to the Greeks. In Greece bronze vessels served for ornament; dishes for everyday use were of clay.

H A.	B.	G.	Gl.
I 480, 3	262, 1	144, 5	384 δ
2 924 α	627	1470	644 δ

180, 8. εἰ πῶς θελήσουσιν: *on the chance that the Carduchians might perhaps be willing.*<sup>1</sup> If the main verb were in a primary tense, we should have έάν and the subjunctive.

180, 9. φίλας: in the predicate position, as in 67, 5, *through their country as through one that is friendly.*

180, 10. δηρ: with a plural antecedent a singular relative refers to one of the number; *as to supplies, whatever thing, etc.*

180, 12. καλούντων: for the genitive, see on 135, 26.

180, 14. διδ . . . τὸ . . . εἶναι: *on account of the road's being, etc.*

180, 16. αὐτοῖς: see 172, 15, and note. — τύένετο: *lasted*, a meaning which does not come from the tense, which simply states the occurrence, but from the accusative of duration.

180, 19. ὀλίγοι: see on 140, 14. — ὅντες: implying concession, *though there were.* The next clause gives a reason for their small numbers.

180, 21. ἐκινδύνευσεν δὲν: conclusion of a past condition contrary to fact,<sup>2</sup> *would have been in danger.* — πολός: *a great part*; cp. τὸ . . . πολύ, *the greater part*, 73, 13.

180, 22. σύντος: *under such circumstances*, as described in ll. 3-21.

180, 24. συνεώρων ἀλλήλους: to see that none suffered harm.

181, 3. πάντα: repeats ὅσα . . . ἀνδράποδα; translate *all the captives there were.* — ἐπολούν: see on ησαν δὲ ταῦτα, 69, 25.

181, 5. ἐπί: *in charge of.* — διπλάσια: indicates that the non-combatants were about equal in number to the soldiers. See Introd. § 61.

181, 6. φέρεσθαι: *middle, to carry with them*; cp. 106, 15.

181, 7. δόξαν . . . ταῦτα: accusative absolute, having ταῦτα as subject,<sup>3</sup> corresponding to the common ἔδοξε ταῦτα.

181, 8. ὑποστήσαντες (sc. τινας): *having secretly stationed men*, to guard against smuggling. With ὑπό- here compare its force in ὑπόπεμπτος, 159, 9.

181, 9. στενῷ: leading out of the valley in which they had spent the night. — τῶν εἰρημένων: *of the things mentioned* (l. 2 f.).

181, 10. οἱ δ': *and the soldiers.* — πλὴν εἰ, etc.: *unless some one smuggled.*

181, 11. οἷον: sometimes used with a participle to show that it

H A.	B.	G.	Gl.
1 907	613	1480	658
2 895	606	1397	467 c
3 974 a	343 N.	1570	591 a

implies cause, because he had set his heart on.—**πατός**: for the genitive, see on 146, 6.

181, 12. **τῶν εὐπρεπῶν**: partitive, *among the fair*.

181, 13. **τὰ μέν . . . τὰ δέ**: *now . . . now*.—**τι**: cognate accusative, *a little*.

181, 20. **παρίγγελλεν**: to Chirisophus.

181, 22. **ἐπικέοντο**:<sup>1</sup> see on **ὅποτε ἐνθυμοίμην**, 144, 15.—**ἄλλοτε**, etc.: translate as a subordinate clause, *though at other times* (before the present occasion).

181, 24. **πρᾶγμά τι**: *some trouble*; cp. 54, 12.

181, 26. **ὄπισθοφύλαξι**: dative of interest implying disadvantage.

182, 2. **διαμπερὶ τὴν κεφαλήν** (sc. **τοξεύθεις**): *who was shot clear through his head*. **κεφαλήν** is accusative of specification denoting the part affected<sup>2</sup>; it is not like **κεφαλάς**, 134, 9, for **τοξεύω** is an intransitive verb.

182, 4. **ἄστερ εἶχεν**: *just as he was*; see on **εὐνοῦκώς ἔχοιεν**, 52, 9.

182, 6. **ἡναγκάζοντο**: Xenophon and his men in the rear are the subjects.—**φεύγοντες**, etc.: *to flee and fight at the same time*.

182, 7. **καλῶ . . . ἀνδρεῖ**: *fine brave fellows*.

182, 8. **ἀνελέσθαι**, etc.: caring for the dead was a sacred duty among the Greeks. Five years before this time six of the generals who had helped to win the naval victory of Arginusae were put to death by vote of the Athenian assembly because they had failed, though prevented by a storm, to collect the bodies of the dead.

182, 10. **μία . . . ὁρθία**: *the only road is this one which you see, a steep one, too*. **αὐτῇ**, like **τοσοῦτον** (l. 12), was accompanied by a gesture.

182, 12. **ἔκβασιν**: *way out* from the valley in which the Greeks were then. See CD on the plan, p. 184.

182, 13. **ταῦτ'**: cognate accusative, *I was making this haste*. **ταῦτ'** refers back, as usually, *this haste which you blame* (l. 5 ff.).

182, 14. **εἰ πῶς**: see on 180, 8.—**πρίνι**: see on 179, Footnote, 12.—**ὑπερβολήν**: the **ἔκβασιν** of l. 12.

182, 15. **οὐ φασιν εἶναι**: *say there is not*; see on **οὐτε . . . ἔφη**, 63, 17.

182, 19. **ἐποίησε**: *allowed*.

182, 21. **ἡγεμόσιν εἰδόσι**: *guides who know*.

H A.	B.	G.	Gl.
1 482 δ	264	818	387 δ
2 718 α	337	1059	537

182, 23. ἀνθρώπους: Xenophon's two prisoners (l. 17).

182, 24. εἰ: introduces an indirect question.—τὴν φανεράν: *the one in plain sight.*

183, 1. οὐκ ἔφη: *said no.*

183, 2. δρῶντος: translate *in sight of.*

183, 4. ταῦτα: refers ahead (cp. 147, 7) to the causal clause, which is in apposition with it.

183, 5. παρ' ἀνδρὶ: the preposition shows that οὐσία is implied, with which αὐτῷ is dative of possessor; *he happened to have a daughter living there with a husband to whom he had given her.* For οὐσία, see on ἐτύγχανον, 140, 17. Without παρ' the sentence would mean, *his* (αὐτῷ, dative of interest, see on 172, 15) *daughter happened to have been married* (lit., *given to a man*) *there.* — αὐτός: cp. 141, 3.

183, 6. δινατήν . . . δδόν: cognate accusative,<sup>1</sup> *over a road which it was possible, etc.*

183, 8. δ: object of προκαταλήψοιτο, *and unless somebody should seize it beforehand.* The future optative represents the future indicative of direct discourse; see εἰ . . . γενηγόμεθα, 143, 2, and note.

183, 10. συγκαλέσαντας: for construction, see on λαβόντα, 55, 4. — λοχαγόν: defined by the appositive πελταστάς and the possessive genitive τῶν ὄπλιτῶν; translate *captains both of the peltasts and of the hoplites.* πελταστάς is apparently used here of light-armed troops in general, see Introd. § 57.

183, 13. γενέθαι: *to prove himself.* — ὑποστάς: *offering himself.*

183, 19. γυμνήτων: cp. ὁπισθοφύλαξιν, 179, 12.

183, 20. ἦθοις: optative for indicative of the direct question, depending on the historical present.<sup>2</sup>

183, 23. CHAPTER 2. οἱ δ': Xenophon and Chirisophus. — αὐτότεροι: the volunteers.

183, 25. συντίθενται, etc.: *made an agreement for them* (sc. αὐτούς, the volunteers) . . . *to guard the place*, i.e. the ἄκρον, which is the height mentioned in l. 7. See G on plan, p. 184.

184, 1. καὶ τὸν . . . τάχιστα: two more items of the agreement, which were to be carried out when the trumpet sounded in the morning.

184, 2. τὸν . . . θέται: *that those who were on the height* (the volunteers) *would go.* θέται, with future force, and συμβοηθήσειν are in

indirect discourse depending on the promise implied in the agreement; *φυλάττειν* and *σημαίνειν* are object infinitives.

184, 3. *τοὺς κατέχοντας*: the Carduchians who were blocking the only visible outlet; see 182, II f.

184, 4. *αὐτοὶ δὲ*: *while they themselves*, Xenophon and Chirisophus. For case, cp. *αὐτός*, 183, 5.

184, 5. *ἐκβαίνοντες*: *marching up* from their lower position (A on the plan, p. 184).

184, 8. *οἱ μέν*: translate *the volunteers*.

184, 9. *πλῆθος*: accusative of specification.

184, 17. *οἱ περιπόντες*: the volunteers.

184, 20. *ἥν οὖτε*, etc.: *which they had to cross before marching up the steep hill*; see on 93, 15.

184, 25. *φερόμενοι*: *rushing on*.

184, 29. *εἰσόδῳ*:<sup>1</sup> of the pass (CD on the plan).

185, I. *εἰ . . . δύναντο* (sc. *πελάσαι*): past general condition, of repeated efforts.

185, 3. *ἀφανεῖς εἶναι*: equivalent to *λανθάνειν* and used like it (see 53, 26) with a supplementary participle.

185, 5. *ἀνάριστοι*: owing to lack both of provisions and of time; see 181, 15–27.

185, II. *κυλινδοῦντες*: for construction, see on *οἴκτιρων*, 144, II.

185, 15. *ἡγεμόνα*: see 183, 24.—*κύκλῳ*: *by a detour*. It might be omitted, as in 184, 17.

185, 17. *τοὺς φύλακας*: the guards whom they expected to find at the *ἄκρον* (183, 7).

185, 21. *ώς*, etc.: *supposing that they held*; see on *ώς φίλον*, 51, 9.

185, 22. *οἱ δέ*: irregularly refers to the preceding subject; see on 173, 15.—*μαστός*: predicate nominative; sc. *ἄκρον* as subject. The darkness (it was a rainy night, 184, 10) or the fog (186, 5) may have prevented their seeing it.

185, 23. *παρ' ὅν ἥν*: *past which ran*.—*αὕτη*: a demonstrative pronoun may stand between an attributive word and the substantive.<sup>2</sup>

186, I. *ἔφοδος*, etc.: *but there was a way from this point* (at which they surprised the guards), namely, by following the narrow road (JD on plan, p. 184). The Carduchian guards were apparently posted

H A.	B.	G.	Gl.
I 772	392	1175	525
2 673 c	458	975	553 4

on a low hill at the point where this narrow road branched off, for the purpose of preventing an enemy's approach to their main body, which was blocking the pass, CD.

186, 6. σάλπιγξ: the signal to the main army; see 184, 1.

186, 10. σάλπιγγος: genitive of source; see on θορύβου . . . ἵόντος, 91, 24.

186, 11. κατά: *along*; there is no idea of 'down,' as ἀνω shows.

186, 14. πρῶτοι: see on 149, 23.

186, 15. τοῖς προκαταλαβόσται: the volunteers, who had driven the enemy away (l. 7 f.).

186, 16. ἡμίσεις: takes the gender and number of the dependent genitive; the neuter singular might have been used.

186, 17. ὅπερ: *by the very way by which*, marked EF on the plan, p. 184. — ενδιωτάτη: cp. 183, 6.

186, 19. λόφος: L on the plan. — ὑπέρ: *rising above*.

186, 20. ἦ . . . ἦ: translate only the second, as οὐς belongs with ἀποκόψαι alone.

186, 21. διεσεύχθαι: the perfect tense expresses the completeness of the separation, *be completely separated*.

186, 22. οἱ ἄλλοι: the van, under Chirisophus (l. 10 f.).

186, 23. ἐκβήναν: see on 184, 5.

186, 25. ὅρθιοις τοῖς λόχοις: *with the companies in column*; see Introd. § 67. Cp. MM on the plan, p. 184, and the cut of three companies κατὰ λόχους, p. 169.

187, 1. εἰ: *in case*; see on 180, 8.

187, 2. τέως: limits the main verbs, but is connected in translation with the participle.

187, 4. τε . . . καὶ: best rendered here *no sooner . . . than*.

187, 5. ἔπερον: N on the plan, p. 184. — δρῶσιν (sc. αὐτοῖς): depends on ἐδόκει, but may be translated as coördinate with it, *they saw . . . and decided*.

187, 7. ἐνοήσας: see on 176, 1. The aorist denotes the beginning of the state,<sup>1</sup> *becoming apprehensive*.

187, 8. ἐπιθεῖντο: see on προοῦτο, 96, 22.

187, 9. ἤν: *extended*.

187, 10. ἀτε: more frequent than οἷον with a causal participle; see on 181, II. — στενῆς: in the predicate position, *which was narrow*.

187, 11. λοχαγούς: doubtless with their companies, making some 300 men; see Introd. § 56.

187, 12. Κηφισοφάντος: for the genitive, see on 163, 17.

187, 16. μαστός: see 185, 22, marked G on the plan, p. 184.

187, 20. δοτε . . . γενέσθαι: the distinction between tendency and actual result cannot always be shown in English; translate *so that it seemed wonderful to all*. πᾶσι is dative of relation or remote interest.<sup>1</sup>

187, 21. αὐτούς: the barbarians, subject of ἀπολιπεῖν.

187, 22. ἄρα: *as it proved* a little later (188, 3-7). The Carduchians probably crossed the road and disappeared behind the hills marked Q and N, on the right of the Greek column of march.— ὅπισθεν: at the first hill, where a body of barbarians was routing the three companies left there by Xenophon (188, 4-7).

187, 25. ἄκρον: of the third hill.

188, 2. δύμαλῷ: P on the plan.

188, 6. ἄλλοι δοτοί: *all the rest who*. — μή: in a conditional relative clause equivalent to a simple past condition.

188, 7. ὄπισθοφύλακας: the division behind the baggage (186, 18).

— ταῦτα δέ, etc.: Xenophon's narrative, not the report of Archagoras.

188, 8. ἀντίπορον: precedes the substantive, because emphatic, distinguishing this hill from the others; cp. the position of ἔτερον, 187, 5, and τρίτος, 187, 16.

188, 10. νεκρός: see on 182, 8. — εἴφ' φ' μή καλεῖν (sc. αὐτούς = the Greeks): *on condition that they should not burn*.<sup>2</sup>

188, 13. συνερρύσσων: translate as pluperfect. Note the different tense in the two subordinate clauses.

188, 14. ἥρξαντο: Xenophon and his detachment (187, 24) are subjects.

188, 15. τὰ ὄπλα ἔκειντο: cp. θέσθαι τὰ ὄπλα, l. 2; κεῖμαι is often equivalent to a passive of τίθημι.<sup>3</sup>

188, 19. Ξενοφάντα: preserve the emphasis by translating as subject, *while Xenophon was deserted by*, etc.

188, 21. προβεβλημένος (sc. τὴν ἀσπίδα): *holding out his shield before both*. The perfect tense, while expressing the completed act of putting forward the shield, implies the continuance of the result.

H. A.	B.	G.	Gl.
1 771	382	1172, 1	523 <i>a</i>
2 999 <i>a</i>	596	1460	567
3 820	513	1241	499 <i>a</i>

188, 24. ἐν: belongs with both substantives; with the second translate it *in the midst of*.

189, 1. λάκκους: the Greeks also stored wine (and oil) in such cisterns, or in large casks which were sunk into the ground.

189, 2. διεπράσαντο ὅπετε: *made a bargain whereby* (lit., *brought it about so that*). The truce of 188, 9, was not concluded.

189, 4. οὕτως: *just as*. The Greeks were careful always to observe burial rites, since it was believed that if the body were not buried, the soul would be refused passage across the Styx. To pay the ferryman, Charon, an obol (three cents) was put into the mouth of the corpse. A eulogy was not pronounced at private burials, but was a part of the ceremonies at public funerals for those who fell in battle. This much could probably be done for these men. On the other hand, the bathing and anointing of the bodies, the laying out in a white shroud and crowning with a wreath, as well as the funeral procession, accompanied by a flute and singing of a dirge, together with the other mourning customs and burial usages, must all or in large part have been omitted. See on 182, 8.

189, 6. δεῆ την εἴη: a conditional relative clause equivalent to a past general condition, *wherever there was*.

189, 7. παρόδους: plural because the act of *passing by* was interfered with several times.

189, 9. πρέτοις: dative of interest implying advantage.

189, 10. καλυψάντων: depends on the comparative adverb.

189, 11. ἐπιθεῖντο: cp. 187, 8.

189, 15. Ἡν . . . ὅποτε: *sometimes*; cp. ἔοθ' ὅτε, 135, 20, and see note.—*αὐτοῖς*: intensive, *even to those who had gone up*.

189, 16. καταβαίνοντιν: limits *τοὺς ἀναβάσας*.

189, 17. ὅπετε: with infinitive, *nimble enough to escape*.—*καλ*: see on 146, 5.

189, 22. προεβαίνοντες: implies manner, *pressing* (lit., *stepping*) *against the lower part of the bow*.

189, 24. ἀκοντίοις: *as javelins*, predicate with *αὐτοῖς*.—*ἐναγκυλώντες*: so that they could be hurled with a rotary motion, like javelins. See Introd. § 59.

189, 25. Κρήτες: see on 160, 1.

189, 26. αὐτῶν: for genitive, see αὐτῶν, 53, 5, and note.

190, 1. CHAPTER 3. αὖ: *again*, as the day before they had encamped in villages (188, 24).

190, 3. *εὗρος*, etc.: cp. 63, 1, and note. — *ὅτε*: as in 55, 25.

190, 6. *ἄστρενοι*: yet they had been glad before to see the hills, which afforded refuge from the Persian cavalry; see 170, 4 ff.

190, 8. *τὸν Καρδούχον*: possessive genitive with *ὅρῶν*, not being separated from it for emphasis, but added as an afterthought to define *ὅρῶν* more closely.

190, 10. *πολλά*: adverb.

190, 11. *πόνεων*: objective genitive with a verb of remembering; cp. *δόδον*, 155, 17, and see note.

190, 12. *διαστέρ*: *during which*. The seven days include the following two, as only five days had been spent thus far in the Carduchian country.

190, 14. *μαχθμενοι*: see on *λέγων δῆγμε*, 59, 5.

190, 15. *δύσι*, etc. (sc. *ἐπαθον*): *more than they had suffered even all together* (lit. *how many they had not*, etc.).

190, 16. *ὅτε*, etc.: see on 185, 21.

190, 18. *που*: *at a place*; see B, B, on the plan, p. 191.

190, 19. *ὅτε κωλύσοντας*: *with the intention of hindering*.

190, 23. *μισθοφόροι*: with *Χαλδαῖοι* only, as the next sentence shows; the others served as subjects of the king.

191, 1. *ἀπὸ . . . ἀπείχον*: see on *πρός*, etc., 172, 6; cp. 190, 6 f., where the preposition is not repeated.

191, 2. *μία*: *only one*; cp. Latin *unus*. — *διστέρ*, etc.: *appearing<sup>1</sup> to be a made road*, not a mere trail.

191, 3. *ταῦτη*: opposite the road, which afforded the best place for marching up the steep bank.

191, 4. *πειρωμένοις*: cp. 176, 20.

191, 6. *οὐτ' . . . τε*: *on the one hand . . . not . . . and on the other hand*. — *εἰ δὲ μή*: having become stereotyped (see on 110, 7), this phrase was sometimes used illogically; translate *and if anybody tried it*.

191, 7. *ἴτι . . . τῇς κεφαλῇς*: stands at the beginning of the clause because emphatic by contrast with *ἐν τῷ ὕδατι*.

191, 8. *γυμνοῖς*: for plural after singular *τις*, see on 71, 11. This is not an uncommon construction in Greek, but should not be imitated in English.

191, 9. *ἀνεχόρησαν*: begins the main clause.

192, 1. *ἔνθα*: *where*; see A, A, A, on the plan, p. 191.

192, 4. δρῶσι: the repetition of this word at the beginning of the next two clauses emphasizes the difficulties of the situation by calling attention to each one separately. Frequently the repetition may be reproduced in English, but not here; translate *as they saw not only . . . but also . . . and furthermore.*

192, 9. ὅταρ εἶδεν: cp. 142, 16.

192, 10. αὐτῷ: from him, dative of interest implying advantage.—περιρρυθμαῖς: sc. ἔδοξαν.

192, 11. ὅτε, etc.: so that he was released and could take as long strides as he pleased; see on 187, 20. The ambiguous word διαβάινειν was itself a good omen of the possibility of crossing the river.

192, 14. ὡς τάχιστα: as soon as.—ἴως: substantive.

192, 16. ἐπὶ τῷ πρώτῳ: sc. ἵερελον, which is sometimes expressed, at the first victim. See on 110, 14.

192, 19. προσέτρεχον: a dual subject often has a plural verb.

192, 22. ἦχοι: sc. εἰπάν. — καὶ τότε: and this time, introducing a specific instance of the custom implied in the preceding sentence.

192, 23. τυγχάνοντες: represents an imperfect of the direct discourse,<sup>1</sup> as is clear from the context.—ὡς ἐπὶ τῷ: with the intention of having a fire.

192, 25. αὐτόν: see on αὐτοῦ, 173, 24.

192, 26. ὥσπερ: apparently or what looked like; see on 191, 2.—κατατίθεμένους: with substantives of different genders denoting persons.

193, 1. σφίσι: see on οἱ, 174, 8. — δέσμαι: λέγω takes the infinitive as well as a clause with δέ.<sup>2</sup>

193, 2. οὐδὲ γάρ: negative of καὶ γάρ (see on 52, 18), and in fact (or merely for) there was no access.

193, 3. κατὰ τούτῳ: see H on the plan, p. 191. — ἐκδύντες: for case, see on τίμος, 65, 10.

193, 4. διαβάνειν: the context shows that it represents διεβαίνομεν of direct discourse<sup>3</sup>; cp. τυγχάνοντες, 192, 23.

193, 6. λαβόντες . . . ἤκειν: they took . . . and came back. This petty theft is an unpleasant contrast to the self-restraint which was shown in not carrying off the bronze utensils from the houses of the Carduchians; see 180, 6 f.

H A.	B.	G.	GL.
1 935 δ	675 N.	1488	624 δ, end
2 946 δ	669, 1	1523 c	658
3 853 δ	551	1285, 1	577 c

193, 7. τοῖς νεανίσκοις: dative of interest implying advantage, with ἔγχεῖν.

193, 9. καὶ τὰ . . . ἐπιτελέσαι: object of εὐχεσθαι, to bring to fulfillment the remaining blessings too, i.e. to bring them safely home.

193, 15. διάβασεν: see on πορευθείη, 141, 27.

193, 17. ήμων: cp. 186, 16, and see note.

193, 19. τούτων: the divisions of Chirisophus and Xenophon.

193, 23. διάβασιν: the crossing discovered by the young men, l. 4 f., H on the plan.—στάδιοι: predicate nominative, where the genitive of measure might have been used.

193, 24. ἵπποις: of the enemy, mentioned in 190, 18; see b, b, on the plan, p. 191.

193, 25. δύχθας: the cliffs on the opposite bank (see 192, 24), G, G, on the plan, p. 191.

193, 27. στεφανωσάμενος: in the Spartan army all the soldiers wore wreaths into battle.

194, 1. παρήγγελλε: passed the order along . . . to do likewise.

194, 4. εἰς: to; the blood flowed into the river, and the river god was thus propitiated.

194, 7. πολλαῖ, etc.: see 181, II.

194, 9. ἀνέβαινε: express the complement, into the water, although in colloquial English it is often omitted if easily understood, as “Have you been in [to the water] to-day?”

194, 11. κατὰ τὴν ἔκβασιν, etc.: at the way out (from the river) which led into, etc.; see 191, 2.

194, 14. ἵπποις: see 193, 24, and b, b, on the plan, p. 191.—πολιμοῖς: the cavalry just mentioned.

194, 17. ὡς πρὸς τὴν, etc.: aiming to reach the way out which led up from the river (cp. l. 12). ἀνω is used attributively; ποταμοῦ is genitive of separation with the verbal noun. For ὡς, cp. 192, 23.

194, 19. Δάκιος: see 163, 17.

194, 21. φεύγοντας: the enemy's cavalry (l. 17).

194, 22. στρατιῶται: the heavy-armed soldiers with Chirisophus.—ἴρων: equivalent to a verb of ordering, hence with the infinitive, as in 91, 5; shouted to them not to fall behind, but to go up with them (the enemy's cavalry).

194, 24. κατά: over; see on 186, II.

194, 25. προσηκούσσας: equivalent to καθηκούσας, 192, 24. For the bluffs, see G, G, on the plan, p. 191.

194, 26. πολεμίους: the infantry mentioned in 190, 19 f.

195, 1. διπλίτας: with Chirisophus.

195, 4. ἀπέχωρε: toward the ford at H.

195, 6. καταβαίνοντες: see on παρασκευαζόμενοι, 147, 17.

195, 8. τὰ ὑπολειπόμενα: the tense denotes action going on at the time of the pursuit, *what was being left behind*.

195, 13. ἀντία . . . θέτο: *he halted under arms facing them*.

195, 15. κατ' ἐνωμοτίας: see on 169, 18, and cp. the plan, p. 170.

195, 16. ἵκαστον: agrees with the omitted subject of the infinitive, *to form each his own company*.

195, 18. ἐπὶ φάλαγγος: *into line of battle*. There is no indication what the formation of Xenophon's division was before this maneuver, but if we assume that it had been by companies in column,—*i.e.* the four enomoties of each company one behind another, see on 186, 25,—the new arrangement was effected for each company by the leading enomoty's standing still, while the other three advanced and successively took position in the line on the left. In like manner any other previous formation could be brought into line, with the enomoties all side by side. Thus a long front was opposed to the Carduchians, barring them from the ford at which the Greeks were crossing (H on the plan).

195, 19. λοχαγούς, ἐνωμοτάρχους: subjects of ἵέναι, the infinitive clause being the object of παρήγγειλε, l. 14; cp. λοχαγοῖς, l. 15, which is the indirect object of παρήγγειλε.—πρός: *on the side next to*, *i.e.* on the front, to lead the charge when the signal should be given. For πρός with the genitive, see 110, 25.

195, 20. οὐραγούς, etc.: *and to station rear leaders*. οὐραγούς, without the article, implies that men were to be selected to form the last rank in the line of battle, displacing such men regularly belonging there as were not specially fitted for the service to be required of them after the Carduchians should be routed (197, 2 f.).

195, 21. διπισθοφύλακας: Xenophon's division.

195, 22. διχλον: genitive of separation.

195, 23. δῆ: strengthening θάττον, *all the more rapidly*.—τίνος: *a kind of*. The songs of barbarous people are usually far from tuneful. Even Greek music, a few fragments of which have been preserved, fails to please modern taste.

195, 24. τὰ παρ' αὐτῷ: subject of εἶχε. For εἶχω with an adverb, see on 52, 9.

196, 3. αὐτοῦ: adverb.—ἐπι: *on the bank*; cp. ἐφ' ὅν, 129, 11.

196, 5. **αὐτοῖς**: Xenophon and his division.—**ἐναντίους . . . ἀμβالνειν**: sc. κελεύει, *he orders them to come in opposite*.

196, 6. **σφέν**: see on *οἱ*, 174, 8.

196, 7. **ὡς**: implying mere pretense, *as if*; see **ὡς . . . ὡν**, 159, 23, and note.—**διηγκυλωμένους**: *with fingers in the thong of the javelin*; see Introd. § 59.

196, 9. **ἔπιβεβλημάνους** (middle): *with arrow on string*.

196, 14. **ψοφῆ**: because hit by missiles.

196, 15. **εἰς**: see on 153, II.

197, I. **σημήνη**: the purpose is merely to deceive the enemy. Cp. 110, 22, where the subject is not expressed.

197, 2. **ἀναστρέψαντας ἐπὶ δόρυ**: *to face about to the right* (cp. *παρ' ἀσπίδα*, 195, 17); agrees with the subjects of both infinitives, as **μέν** and **δέ** show.

197, 3. **ἵ . . . εἶχεν**: they were to go straight into the river, not crowding to right or left or waiting for each other. For the tense in implied indirect discourse, see on **ἔστρατεύετο**, 55, 12.

197, 4. **ὡς**: *so as*, used like **ώστε**; see on 78, 17.—**ὅτι**, etc.: indirect discourse depending on the idea of saying in *παρίγγειλεν*, 196, 12.

197, 5. **ἴσοιτο**, **γένηται**, see on **ἥξοι**, 81, 3.

197, 6. **Οἱ δέ**, etc.: continues the narrative of 195, 23.

197, 12. **ὡς . . . δρεσιν**: *as mountaineers* (lit., *as being in the mountains*).

197, 14. **σημαίνει**: see I. I.

197, 17. **οἱ μέν τινες**: cp. *τοὺς μέν τινας*, 162, 29.

197, 20. **οἱ δέ**, etc.: the troops sent by Chirisophus to support Xenophon (195, 25–196, 11).

197, 24. CHAPTER 4. **συνταξάμενοι**: to guard against being surprised by the enemy.

197, 25. **τεδίον διπαν**: *over an unbroken plain*, cognate accusative of the ground over which; see on **ἥντερ**, 112, 4.

198, 3. **εἰς . . . ἥν . . . κάμην**: for **ἥ κάμη εἰς ἥν**, cp. **οὓς . . . ἄνδρας**, 154, II, and see note.

198, 4. **σατράπῃ**: Orontas (178, 13).

198, 5. **τέρσεις**: in Armenia houses are still often provided with turrets, serving, like cupolas, as ornaments and places of observation.

198, 7. **Τίγρητος**: not the main river, which is to the west; see map (frontispiece).

198, 12. ἐκαλέστο: see on *ἥν*, 70, 20.—ἢ πρὸς ἔσπειραν: *western*.—**ὑπαρχός**: he was subordinate to the satrap of all Armenia (see on l. 4).

198, 14. ἀνέβαλλεν: a great honor apparently. He would take the king's knee or foot in his hand and lift him to the required height. Stirrups were not used till long after the beginning of the Christian era.

198, 19. ἄφ' φ': see on 188, 10.—**αὐτός**: see on *τίμος*, 65, 10.

198, 20. τε: we should say *but*.—**ὅσων δέουντο**: indirect discourse for *ὅσων ἀν δέησθε*.

198, 27. χιών: it was about the first of December, and they were at an altitude of some 4000 feet.

199, 4. **δύα . . . ἀγαθά**: *all sorts of good*.

199, 6. **ἀποσκεδαννυμένων**: imperfect participle, as the context shows; see on 55, 28.

199, 7. **φαίνοντα**: intransitive, *shining*. English "show" is sometimes intransitive, as "the spot shows clearly."

199, 10. **καὶ γάρ**: *and in fact*, introducing an additional reason for their coming together again. The cause of their going into separate quarters was that every man might have shelter from the storm; see 198, 27 f.

199, 13. **ἴνοιζυτα**: preserve the emphasis of its position (due to contrast with *ὅπλα* and *ἀνθρώπους*) by translating as subject of a passive verb.—**ἀνεστασθαι**: for construction, cp. *περαίνειν*, 156, 27.

199, 14. **κατακαιμένων**: cp. *πορευομένων*, 179, 13.

199, 15. **ὅτῳ**, etc.: conditional relative clause equivalent to a past general condition, *for any man from whom it did not*, etc.

199, 16. **γυμνός**: see on 101, 1; here equivalent to *in his shirt sleeves*.—**καὶ**: *too*.

199, 17. **ἀφελόμενος**: sc. **τὰ ξύλα** as the object.

199, 20. **ἀμυγδάλινον ἐκ τῶν πικρῶν**: sc. **ἀμυγδαλῶν**, *almonds*; translate of *bitter almonds*. It would appear that the Armenians were as fond as the Greeks of ointments and salves, doubtless using them partly to keep the skin soft and the limbs supple, and partly as perfumes.

199, 22. **εἰς**: see on 51, 7.

199, 25. **ὅτε . . . ἀπήσαν**: see l. 9.

200, 1. **ἀποσκεδαννύμενοι**: as in 199, 6.

200, 3. **τὰ δύτα**, etc.: *things that were* (he reported) *as they were, and whatever things were not*, etc. **μή** shows that the participle implies

condition.<sup>1</sup> These words may be a reminiscence of the well-known saying of the Sophist Protagoras, which is quoted by Plato as follows (*Theaetetus*, 152 A) : φησι γάρ που πάντων χρημάτων μέτρον ἀνθρώπον εἶναι, τῶν μὲν ὄντων, ὡς ἔστι, τῶν δὲ μὴ ὄντων, ὡς οὐκ ἔστι, *he says that man is the measure of all things ; of things that are, how they are ; of whatever things are not, how they are not.*

200, 4. πορευθεὶς: *upon his return* (lit., *having made the trip*). — οὐκ ἔφη ιδεῖν: see on οὔτε . . . ἔφη, 63, 17.

200, 9. στράτευμα: see on ἀπήγγειλε . . . κρίσιν, 81, 17.

200, 10. ἵνι τίνι: *for what.*

200, II. Τιρίβαζος, etc.: *it was Tiribazus with.*

200, 13. αἰτόν: Tiribazus; cp. ἔφη ιδεῖν, l. 4, where the subject of the infinitive is not expressed because it is the same as that of the main verb. — ὡς: with ἐπιθησόμενον, *he had made his preparations with the intention of*, etc.; there is no idea of pretense, as in 196, 7.

200, 14. ἐνταῦθα: repeats ἐπὶ . . . πορείᾳ; best omitted in translation.

201, 6. στρατόπεδον: see 200, 8.

201, 10. ἥλωσαν, ἥλλω: the repetition of a word in a different form is not uncommon in Xenophon.

201, 15. οἱ (twice): with φάσκοντες, *the men who claimed to be his bakers*, etc. A true Oriental, he evidently meant to be comfortable even in war.

201, 21. στρατόπεδον: their own camp, l. 2 f. — μή: introduces a negative clause of purpose.<sup>2</sup> — καταλαλειμένοις: dative of interest implying disadvantage. They feared that Tiribazus might come by a roundabout way against their camp.

201, 25. CHAPTER 5. πρὸν ἦ: used like πρίν; see on 179, Footnote, 12. — στράτευμα: the enemy's.

202, I. στρεψά: see 200, 14.

202, 2. ἡγεμόνας: captured at the camp (201, 9–16).

202, 3. ἄκρον, etc.: see 200, 13 f.

202, 6. Εὐφράτην: the eastern branch (see map).

202, 9. διὰ . . . πεδίου: translate *over a plain through deep snow.*

202, 10. τρίτος: sc. στραθμός.

202, II. ἐναντίος: predicate, *in their faces.*

202, 13. εἴπε: for the meaning with infinitive, see on θαρρεῖν, 65, 21.

202, 14. ἀνέμοι: winds, like rivers (see 194, 3 f.), were regarded as gods.—σφαγιάζεται: the soothsayer is subject.

202, 20. ἥκοντες: note its pluperfect force here.

202, 21. μεταδοτεν: in a past general condition; so also ἔχοντεν.

202, 22. ἄλλο εἰ τι: whatever else; cp. 75, 5, for the common form.

202, 23. ὁν: for τούτων (partitive genitive with a verb of sharing) ᾧ, but the antecedent may be omitted in English too.—ἴνθα: relative; but demonstrative in l. 22.

202, 25. δῆ: of course.

202, 27. ἐβουλιμίασαν: for the aorist, see on ἡγάσθη, 53, 16.

203, 2. πίπτοντας: present of repeated action, who were falling, one after another fainting from hunger.

203, 6. διδόντας: see on ἐπιδεικνύντες, 66, 24.

203, 9. ἐκ τῆς κώμης: connect with γυναικας, etc., women . . . from the village carrying water to their homes. The spring or well outside the wall was, and is still, a customary feature of Oriental villages; hence the article with κρήνη. Cp. the story of Rebekah, *Genesis* 24, and the meeting of Jesus with the woman of Samaria at Jacob's well, *John* 4. 6 ff.

204, 3. μή: see on τὰ ὅντα, 200, 3.

204, 10. ὀφθαλμόν: see on 134, 9. δακρύλους is in the same construction, the perfect of ἀποσήπτω being used like the passive.

204, 12. ἀποστηπτότες: similar sufferings are recorded of Napoleon's soldiers on the retreat from Moscow in 1812.

204, 13. ὀφθαλμοῖς: dative of interest implying advantage. It might have been an objective genitive, like ποδῶν, l. 16, if it were not for confusion with χίόνος, which is also objective genitive, against the snow.

204, 15. μὲν τι: serving the purpose of smoked or blue glasses.—ἐπορεύετο: expressed as a simple condition, though really past general,<sup>1</sup> like κινούτο, etc.—τῶν δὲ ποδῶν: sc. ἦν ἐπικούρημα; the omission would best not be imitated in English.

204, 17. δοτοι: the implied antecedent is τοσούτων, depending on πόδας; translate in the case of all who.

204, 20. καὶ γάρ: introduces a statement explanatory of περιεπήγυνυτο, for ὑποδήματα could not properly be said to freeze round the feet.

204, 25. διὸ τὸ ἐκλελοιπέντα: because . . . had disappeared.

205, 3. οὐκ ἤθασαν: refused; see on οὔτε . . . ἔφη, 63, 17.

205, 4. ὀπισθοφύλακας: without the article, some of the rear guard.

205, 6. πολέμοι: those of 204, 6. — τελευτῶν: translate as an adverb, finally.

205, 7. ἀν δύνασθαι: ἔφασαν is easily implied from ἐκελευνον.

205, 9. εἰ τις δύναιτο: represents έάν τις δύνηται of direct discourse.

— μή: see on 201, 21.

205, 10. οἱ δέ: the enemy.

205, 11. ἀμφὶ ὅν, etc.: the booty. See 204, 7 f., and observe there περί; ἀμφὶ with a genitive is used by Xenophon alone in Attic prose, and by him only twice.

205, 12. ἄπε: see on 187, 10.

205, 16. οὐδέτε, etc.: not a sound was made by any of them anywhere again.

205, 19. ἐπ' αὐτούς: for them.

205, 22. οὐδέ, etc.: not even a single detachment of guards. They were so overcome with the cold that even ordinary precautions were neglected.

205, 23. ἀνιστάσαν: conative imperfect; cp. ἐκώλυεν, 62, 9, and see note.

205, 26. δλον: emphasized by the separation from its substantive. The messengers did not go far enough ahead to learn that Chirisophus and the able-bodied men of his division had obtained quarters in a village (see 204, 1 f.).

206, 5. ἀναστήσαντας: agrees with αὐτούς (= τὸν νεωτάτον) implied as subject of ἀναγκάζειν, to rouse them and compel, etc.

206, 6. τῶν, etc.: partitive genitive with an implied τινάς.

206, 7. οἱ δέ: the rear.

206, 8. κομβεῖν: infinitive of purpose; see on διαρπάσαι, 61, 13.

206, 9. στρατόπεδον: in the village.

206, 10. διεληνθένα: the tense expresses completion, before they had covered; cp. διελθεῖν, 205, 20, of simple occurrence, before covering. The difference is not in the acts, but in the way of describing them.

206, 13. οἱ δὲ ἄλλοι: of the generals.

206, 14. ἂς . . . κέμας: see on οὐς . . . ἄνδρας, 154, 11.

206, 16. ἐκέλευσεν, etc.: urged them to let him go away. He belonged to Xenophon's division, and merely wished to go on ahead to the village assigned.

206, 20. δασμόν: the annual tribute of the subjects of the Persian king was paid partly in money, partly in kind. Twenty thousand horses

were furnished yearly by the Armenians for the sacrifices to Mithras, god of the sun.

206, 21. ἑπάτην τρίμαν: *eight days before*. The accusative denotes extent of time, the day from which the reckoning begins counting as the first among both Greeks and Romans.

206, 22. λαγῆς: accusative of the  $\omega$  or Attic second declension.<sup>1</sup>

206, 24. κατάγειοι: similar underground houses are still seen in Armenia; but see also on 198, 5.—τὸ μὲν στόμα: in partitive apposition with οἰκία, *the mouth* (the entrance for persons) *like that of a well*, i.e. a small opening at the top.

207, 3. κρατήσων: apparently not used, as in Greece, for mixing water with the drink, which seems (l. 12) to have been taken clear.

207, 12. ἀκρατος: the Greeks almost always diluted their wine, in the proportion of two or three parts of water to one or two of wine. Consequently unmixed beer was doubtless rather heady for them.

207, 15. συμμεθόντι: for the case, see on 60, 24.

207, 18. τίκνων στερήσοντο: for the genitive and the middle used as passive, see 71, 15, and notes.—ἀντεμπλήσαντες, etc.: *they would fill . . . full of provisions<sup>2</sup> when they went away, as compensation if, etc.*; : see on ἔχοντες, 93, 15.

207, 19. ἀπιστιν: the compounds of  $\epsilon\mu$ , like the simple verb, often have future force.

207, 20. ἐξηγησάμενος: supplementary participle in indirect discourse.—ἴν . . . γένεσται: *should get to*. Observe that in this sentence of indirect discourse only one verb is changed to the optative; see on ἦξοι, 81, 3.

207, 22. οἶνον: proleptic accusative. Probably the wine was stored in cisterns similar to those mentioned in 189, I.

207, 24. ἐν φυλακῇ: *under guard*.

208, 2. τούς, etc.: the Greeks who were quartered there.

208, 4. ἀφίεσσαν: the subject is the soldiers in the villages.—ταρθεῖναι: the infinitive with  $\tau\rho\iota\nu$  is not common in Attic after a negative. See on 179, Footnote, 12.—οὐκ ἦν δ' ὅπου οὐ: *everywhere (lit. there was no place where . . . not<sup>3</sup>)*; for  $\eta\pi\circ\pi\circ\pi$ , see ἔσθ' ὄτε, 135, 20.

208, 10. βοήν: attracted to the case of the subject of the infinitive.

H. A.	B.	G.	Gl.
1 160	92 and a	200	92, 93 c
2 743	356	1113	512
3 1031	433	1618	487 a

The nominative, with *πίνει* implied, would be more regular.—λαμβάνειν: see on ἐλέσθαι, 174, 6.

208, II. ἄλλο: a clause with *ἄλλος* is frequently contrasted with a following statement, where the English idiom would reverse the order; see on τὰ . . . ἄλλα, 64, 16.

208, I3. μάκεινον: *them too*, the men with Chirisophus.

208, I4. τοῦ: *i.e.* the hay found in the houses (see 207, I). The Greeks, lovers of the beautiful in everything, wore wreaths on all festive occasions. Hay was doubtless the only material available in these villages in winter, and while it can hardly have added much attractiveness to the wearers, it may well have contributed not a little to their mirth.

209, 2. ἔδεικνυαν: imperfect, describing the scene, *were showing* (by signs, as they did not know each other's language).

209, 8. δητὶ: sc. τρέφονται or τρέφονται. See 206, 19 f.

209, 9. Χάλυβας: name of the people for that of the country, as often in Greek and Latin.

209, 10. τότε μὲν: the correlative is ἐπεὶ δ', l. 21.—φέχετο ἀγων: *led away*; see on 101, 14.

209, II. ἀντρῷ: refers to the object<sup>1</sup> (*aὐτόν*), as is clear from the context. His family was in the village occupied by Xenophon's division; see 206, 19, and 207, 18.—εἰλήφει: probably at the time when the division of cavalry was organized (162, 29 ff.), or possibly at the capture of the camp of Tiribāzus (201, 10).—παλαίτερον: sc. ὅντα, a circumstantial participle implying cause, *since he was too old* for use.

209, 12. ἀναθρέψαντι κατεθύσαντι: *to fat up and sacrifice*. For the infinitive, see on διαρπάσαι, 61, 13.

209, 13. ἵερόν: *a sacred animal*, followed by the possessive genitive of the god (see on 206, 20) to whom it had been consecrated before it fell into the hands of the Greeks.—δεδιάσ, etc.: with δίδωσι. The death of a consecrated animal might bring the god's anger down on them.

209, 14. πάλων: sc. τινά, and cp. τῶν, etc., 206, 6.

209, 15. ἐκάστῳ: probably only to each in his own division, as there were only seventeen colts in all (206, 20).

209, 21. CHAPTER 6. Ἐπει, etc.: *seven days later*; see on 206, 21. The last previous halt for rest had been for three days shortly before entering the country of the Carduchians (171, 24). Since then 32 days,

full of danger and hardship, had passed. — τὸν μὲν: *him*. The article as a pronoun is frequently used with δέ (οὐ δέ, *and he, but he*), but with μέν it is rare except as a correlative to the article and δέ, as in 52, 24. ἡγεμόνα is in predicate apposition, *as guide*.

209, 23. κωμάρχῳ: dative of interest implying advantage. — πλήν, etc.: Xenophon is not deliberately breaking his promise of 207, 18, as the conclusion of this sentence shows.

209, 25. ἡγήσοιτο, ἀπίοι: in implied indirect discourse, representing ἡγήσεται and ἀπίη of the direct form. The village chief is subject. — ἦχων, etc.: *he might have him too* (as well as the rest of his children) *when he went back*; see on 93, 15. — εἰς τὴν οἰκίαν, etc.: as promised in 207, 18 f.

210, 2. αὐτοῖς: for case, see on 69, 12.

210, 3. λελυμένος: contrary to their custom (see 183, 24), perhaps because of his rank.

210, 4. καὶ: translate *when*.

210, 5. εἶν: sc. κώμαι.

210, 6. θῶσε δὲ οὖ: mentioned as a piece of carelessness, not as a kindness. For the accent of οὖ, see on 73, 15.

210, 7. ἀποδρᾶς φέρετο: cp. 124, 22.

210, 8. γε δῆ: translate by stress of voice on τοῦτο, *this was the only*, etc.

210, 9. ἦ, etc.: in apposition with τοῦτο, *namely*, etc.

210, 10. ἡράσθη: *fell in love with*; see on ἡγάσθη, 53, 16. — παιδός: see on 146, 6.

210, 11. ἔχρητο: cp. 127, 27.

210, 13. τῆς ἡμέρας: *a day*, time within which. — Φάσιν: in following this river the Greeks went a little out of their way, probably mistaking it for the Phasis in Colchis, which empties into the Euxine. Their route from here to the sea is uncertain.

210, 19. κατὰ κέρας: the usual marching formation. If an enemy appeared ahead, it was necessary to form a line of battle, a maneuver which, of course, took time and was attended with some confusion, so that Chirisophus was prudent in stopping at a distance of over three miles (30 stadia) from the enemy. See Introd. § 62.

211, 3. Ἐμοὶ δέ γε . . . δοκεῖ: *in my humble opinion it is best*.

211, 4. ἀριστήσωμεν: with future perfect force.

211, 5. ἀνδρας: as in 145, 2. — εἰ . . . διατρίψομεν: for the form of condition, see on 143, 2.

211, 8. προσγενέσθαι: subject of ἔστι implied, εἰκός being predicate; translate *there is a likelihood of others joining them in greater numbers.* The tense denotes simple occurrence.

211, 9. οὐτῷ γιγνάσκει: *have this opinion.* For οὐτῷ referring ahead, cp. 110, 8.

211, 10. τοῦτο: explained by the clause with ὅπως, which is in apposition with it. See on 141, 25.

211, 12. τοῦτο: object of the impersonal verbal.<sup>1</sup>

211, 13. λάβωμεν: see on 148, 2.

211, 15. ἔστι: *extends;* cp. ἐπὶ πολὺ ἦν, 187, 9.—τὸ δράμενον: *the part in sight,* in apposition with ὅπος.

211, 17. κατ': as in 194, 11.

211, 18. τοῦ ἄρημον δρόους: partitive genitive with τι, *some part of the mountain where it is unprotected.* — κλέψαι: we should say 'steal upon,' but it may be translated *steal* for the sake of the joking in 212, 4 ff. — λαθόντας, φθάσαντας: *without being seen, in advance.* The construction here gives somewhat more prominence to the acts of stealing and seizing than the usual construction<sup>2</sup> would give.

211, 19. εἰ δυναίμεθα: less vivid future condition, *if we should be able.* — μᾶλλον: *rather,* might have been omitted, since it merely repeats κρείττον, which is remote from ἦ.

211, 21. δρθιον, δμαλές: see on ἡνπερ, 112, 4.

211, 23. τὰ πρὸ ποδῶν: *the ground before him.*

211, 24. τραχεῖα, δμαλή: sc. γῆ. — ποστίν: best taken with τραχεῖα. — ιοῦσιν, βαλλομένοις: see on προσιώστι, 154, 22.

211, 25. τὰς κεφαλάς, etc.: *if you are being pelted on the head;* for the accusative, see on 134, 9. — κλέψαι: *stealing,* subject of δοκεῖ.

211, 26. ἵστον: see on 155, 20. — ὡς: *so as;* see on 78, 17.

212, 1. δοκοῦμεν: see on δοκεῖ, 66, 10. — ἕν: because it is so far from χρῆσθαι, it is repeated after the emphatic adjective, adding somewhat to the emphasis; see on τις, 159, 10.

212, 2. χρῆσθαι: for meaning, cp. 210, 11. — μένοιεν: the force of ἕν is still felt; cp. ποιήσειεν, 80, 24.

212, 3. μᾶλλον: *more certainly.*

212, 4. ἔγώ: expressed because emphatic. — ὑμᾶς: emphatic because contrasted with ἔγώ. In translation, make it the principal subject and

H.A.	B.	G.	Gl.
1 990	665	1597	596 b
2 984	660 N.	1586	585 a

Ἔγωγε . . . ἀκούω parenthetical, *for you Spartans, Chirisophus, as I at least hear.*

212, 6. ἔστι, etc.: *belong to*, with predicate partitive genitive. — εἴθες, etc.: *at the outset, even from childhood*; cp. 95, 19, and see note.

212, 7. μή: in a conditional relative clause.

212, 8. πειράσθε: subjunctive.

212, 9. δέρα: *it seems.*

212, 10. μάλα . . . καιρός: *a very fitting time.*

212, 12. δρός: partitive genitive, as in 211, 18, where *τι* is expressed.

212, 14. Ἀλλὰ μέντοι . . . κάγδ: *but I, too, certainly.*

212, 15. δεινοὺς . . . κλέπτειν: *fearfully clever at stealing.* For the infinitive, see on δεινὸς λέγειν, 128, 19.

212, 16. καὶ: see on 146, 5. An embezzler of public funds at Athens was punished with a fine of double the amount stolen, sometimes even with death.

212, 17. μάλιστα: sc. δεινοὺς εἶναι. — ὑμῖν: *among* (lit., *for*) *you*, dative of interest; *over you* would require the genitive. Both Xenophon and Chirisophus in their jokes were twitting on facts. The Spartan boys were taught to steal as a part of their training for strategy in war. There is a familiar story of a boy who stole a young fox, and hiding it under his tunic allowed it to tear out his vitals without betraying himself. In Athens at this period public life appears to have been honeycombed with corruption. Many of the officials were mere demagogues who threw on graft and bribery. Chirisophus is sarcastic in his use of *κράτιστοι*, a word properly referring to earlier times, when the nobles, who styled themselves "the good" and "the best," had control of the government.

212, 23. τῶν . . . κλωπῶν: with *τίνας*. *κλωπῶν* is used in playful reference to the jokes about stealing. For thefts by the enemy who were dogging the steps of the Greeks, see 204, 6 f.

212, 24. τούτων: genitive of source. — καὶ: *too, besides other things.*

213, 2. βατά: used like *βάσιμα*, 175, II.

213, 3. οὐδὲ . . . ἔτι: *not . . . any longer, either.*

213, 4. οὐδὲ γάρ: see on 193, 2.

213, 5. ἡμῖν: cp. *τούτοις*, 145, 21.

213, 6. σέ: accented because emphatic.<sup>1</sup>

213, 7. ἀλλά: translate *rather.*

213, 8. ἀθλοῦτες: *as volunteers.*

213, 9. Ἀριστένυμος, Ἀριστέας: they have volunteered before for special service (183, 14, 20).

213, 16. οἱ μὲν ταχθύτες: *the men detailed.*

213, 19. ἔχομενον: supplementary participle in indirect discourse.

213, 21. κατά: as in 186, 11. The road led up to the pass; see 211, 17.

213, 23. τοῖς κατὰ τὰ ἄκρα: Greeks (l. 21 f.).

213, 24. τοὺς πολλούς: *the main bodies*, of both armies.—ἀλλήλων: with the adverb of place.<sup>1</sup>

213, 25. οἱ κατὰ τὰ ἄκρα: the detachments of both armies (l. 23 f.).

213, 26. οἱ ἐκ τοῦ πεδίου: the main body of the Greeks. In translation express a verb *came up*, which is implied by the verbs in the two clauses following.

214, 1. πελτασταῖ, Χειρίσοφος: in partitive apposition with οἱ ἐκ τοῦ πεδίου. —Θεον, ἐφείσητο: best translated as participles.

214, 4. τὸ ἄνω (sc. μέρος): *their detachment on the height* (213, 23).

214, 7. θέσαντες: active, of a thank-offering in honor of the gods, not seeking the worshiper's benefit (cp. the middle).

214, 8. πεδίον: on the further side of the pass.

214, 10. CHAPTER 7. τούτων: sc. τῶν κωμῶν.

215, 2. εἰχον: with a participle; see on ἔχομεν, 67, 9.

215, 3. πόλιν, etc.: unlike the stronghold of 170, 1 f.

215, 4. συνεληλυθότες δ' ἤσαν αὐτόστε: *there were collected there* (lit., *having come together to that place were there*); cp. ἤσαν ἐκπεπτώκοτες, 116, 11. These forms express the result rather than the act.

215, 5. οὖν: see on 79, 27.

215, 6. εὐθὺς ἥκων: *immediately on his arrival*; see on 95, 19.

215, 7. ἦν: with the infinitive as subject. —ἀθρόοις: predicate adjective agreeing with *aὐτοῖς* implied.

215, 10. πελτασταῖ, etc.: in apposition with ὀπισθοφύλαξι.

215, 15. Μία, etc.: cp. 182, 10, and see note. The fortress appears to have been on a hill which was precipitous on all sides (l. 8), and the only approach to which (*πάροδος*) was rendered impassable by men who rolled stones down an overhanging cliff.

215, 17. καταληφθῆ: *is hit (caught by a stone).*

215, 18. οὕτω διατίθεται: *is served in this way.* He says this point-

ing to the victims, as stated in the next sentence. — συντεριμένους, etc.: see on 134, 9.

215, 20. ἄλλο τι η̄: used, like Latin *nōnne*, to introduce a question which expects an affirmative answer;<sup>1</sup> *there's nothing, is there, which hinders going along here?* (lit., *does anything else than nothing hinder?*).

215, 21. οὐ . . . δη̄ . . . εἰ μή̄: *nothing . . . except.* δη̄ is rendered merely by stress of voice on the negative.

215, 22. τούτους: *there*, said with a gesture. These men were apparently in front of the fortress on the πάροδος.

215, 23. σέ: see on ἔγώ, 212, 4, and cp. δρᾶς, l. 15.

215, 24. βαλλούντος: *under fire*; cp. 211, 25.

215, 25. δσον: as in 164, 4. — διαλειπούσαις: *standing at intervals*, i.e. not so thick as to prevent going through.

215, 26. ἀνθ' ὅν, etc.: *and if men should stand behind them.* The participle is circumstantial implying condition.

215, 27. φερομένων, κυλινδούμενων: *flying* (of stones which were thrown), *rolling*.

216, 2. πολλοί: predicate, *in great numbers*. — Αὗτό . . . εἴη: *the very thing we should want* (lit., *it itself would be the thing needed*).

216, 4. ἐνθεν: *to the place from which*, i.e. the grove. — μικρόν τι, etc.: *only a short distance to run over*, i.e. the fifty feet of open ground between the grove and the stronghold (215, 27 f.).

216, 5. ἀπελθεν: *getting back*, subject of ἔσται implied.

216, 7. τούτου: predicate possessive genitive. It appears from this sentence that the captains in the rear guard (and doubtless in the van also) led the division in rotation, a day at a time. See Introd. § 62.

216, 8. ὀπισθοφυλάκων: see on ὀπισθοφύλαξιν, 179, 12.

216, 11. ὡς ἐδένατο: the men dodged from one tree to another, filling the grove, and there they stood for a few minutes, each man sheltered by his tree in Indian fashion.

216, 15. ἀσφαλῶς: limits ἐστάναι, the subject of η̄ν. — τόν: the company of Callimachus (l. 7).

216, 18. βήματα: accusative of extent of space.

216, 19. φέροντο: in a temporal clause equivalent to a past general condition.

216, 22. θεώμενον: supplementary participle in indirect discourse. Both the proleptic accusative Καλλίμαχον, and the indirect question à

*ἐποίει*, depend on it. The emphasis produced by the order may be preserved by translating, *as he saw that the actions of Callimachus were being watched by all the army*. He thought that, with all the army looking on, it was an unusual opportunity for winning glory. — μὴ οὐ: see on 84, 25.

216, 25. αὐτός: *by himself*.

217, I. αὐτοῦ τῆς ἵπιος: *the rim of his shield*. αὐτοῦ is possessive genitive; for ἵπιος, cp. τῆς ζώνης, 82, 26, and see note.

217, 10. στολὴν: he was apparently more concerned about saving the robe than the man. The dress of the Greeks was ordinarily simple, but Oriental finery appealed to their love of the beautiful.

217, 12. φέχοντο . . . φερόμενοι: *were carried*. — πετρᾶν: distinguish from πέτρων.

217, 16. ἀν: for τούτων οὓς, cp. ἀνθ' ὅν, 64, 24, and see note.

217, 18. στάραρα: they served as a fringe to the cuirass, but can hardly have been much protection.

217, 20. δέσον: *as long as*. — ξυγλήν: attracted to the case of μαχαίριον; ξυγλη (έστι) would be more regular.

217, 21. ἀν: see on 98, 9. Its force is also felt with ἀποτέμνοντες, which is an imperfect participle, *they would cut off*, etc.

217, 24. πήχεων: genitive of measure. — μιαν λόγχην: *only one point*. This seemed noteworthy to Xenophon, because the Greek spear had also a sharp point at the butt to stick in the ground. See Fig. 72, p. 218.

217, 26. μαχούμενοι: future, *ready to*, etc.

217, 27. ἄν: shows that the verb means *store up* rather than *carry up*, which would take εἰς.

218, I. ἤσαν: with a perfect middle participle of consonant stems, εἰσί forms a genuine perfect and ἤσαν a genuine pluperfect.<sup>1</sup> For the use with a perfect active participle, see on συνεληλυθότες, etc., 215, 4.—λαμβάνειν: *could take*.

218, 4. Ἐκ τούτων: *from this people*; cp. 214, 10.

218, 5. Ἀρτασον, Σκυθηνῶν: the map (frontispiece) gives the locations according to Kiepert, but there is much uncertainty about them. — εὑρός, πλέθρων: see on 63, 1.

218, 14. Γυμνιάς: of uncertain location.

218, 16. ἰαυτῶν: depends on πολεμίας, *their own enemy's country*; plural, of the people of the ἄρχων.

218, 19. εἰ δὲ μῆ: see on 110, 7.—τεθνάναι: for the perfect, see on 186, 21.

218, 21. παρεκαλέσετο: note the tense, *kept urging*.

218, 24. Ἐλλήνων: objective genitive.

218, 25. τὸ δρός: the χωρίον of l. 18.

218, 26. Θήχης: see on Ἀρπασον, etc., 1. 5.

219, 3. ἄλλους: contrasted with those mentioned in the parenthesis, where πολέμοι is implied as subject of εἴποντο.

219, 5. αὐτῶν: with τινας.

219, 6. γέρρα . . . ὀμοβόεια: wicker shields covered with raw shaggy oxhides (lit., wicker shields of shaggy oxhides [and] of raw oxhide). βοῶν is genitive of material limiting γέρρα; note its gender. It is not pleonastic, for without it δασεῖν would have to be neuter accusative, limiting γέρρα.

219, 7. τά: see on 58, 16.

219, 8. ἔγγύτερον: near is regularly expressed in Attic prose by an adverb, ἔγγύς (187, 18) or πλησίον (165, 4). The adjective πλησίος is chiefly poetic.—οἱ δὲ ἐπιόντες: the men as they came up in succession (cp. 179, 16); in the next line δεῖ = incessantly.

219, 10. δυνατοὶ . . . πλεῖον: the more numerous; the dative expresses degree of difference.

219, 11. δῆ: as in 140, 3.—μεῖζον: of unusual importance.

219, 12. Δάνκιον: see 163, 17.

219, 13. παρεβοήθει: he held to his first opinion (l. 3).

219, 14. στρατιωτῶν: for the case, see on θορύβου, 91, 24.

219, 22. δου δῆ: somebody or other, = τινός, δύτις δὴ ἦν.

219, 26. βακτηρίας: walking sticks were very generally carried by the Greeks, both old and young; so their use by soldiers on the march is not surprising. Inasmuch as they intended to take ship for home at the nearest port, they thought they should have little more need of canes and hides (used for brogues, etc.).

219, 27. κατέτεμνε: cp. 214, 6.

220, 6. σκηνήσουσι, πορεύσονται: in relative clauses of purpose; see on 67, 5.

220, 8. τῆς νυκτὸς ἀπιών: because he had to pass through the midst of his enemies (218, 21).

220, 12. CHAPTER 8. ὥριζε: see on ἦν, 70, 20.

220, 13. τήν, etc.: sc. χώραν; cp. 190, 4.—Μακράνων, Σκυθηνῶν: see on 218, 5.

220, 14. *οὐσ*: adjective, sometimes used like ὡς or ὅτι to strengthen a superlative.

220, 15. δὲ δρέπων (sc. ποταμός): *the boundary stream.* — οὐ: a relative pronoun has regularly the nearest possible antecedent.

220, 16. οὐ: for accent, see on 73, 15.

220, 21. εἰς τὸν ποταμόν: sarcastic, as the next sentence shows.

220, 22. ἔξικνοθντο: sc. οἱ λίθοι.

221, 2. Ἄλλ: see on 84, 19.

221, 3. ἐρωτήσαντος: sc. αὐτοῦ.

221, 5. ἀντιτετάχατο: Ionic perfect middle of a verb with a consonant stem.<sup>1</sup> For the common form, cp. παρατεταγμένοι ἦσαν, 220, 20, and see on 218, 1.

221, 8. ποιήσοντες (sc. ἐρχόμεθα from ἀπερχόμεθα): implies purpose.

221, 10. εἰ δούει ἄν: indirect question, representing δοῦτε ἀν of the direct question. — τά: *the usual.*

221, 14. ἴφασαν: the Macronians are the subject.

221, 16. τὴν . . . ὁδόν: pleonastic, as the first part of the compound verb expresses the same thing.

221, 17. μέσοις: see on 56, 21.

221, 22. οὔτως: *in this formation.*

221, 25. παίσαντας (sc. αὐτούς), etc.: *for them to give up . . . and form,* etc. See on 186, 25.

221, 26. ἣ μέν, etc.: since Xenophon sets forth at some length the reasons which he gave to the generals for his recommendation, he shifts to direct discourse. Long passages of indirect discourse, which are common in Latin, are rare in Greek.

222, 3. δράσιν: sc. οἱ στρατῶται. — ἐπὶ πολλῶν, ἐπ' ἀλλιγῶν (l. 5): *many deep,* presenting in consequence a narrow front to the enemy; and *only a few deep,* making it possible for the enemy to break through easily. For the phalanx, see Introd. § 66.

222, 4. ἡμᾶν: genitive of comparison; see on τούτων, 147, 20.

222, 5. δὲ τι ἀν βούλενται: *for whatever they please* (sc. χρῆσθαι, *to use them*). For δὲ τι, see on 148, 13.

222, 7. ἀδρόων: predicate with ἐμπεσόντων.

222, 8. πολλῶν: with both substantives.

222, 10. ποιησαμένους: limits ἡμᾶς implied as subject of κατασχεῖν. — τοσοῦτον . . . δεον . . . γενίσθαι: *enough ground . . . for the outer-*

*most companies to get beyond, etc.* For *ὅστον* with the infinitive, see on 179, 7.

222, 11. **Ἐγώ**: standing early in its clause it shows how prominent in Xenophon's mind was the necessity of outflanking the enemy rather than of being outflanked by them. It is further emphasized by its separation from its genitive, the mind being compelled to dwell on it until the idea is complete; see on *τις*, 159, 10.

222, 13. **οἱ στρατοὶ λόχοι**: in apposition with the subject of *ἐσόμεθα*.

222, 14. **κράτιστοι**: the best men were in the front ranks of a Greek army, that they might be the first to engage with an enemy.

222, 15. **ἡ**, etc.: with the companies in column each company formed a unit, and could follow the path most favorable for it, whereas the phalanx would be broken by obstacles in the way.

222, 16. **τὸ διαλέπον**: between columns.

222, 20. **οὐδεὶς μηκέτι μένει**: see on *οὐκέτι μὴ δύνηται*, 112, 15. Xenophon has seen the cowardice of the natives displayed so often that he speaks with great confidence. Cp. 213, 3 f.

222, 23. **Θεῖοι**: this shows that the conference of the officers (221, 23 f.) was held at the right of the line of battle (221, 21 f.). Chirisophus was in command there, while Xenophon's post was at the left, for the van of a column of march regularly held the right, and the rear guard the left, when the line of battle was formed. — **Δεῖγμα**: imperfect of repeated action; he spoke to one division after another as he walked along in front of the line.

222, 25. **ἥμεν**: dative of interest implying disadvantage, with *ἐμποδῶν*. — **τὸ μὴ . . . εἶναι**: one of the regular constructions depending on affirmative expressions of hindering,<sup>1</sup> *hindering us from being now*. For a negative construction, see on *τί ἐμποδῶν*, etc., 143, 2. — **συνέδομεν**: translate as a continuing perfect,<sup>2</sup> *have been*, etc.

222, 26. **ώμοντο . . . καταφαγεῖν**: a proverbial expression to denote utter destruction. A comparison with other passages in which the phrase occurs shows that it can hardly have here any such humorous implication as is present in English "gobble down" or the slang "eat 'em up."

222, 27. **ταῖς χώραις**: *their places*. — **ἴκαστοι**: the officers.

223, 3. **σχεδὸν εἰς**: *nearly or close to*. Since the full number of a

company was 100 (see Introd. § 56), and there had been losses, it is evident that the original companies were not preserved in all cases. Probably the men of companies which had met with the heaviest losses were assigned to fill up those which had suffered least.

223, 5. **δεξιοῦ**: sc. ἔξω. The light troops were stationed at the extreme right and left, and at the center, of the Greek force.

223, 6. **ἴκαστρος**: *each division*. Comparing the total here of 9800 with the number as shown by the reviews at Celaenae (58, 13 ff.) and just before the battle of Cunaxa (85, 14 ff.), we see that the losses from desertion, fighting, and disease amounted to some 3000.

223, 9. **ἔπει γενόμενοι**, etc.: *had got beyond . . . and were advancing*, carrying out the plan proposed in 222, 11 f., of outflanking the Colchians.

223, 13. **κανὸν ἐποιησαν**: *they left unoccupied*. — **κατὰ τὸ Ἀρκαδικόν**: *in the Arcadian division* of heavy-armed. The context shows that these troops were at the Greek center.

223, 14. **Αἰσχίνης**: see 194, 20.

223, 17. **ῶν**: plural with a collective antecedent.

223, 18. **ἥρβαντο**: the Greek peltasts are the subject.

223, 21. **τὰ μὲν ἄλλα**: *as for everything else*, accusative of specification, contrasted with **τὰ δὲ σμήνη** following; see on 208, 11.

223, 22. **οὐδέν** (sc. **ἡγ**), etc.: *there was nothing at which they really (καὶ) wondered*.

223, 23. **κηπίων**: partitive; translate *any of*, etc.; cp. "Of the fruit of the trees . . . we may eat," *Genesis* 3. 2. If the whole of a thing is eaten, the accusative is used, as in 117, 14. Honey from this neighborhood is poisonous to-day, and the natives use it only after it has been cooked. The poison comes from the *Azalea pontica*, which grows profusely there and furnishes a large part of the bees' food.

223, 26. **σφόδρα**: with the dative participle.

223, 27. **πολύ**: sc. **ἐδηδοκότες**. — **ἀποθνήσκουσιν**: participle in the same construction as **μεθίσονται** and **μαινομένους**.

224, 1. **ἵσπερ**, etc.: see on 67, 18.

224, 3. **ἀνεφέρονται**: *one after another they, etc.*; see on **ἔλεγε**, 222, 23.

224, 6. **εἰς**: translate *at*.

224, 7. **Ἐλληνίδα**: Trapēzus was a colony of Sinōpe, and Sinōpe of Milētus, all being Greek cities. — **οἰκουμένην**: as in 69, 7. — **ἐν**: *on*.

224, 10. **ὁρμάμενοι**: imperfect participle.

224, 12. **ἔδεσαντο**: *received with hospitality*. See Introd. § 22.

224, 13. **ξίνα**: in apposition with the objects. It is easy to imagine the joy of the Greek soldiers upon finding themselves again among people of their own blood and language. Doubtless, too, many of them were welcome guests at homes in the city, inasmuch as the stories they could tell of their adventures since they left Sardis would be full of interest to their hosts.

224, 14. **συνδιεπράττοντο**: *they joined* (with the Colchians) *in negotiations* (with the Greeks). The object was to protect the Colchians from further plundering.

224, 15. **τῶν . . . μάλιστα**: *especially those who*, etc.

224, 18. **ἥν ηὔκαντο**: see 151, 19 ff.

224, 20. **αὐτοῖς**: dative of interest implying advantage, *enough for them to*, etc.

224, 25. **ἴφυε**: *had been banished*; cp. **φεύγοντας**, 52, 25. Any one who caused another's death, even by accident, was looked upon by the Greeks as polluted, and was banished, though without confiscation of his property, until he could become reconciled with the family of the dead person.

224, 26. **δρόμου**: see on **τῶν βαρβάρων**, 52, 8. — **ἐπιμεληθῆναι**: expresses the purpose of **εἰλοντα**.

225, 2. **δέρματα**: of the cattle sacrificed, to be given as prizes in the games.

225, 3. **ὅπον**: see on 157, 11. — **πεποιηκὼς εἴη**: see on **λελοιπὼς εἴη**, 62, 12.

225, 5. **κάλλιστος τρέχειν**: *superb for running*. For the infinitive, see on **πολεμεῖν**, 52, 8.

225, 7. **οὗτος**: emphasized by its unusual position after the words which it limits, *a place so . . . as this*. — **Μᾶλλόν τι**: in emphatic position, *all the more*. This answer is an unpleasant commentary on the ethical side of Greek games. While strict rules against fouling were enforced, yet in wrestling spraining an adversary's fingers or toes and throttling were allowed; and in boxing, which to be sure was generally limited to professionals, the force of the blows was increased by strips of leather wound round the hands, and by the latter part of the fourth century B.C. nails and pieces of lead were attached to the leather.

225, 8. **τῶν αἰχμαλότων**, etc.: predicate partitive genitive; **οἱ πλεῖστοι** (sc. **οὗτες**) is in apposition with **παιδεῖς**, *most of them belonging to the captives*. Of course there would not be many Greek boys in the army.

225, 13. ἔρποι: sc. ἡγωνίζοντο.

225, 15. ἄπε: see on 187, 10.

225, 16. ἐταίρων: note the accent, and cp. 197, 8.

225, 19. αὐτούς: the horses, object of the participles and the infinitives. The course was down a steep slope to the water's edge and back again.

225, 20. βωμόν: the altar on which the sacrifices (224, 20 ff.) had been offered served as a starting point for the races. It was probably nothing more than a mound of earth or stones heaped up for the occasion.

225, 21. πρὸς . . . δρόθιον: *against the exceedingly steep incline*. Since only the horses are mentioned as walking up, it would appear that the men rode; consequently ἀγεῖν (l. 20) = *bring*, not *lead*.

For the further journeyings of the Greek army, see Introd. § 23; for the lessons of their retreat, see §§ 25, 26.

## VOCABULARY

THE Vocabulary gives the meanings of all words found in the text of this edition of the first four books of the *Anabasis*. Since it is not a dictionary of the whole *Anabasis*, a multiplicity of citations, which tend only to confuse the pupil, has been avoided.

The principal parts of all verbs, except those which offer no opportunity for error, are given in full. A hyphen prefixed to any word indicates that it is used only in compounds. The parts of compound verbs are given only when the simple verb is not listed in this vocabulary.

In explaining derivations, simplicity and clearness have been the aim. Many cognate and borrowed words have been given both from English and Latin; some of the borrowed words, however, are not borrowed directly from the Greek words under which they are placed (cp. *baptize* under  $\beta\acute{a}\pi\tau\omega$ ). The editors have seen in their own teaching that observation of related words not only quickens a pupil's interest in Greek, but also aids him greatly in learning the meanings of words. For assistance in understanding Greek, Latin, and English cognate forms, which vary in their mutes (or stops) according to principles stated in the last century by Jakob Grimm, the chief features of **Grimm's Law** are here given. Vowel changes follow no fixed law, and in fact there are numerous exceptions to the law of mute changes.

GREEK	LATIN	ENGLISH
$\pi$ ( $\pi\tau\ous$ )	= <i>p</i> (pēs)	= <i>f</i> (foot)
$\kappa$ ( $\kappa\nu\omega\nu$ )	= <i>c</i> (canis)	= <i>h</i> (hound)
$\tau$ ( $\tau\alpha\tau\eta\rho$ ) $\mu\tilde{\eta}\tau\eta\rho$	= <i>t</i> (pater) (māter)	= <i>th</i> (father) (mother)
$\beta$ ( $\tau\nu\rho\beta\eta$ )	= <i>b</i> (turba)	= <i>p</i> (thorp)
$\gamma$ ( $\gamma\acute{e}r\os$ )	= <i>g</i> (genus)	= <i>k</i> (kin)
$\delta$ ( $\delta\acute{o}$ )	= <i>d</i> (duo)	= <i>t</i> (two)
$\phi$ ( $\phi\acute{e}r\omega$ )	= <i>f</i> (ferō)	= <i>b</i> (bear)
$\chi$ ( $\chi\acute{e}r\pros$ )	= <i>h</i> (hortus)	= <i>g</i> (garden)
$\theta$ ( $\theta\acute{e}p\acute{a}$ )	= <i>f</i> (foris)	= <i>d</i> (door)

All Greek words used in explaining derivations are translated, unless they are defined in the vocabulary immediately above or below. If a word used in explaining derivations is preceded by the abbreviation "cp.," the vocabulary-word is not derived from it, but both are from the same root; for example,  $\acute{a}\gamma\nu\acute{e}\omega$  is not derived from  $\gamma\acute{e}r\omega\sigma\kappa\omega$ , but both come from the root  $\gamma\nu\acute{e}\omega$ . It has seemed best not to introduce forms which are merely assumed in order to account for derivations, as  $\acute{a}\gamma\nu\acute{e}\os$ , which is implied by  $\acute{a}\gamma\nu\acute{e}\omega$ , but is not found in actual use in Greek authors.

## A

ἀ-, a prefix of two uses:

(1) Called *alpha privative* [cogn., Lat. *in-*, *not* (as in *incertus, uncertain*), Eng. *un-*; bor., Eng. *a-*, *an-*, as in *atheist, anonymous*], usually having the older form ἀ- before vowels, and giving neg. force to the word to which it is prefixed; see **ἄβατος, ἀπάριστος.**

(2) Called *alpha copulative*, having in some words its older form ἀ-, and signifying *with* or *together* (like Lat. *con-*, as in *cōfērō, bring together*); see **ἄκλονθος, ἀπᾶς.**

**ἄβατος, -ον** [*ἀ- priv., βαῖνω, go*] (*not to be trodden*), *impassable.*

**Ἄβροκόμᾶς, -ᾶς** (Doric gen.), *Abrocomas*, one of the four generals of Artaxerxes, satrap of Phoenicia, and a personal enemy of Cyrus.

**Ἄβυδος, -ον, ἡ, Abýdos**, a city on the Asiatic side of the Hellespont, the site of Xerxes' bridge. The strait at this point is hardly a mile wide. The poet Byron swam across in a little over an hour.

**ἄγαγεν**, see **ἄγω.**

**ἄγαθός, -ῆ, -ον** [bor., Eng. *Agatha*], *good, upright; brave; fertile; useful, serviceable; of dreams, favorable; καλὸς καὶ ἄγαθος, a possessor of all noble qualities, gentleman, noble and good man.*

Neut. as subst., *a good, favor, advantage, blessing; pl., good things, resources, supplies, blessings; ἄγαθος τι ποιεῖ τινα, do one a good turn.*

**ἄγαλλομαι**, only in pres. and impf., *glory or take delight in, with dat. or ἐπί and dat.*

**ἄγαμαι, ἥγασθην**, *admire.*

**ἄγαπά, ἄγαπη, etc.** [*ἀγάπη, love, esteem.*]

**Ἄγαστας, -ον**, *Agastias*, a captain in the Greek army.

**ἄγαστός, -ή, -ον** (verbal of **ἄγαμαι**), *admirable, praiseworthy.*

**ἄγγελος, -ῆς** [*ἄγγελλω*], *news, message.*

**ἄγγελλω, ἄγγελω, ἄγγειλα, ἄγγειλα, ἄγγελμα, ἄγγελθην, announce, report, with dat. or τρόπος and acc. of the person, with ptc. in indir. disc. of the message.**

**ἄγγελος, -ου** [*ἄγγελλω; bor., Lat. angelus, angel, Eng. angel, evangelist*], *messenger.*

**ἄγειρα, ἄγειρα**, *collect, assemble.*

**ἄγεντος, -ον** [*ἀ- priv., γένευος, beard*], *beardless.*

**Ἄγιας, -ον**, *Agias*, one of the Greek generals entrapped at the Zapatas.

**ἄγκος, -ον, τό** [from cogn. words were bor. Eng. angle, ankle] (*bend, hollow*), *valley, glen.*

**ἄγκυρα, -ῆς** [*cp. ἄγκος; bor., Lat. ancora, anchor, Eng. anchor*], *anchor.*

**ἄγνοεν, ἄγνοήσω, etc.** [*ἀ- priv., cp. γιγνώσκω, know*], *not know or understand, Lat. ignōrō.*

**ἄγνωμοσύνη, -ῆς** [*ἄγνώματ, without knowledge; cp. ἄγνοέω*], *want of knowledge; pl., misunderstandings.*

**ἄγορά, -ῆς** [*ἄγειρω*], *assembly, place of assembly, market place, market; ἄγορά πλήθουσα, the time of full market, middle of the forenoon, when the market place was thronged with buyers; ἄγορά παρέχειν, provide a market, offer provisions for sale.*

**ἄγοράω, ἄγοράσω, etc.** [*ἄγορά*], *be in the market place, buy.*

**ἄγριος, -ῆ, -ον** [*ἄγρος, field; cogn.*,

Lat. *ager*, *field*, Eng. *acre*, *acorn* (fruit of the field)], *of the fields, wild.*

**ἄγω**, *άξω, ἄγαγον, ἄχα, ἄγμα, ἄχθην* [cogn., Lat. *agō*, *drive*; bor., Eng. *demagogue*, *pedagogue*, *synagogue*], *set going, lead, lead up; bring, carry; without obj. expressed, lead the way, advance; intr., of roads, lead, go; of troops, march; φέρειν καὶ ἀγεῖν, Lat. *ferre et agere*, *plunder, φέρειν applying to things carried, ἀγεῖν to men and beasts; ἀγεῖν ἐπί γάμῳ, take home as one's wife; εἰρήνην οὐ τὸν χλαβὸν ἀγεῖν, lead a peaceful life, live at ease; ἀγε δῆ, come now!**

**ἀγών**, *ἀγώνος, ὁ* [*άγω*; bor., Eng. *agony*], *assembly, esp. at the games; athletic contest, games; struggle, contest.*

**ἀγωνίζομαι**, *ἀγωνιζόμαι, etc.* [*άγών*; bor., Eng. *antagonize*], *contend, strive, fight; with cogn. acc. of the contest, contend in, compete in.*

**ἀγωνοθέτης**, *-ον* [*άγών, τίθημι, hold, see 58, 21*], *director of a contest, umpire.*

**ἀδειπτος**, *-ον* [*ά- priv., δεῖπτον, dinner*], *dinnerless.*

**ἀδελφός**, *-οῦ* [*ά- copulative, δελφός, womb*; bor., Eng. *Philadelphia, Adelphi*], *brother.*

**ἀδεῶς** [*άδεῆς* (*ά- priv., δεῖδω, fear*), *fearless*], *adv., fearlessly.*

**ἀδιάβατος**, *-ον* [*ά- priv., διαβαίνω, cross*], *not to be crossed without boats, unfordable.*

**ἀδικέω**, *ἀδικήω, etc.* [*άδικος*], *be unjust, be in the wrong, do wrong, wrong, harm; abs., with acc. of the person, cogn. acc. of the injury; pass., be wronged, suffer wrong.*

**ἀδικία**, *-ᾶς* [*άδικος*], *injustice, wrong-doing.*

**ἄδικος**, *-ον* [*ά- priv., δίκη, right*], *unjust, unprincipled. As subst., masc., wrongdoer; neut., ἐκ τοῦ ἀδίκου, by unjust means.*

**ἄδολος** [*άδολος* (*ά- priv., δόλος, trick*), *without trickery*], *adv., without treachery.*

**ἄδύνατος**, *-ον* [*ά- priv., δύναμαι, be able*], *impossible, impracticable.*

**ἄσω**, *ἄσομαι, ἄστα, ὑστην, sing.*

**ἄστι** [*cogn., Eng. age*], *adv., always, incessantly, on each occasion, in succession.*

**ἄθεος**, *-ον* [*ά- priv., θεός, god*; bor., Eng. *atheist*], *godless, impious.*

**Ἀθῆνα**, *-ῶν* [*Ἀθῆνα, Athēna, patron goddess of Athens*], *Athens, the most important city of Greece, both in ancient and modern times. Although defeated by Sparta in the Peloponnesian War (431–404 B.C.), it soon regained a leading position in the Greek world.*

**Ἀθηναῖος**, *-ον* [*Ἀθῆναι*], *Athenian, a citizen of Athens.*

**Ἀθηνητος** [*locative of 'Αθῆναι*], *adv., at Athens.*

**ἀθλον**, *-ον* [*cp. ἀθλος, contest*; bor., Eng. *athlete*], *prize of a contest, prize.*

**ἀθρόιζω**, *ἀθροίσω, etc.* [*ἀθρόος*], *gather together, collect; mid., muster.*

**ἀθρόος**, *-ᾶ, -ον* [*ά- copulative, root θρο, hold*] (*holding together*), *close together, in close array, all together, in a mass.*

**ἀθυμέω**, *ἀθυμήσω, etc.* [*ἀθύμος*], *be discouraged, dispirited, dejected.*

**ἀθυμητέον** (*verbal of ἀθυμέω*), *impers., must be discouraged.*

**ἀθυμίᾳ**, *-ᾶς* [*ἀθύμος*], *discouragement, despondency, dejection.*

**ἀθυμός**, *-ον* [*ά- priv., θυμός, spirit, courage*], *discouraged, faint-hearted.*

**ἀθυμῶς** [*ἀθύμος*], *adv., despondently,*

- dejectedly; ἀθέμως ἔχειν, be despondent or dejected.**
- Αἰγύπτιος, -ᾶ, -ον [Αἴγυπτος], Egyptian.** As subst., *Egyptian*, a native of Egypt.
- Αἴγυπτος, -ον, ἡ, Egypt,** subdued by Cambyses in 525 B.C. and for many years subject to Persia, but independent at the time of the events described in the *Anabasis*.
- αἰδόμαι, αἰδέσμαι, ὑδεσμαι, ὑδέσθην** [alδώ̄s], reverence, respect.
- αἰδήμων, -ον, sup. αἰδημονέστατος [αἰδέμαι], respectful.**
- αἰδοῖα, -ων, τά [alδώ̄s], private parts, groin.**
- αἰδός, -οῦς, ἡ, shame; reverence, respect.**
- αἰερός, -οῦ, eagle.**
- αἴθω [cogn., Lat. *aestus*, 'seething of heat or waves, aestās, summer], only pres. and impf., poetic (=καλῶ), burn.**
- αἰκίζω, rare in act.; as deponent, αἰκίζομαι, αἰκιοῦμαι, ὑκισάμην, ὑκισμαι, maltreat, torture, mutilate.**
- Αἰνεᾶς, -ον, ο, Aenēas, a captain in the Greek army.**
- Αἰνιάν, -άρος, ο, Aenianian, an inhabitant of Aenia, a district in southern Thessaly.**
- αἶγς, αἴγος, ἡ, goat.**
- αἱρέτος, -ᾶ, -ον (verbal of αἱρέω), must be taken.**
- αἱρέτος, -ῆ, -ον (verbal of αἱρέω), taken, chosen. Masc. as subst., deputy, delegate.**
- αἱρέω, αἱρήσω, εἴλον, ὑρηκα, ὑρημαι, ὑρέθην** [bor., Eng. *heresy, heretic*], take, catch, capture; mid., take for oneself, choose, prefer, elect; pass., be taken, chosen, elected.
- αἴρω, ἄρω, ἤρα, ἤρκα, ἤρμαι, ἤρθην, raise, lift up.**
- αἰσθάνομαι, αἰσθήσομαι, ὑσθέμην, ὕσθημαι** [bor., Eng. *aesthetic, anaesthetic*], perceive, see, hear, learn, with acc., or with ὅτι or ptc. in indir. disc.
- αἰσθητος, -εως, ἡ [αἰσθάνομαι], perception; αἰσθητον παρέχειν, be perceived.**
- Αἰσχύλης, -ον, Aeschines, a leader of peltasts in the Greek army.**
- αἰσχρός, -ά, -ον [αἰσχος, shame, disgrace], shameful, disgraceful, base.**
- αἰσχρῶς [αἰσχρός], adv., shamefully, ignominiously.**
- αἰσχύνη, -ης [cp. αἰσχρός], shame, disgrace; with obj. gen., a feeling of shame before.**
- αἰσχύνω, αἰσχυνώ, ὑσχῦνα, ὑσχύνθην** [cp. αἰσχρός], act. rare, dishonor, put to shame; as pass. deponent, be ashamed, feel ashamed; with acc. of the person, be ashamed before, stand in awe of.
- αἰτέω, αἰτήσω, etc., ask, ask for, demand, with acc. of thing or of person, with two accs. (person and thing), with acc. of thing and παρά with gen. of person; mid., make a request of, beg, with inf. and παρά with gen. of person.**
- αἰτιάμαι, αἰτιόμαι, ὑτιᾶσάμην, ὑτιᾶμαι, ὑτιάθην** [αἰτιᾶ, accusation, blame], accuse, with inf. of the charge; blame, reproach, with διτι and causal clause.
- αἴτιος, -ᾶ, -ον, causing, responsible, abs. or with obj. gen. Neut. as subst., cause.**
- αἰχμάλωτος, -ον [αἰχμή, spear, ἀλισκομαι], taken by the spear, captured. As subst., οι αἰχμάλωτοι, the captives, prisoners; τὰ αἰχμάλωτα, the booty, both persons and things.**
- Αἰκαρνάν, -άρος, ο, Acarnanian, a na-**

tive of Acarnania, on the west coast of Greece.

**ἀκαυστός**, -ον [d- priv., κατώ, burn], *unburned*.

**ἀκήρυκτος**, -ον [d- priv., κηρύγγω, *proclaim*] (*not proclaimed*), of a war in which no truce is proclaimed, *truceless, irreconcilable*.

**ἀκίνάκης**, -ον (Persian word), *short sword* of the Persians. It was suspended from a belt over the right hip. See Fig. 3, p. 20.

**ἀκινδύνως** [**ἀκίνδυνος** (d- priv., κινδύνος, *danger*), *without danger*], adv., *without danger*.

**ἀκμάζω**, *ἀκμάσω* [**ἀκμή**], *be at the highest point of strength and ability, be in one's prime*.

**ἀκμή**, -ῆς [cp. **ἀκρος**; cogn., Lat. *acer*, *sharp, aciēs, sharp edge or point, acus, needle*, Eng. *edge*; bor., Eng. *acme*], *point, highest point*. Acc. as adv., *at the point of, just*.

**ἀκόλαστος**, -ον [d- priv., κολάζω, *punish*], *unpunished, undisciplined*.

**ἀκόλουθος**, -ον [d- copulative, κέλευθος, *path*; bor., *anacoluthon*] (*going the same way*), *consistent*.

**ἀκοντίζω**, *ἀκοντιῶ*, etc. [**ἀκόντιων**], *throw the javelin, throw a javelin at, hit with a javelin, hit*.

**ἀκόντιον**, -ον [*diminutive of ἀκωντίων*; cp. **ἀκμή**], *javelin, a light spear for hurling*. See Fig. 62, p. 196, and Introd. § 59.

**ἀκοντιστής**, -οῦ [**ἀκοντίων**], *javelin thrower*. See Introd. §§ 57, 59.

**ἀκοντός**, see **ἀκωντίων**.

**ἀκούω**, *ἀκούσομαι, ἀκουσα, ἀκήκοα, ἡκούσθην* [bor., Eng. *acoustic*], *hear, with acc. or gen. of thing*

heard, gen. of source, inf. and subject acc., *θτι*, or ptc. in indir. disc.; *hear of or about, with acc. and sometimes a gen. of source; give heed to, obey, with gen.*

**ἀκράτος**, -ον [**ἀ- priv., κεράννυμι, mix**], *unmixed, strong, of wine or beer taken clear*.

**ἀκροβολίζομαι**, *ἡκροβολισάμην* [**ἀκροβόλος** (**ἀκρος, βάλλω, throw**), *thrower from a height or a distance, skirmisher*], *skirmish, as opposed to fighting hand to hand*.

**ἀκροβόλιστος**, -εως, ή [**ἀκροβολίζομαι**], *skirmishing, skirmish*.

**ἀκρόπολις**, -εως, ή [**ἀκρος, πόλις, city**; bor., Eng. *acropolis*], *the hill around which a Greek city was usually built, upper city, citadel*. Being fortified, it afforded refuge for the inhabitants in time of danger, and in conquered cities whatever garrison was needed to maintain order was quartered there.

**ἀκρος**, -ᾶ, -ον [cp. **ἀκμή**; bor., Eng. *acrobat, acrostic*], *at the point, highest*. Neut. as subst., *summit, top*; pl., *heights*.

**ἀκρωνυχῖαι**, -ᾶς [**ἀκρος, ὄνυξ** (*whence is bor. Eng. *onyx**), *claw*] (*point of a claw*), *spur of a mountain*.

**ἀκωντα, ἀκοντα, ἀκοντός** [*contraction of ἀκόντιον* (d- priv. + **ἐκώντιων**, *willing*)], *unwilling, often to be translated as an adv., unwillingly, unintentionally; in gen. abs., ἀκοντος Κύρου, against the will of Cyrus*.

**ἀλαλάζω**, *ἀλαλάζομαι, ἡλαλαζα* [**ἀλαλή**, *battle cry*], *chiefly poetic, raise the battle cry*. Cp. *ἐλελίζω*.

**ἀλεεινός**, -ή, -ον, *warming*. Neut. as subst., *source of warmth*.

**ἀλέξομαι**, *ἀλέξομαι, ἡλεξάμην, defend oneself; ward off, defend oneself*

*against, with acc.; requisite, return like for like.*

**ἄλετρος**, -ou [ἀλέων, *grind*], *grinder; θρος ἀλέτης, upper millstone (see δύος).*

**ἄλευρα**, -ων, τά [ἀλέων, *grind*], *wheaten flour.*

**ἀληθεία**, -ᾶς [ἀληθής], *truth, truthfulness.*

**ἀληθεύω**, *ἀληθεύσω, etc.* [ἀληθής], *tell the truth; with acc., report truthfully.*

**ἀληθής**, -ές [ἀ- priv., ληθω (= λανθάνω), *escape notice*] (*not concealed*), *true, truthful.* Neut. as subst., τὸ ἀληθές, *truthfulness; ἀληθῆ, the truth.*

**ἀληθινός**, -ή, -όν [ἀληθής], *real, genuine, worthy of the name.*

**ἀλλέω**, *ἡλισα, ἡλίσθην*, Ionic word, *collect, assemble.*

**ἀλισκομαι**, *ἀλώσομαι, ἐλλων and ἡλων, ἐλλωκα and ἡλωκα, used as pass. of αλρέω, be taken, caught, captured.*

**ἀλκιμος**, -ou [ἀλκή, *prowess*], *chiefly poetic, valiant, brave.*

**ἄλλα** [acc. pl. neut. of ἄλλος, with accent changed; lit., *otherwise*], *adversative conj., stronger than δέ, but, on the other hand; sometimes with a second question, or, 213, 7; at the beginning of a speech, well, 84, 19; in apodosis, yet, still, 129, 14; ἄλλα γάρ, but really; ἄλλα μήν, in fact, but still; ἄλλ η, except.*

**ἄλλῃ** [ἄλλος], *adv., elsewhere, in another place, by another way; ἄλλος ἄλλη, one one way, another another.*

**ἄλληλων** [ἄλλος doubled; bor., Eng. *parallel*], *reciprocal pron., found only in gen., dat., and acc., one another, each other.*

**ἄλλοθεν** [ἄλλος + -θεν, *from*], *adv., from another place; ἄλλοι ἄλλοθεν, some from one point, others from another.*

**ἄλλομαι**, *ἄλοῦμαι, ἡλάμην and ἡλόμην* [cogn., Lat. *saliō*, *leap*; bor., Eng. *halma*], *leap, jump.*

**ἄλλος**, -η, -ο [cogn., Lat. *alias*, *other, alter, the other of two, Eng. else; bor., Eng. allegory, allopathy*], *other, another, else, Lat. alias; with article, the other, the others, the rest, the rest of, the remaining, Lat. reliquias; τὸ ἄλλο στράτευμα, the rest of the army; τὰ ἄλλα, adverbially, in all other respects; distributively, ἄλλος ἄλλα, one one thing, another another (cp. Lat. *alias . . . alias*, one . . . another); ἄλλοι ἄλλως, some in one way, others in another; in enumerations, *besides*, 76, 23; ἄλλο τι η (= Lat. *nōnne*), is it anything else than? is it not true that? εἰ τις καὶ ἄλλος, if any one, 74, 1. In τῇ ἄλλῃ (sc. ημέρᾳ), on the next day, ἄλλος is equiv. to Lat. *alter, the other of two.**

**ἄλλοτε** [ἄλλος], *adv., at another time, at other times; ἄλλοτε καὶ ἄλλοτε, now and then, from time to time.*

**ἄλλοτρος**, -ᾶ, -ον [ἄλλος], *another's, belonging to others, Lat. alienus.*

**ἄλλως** [ἄλλος], *adv., in another way, otherwise; ἄλλοι ἄλλως, some in one way, others in another; ἄλλως πως, in any other way.*

**ἄλογιστος**, -ον [ἀ- priv., λογίζομαι, *consider*], *inconsiderate, thoughtless, unreasonable.*

**ἄλομενοι**, see ἄλλομαι.

**ἄλόντα**, see ἄλλοκομαι.

**ἄλφιτα**, -ων, τά [cogn., Lat. *albus*, *white*] (*white meal, barley meal.*

**ἄλώσοντο**, see ἄλλοκομαι,

**ἄμα** [cogn., Lat. *simul*, *at the same time*, Eng. *same*; bor., Eng. *hamadryad*, *hamamelis*], adv., *at the same time, at the same time with, together with, abs. or with dat.*; **ἄμα τῇ ἡμέρᾳ**, **ἄμα δρθρῷ**, *at day-break; ἄμα τῇ ἐπιούσῃ ἡμέρᾳ*, *as the next day was breaking; ἄμα ἥλιῳ ἀνέχοντι οὐ ἀνατέλλοντι, at sunrise; ἄμα ἥλιῳ δύνοντι, at sunset;* closely connected with a ptc., which may be translated as a verb, *as soon as; ἄμα μὲν . . . ἄμα δέ, not only . . . but also.*

**Ἀμαζόν·** -*bos*, *ἡ*, *Amazon*, one of a mythical race of women warriors, whose home, at first of indefinite location in the far north or east, was commonly placed in classical times about the Thermōdon River on the south shore of the Black Sea (see map, frontispiece). Their exploits, including their assistance to King Priam under their queen Penthesilēa (Virgil, *Aeneid* I. 491) in the Trojan War, and their battles with Bellerōphon, Hercules, and Theseus, were the subjects of many legends. As types of female strength and beauty they were often represented in painting and sculpture, sometimes with a crescent-shaped shield, helmet, quiver, bow and arrows, and spear or double-edged battle-ax (*σάγαρις*). The Amazon River in South America received its name from the report of the Spanish discoverers that they found a race of warlike women living there. See Fig. 64, p. 200.

**ἄμαξα**, *-ης* [**ἄμα**, **ἄξων**, *axle*; cogn., Eng. *axle*] (vehicle having two axles united), four-wheeled *wagon*; *wagonload*. The **ἄμαξα** was used for

carrying burdens, not for pleasure; Greek travelers journeyed afoot or on horseback.

**ἀμαξίασος**, *-ᾶ*, *-ον* [**ἄμαξα**], *large enough for a wagonload*.

**ἀμαξίτος**, *-ον* [**ἄμαξα**, *εἷμ*, *go*], *passable for wagons; ὁδὸς ἀμαξίτος*, *wagon road*.

**ἀμαρτάνω**, *ἀμαρτήσομαι*, *ἡμαρτον*, *ἡμάρτηκα*, *ἡμάρτημαι*, *ἡμαρτήθην*, *fail to hit, miss*, with gen.; of failure in conduct, *make a mistake, do wrong*, with cogn. acc. and περὶ with acc. of person.

**ἀμαχέτ** [**ἄμαχος** (ἀ- priv., *μάχη*, *battle*), *without battle*], adv., *without fighting, without opposition*.

**ἀμαχητή** [**ἄμαχητος** (ἀ- priv., *μάχομαι*, *fight*), *not having fought*], adv., *without fighting*.

**ἀμείνων**, *-ον*, gen. *ἀμείνωνος* (used as comp. of *ἀγαθός*), *better, braver*. Neut. as adv., *better*.

**ἀμελεῖα**, *-ᾶς* [**ἀμελῆς**, *careless*], *carelessness, carelessness in guarding*.

**ἀμελέω**, *ἀμελήσω*, etc. [**ἀμελῆς**, *careless*], *be careless, be neglectful of*, with gen.

**ἀμετρός**, *-ον* [ἀ- priv., *μέτρον*, *measure*], *measureless, countless*.

**ἀμήχανος**, *-ον* [ἀ- priv., *μηχανή*, *machine, contrivance*], *without means of help, resourceless, helpless*; in pass. sense, *not to be helped, impracticable, impossible*; *πολλὰ καὶ ἀμήχανα, many difficulties*.

**ἀμιλλάσομαι**, *ἀμιλλήσομαι*, *ἡμιλλημαι*, *ἡμιλλήθην* [**ἱμιλλα**, *contest*], *compete; with ἐπὶ or τρός and acc., race for, strive for*.

**ἀμτελος**, *-ου*, *ἢ*, *vine*.

**Ἀμπρακιώτης**, *-ον*, *Ambraciot*, a citizen of Ambracia in Epirus.

**ἀμυγδάλινος**, *-η*, *-ον* [**ἀμυγδάλη**, *al-*

*mond*; bor., Eng. *almond*], *of almonds*.

ἀμύνω, ἀμυνῶ, ἡμύνα [cogn., Lat. *mūniō*, *fortify*], *ward off*; mid., *defend oneself*; *defend oneself against*, with acc.

ἀμφί [cp. ἀμφω; cogn., Lat. *ambi-*, *amb-*, as in *ambitiō*, *going round* (esp. canvassing for votes); bor., Eng. *amphibious*, *amphitheater*], prep. with gen. (very rarely) or acc., originally *on both sides*, hence *about*.

With gen., of cause, *about*, *concerning*.

With acc., of place, time, or occupation with a thing, *round*, *about*, *on*; τὰ ἀμφὶ τάξεις, *tactics*; with numerals preceded by the article, *about*; οἱ ἀμφὶ with an acc. of a person generally denotes that person and his companions (cp. περὶ), as οἱ ἀμφὶ Ἀριαῖον, *Ariaces and his followers*, but occasionally the context shows that only the companions are meant, as in 88, 1.

In cpds., *on both sides*, *round*; cp. Eng. words (see above) beginning with *amphi-*.

ἀμφιγνωσώ, impf. ἡμφεγνόσονται, ἡμφεγνόσα, ἡμφεγνόήθην [ἀμφὶ, cp. γιγνώσκω, *know*] (*think on both sides*), *be in doubt*.

Ἀμφίδημος, -ου, *Amphidēmus*, an Athenian.

Ἀμφικράτης, -ους, δ, *Amphikrātes*, a captain in the Greek army.

ἀμφιλέγω [ἀμφὶ, λέγω, *say, speak*] (*speak on both sides*), *dispute*.

Ἀμφιπολίτης, -ου, *Amphipolitan*, a citizen of Amphipolis, a colony of Athens in Eastern Macedonia.

ἀμφότερος, -ᾶ, -ον [ἀμφω], usually in dual or pl., in pred. position, *both*. Pl. as subst., *both parties*.

ἀμφοτέρωθεν [ἀμφότερος + -θεν], adv., *from or on both sides*, abs. or with gen.

ἀμφω, gen. and dat. ἀμφοῖν [cp. ἀμφὶ; cogn., Lat. *ambō*, *both*, and (with the second syllable) Eng. *both*], *both*.

ἄν, postpositive adv., having three uses:

(1) In conditional, relative, temporal, and sometimes (as in 129, 1) final clauses, with the subj., being closely joined to the introductory word and often combined with it, as in ἔάν, ἔπάν, ἔτειδάν, etc.; it is not translatable.

(2) In apodoses and potential clauses, with the impf. or aor. indic., the opt., or an inf. or ptc. representing the indic. or opt.; generally translated by *would*, *should*, *could*, or *might*.

(3) In clauses expressing customary or repeated action, with the impf. or aor. indic.; translated *would*; see 98, 9.

ἄν, see ἔάν.

ἄνα [cogn., Eng. *on*; bor., Eng. *anachronism, analysis, anatomy*], prep. with acc., *up*; *up among*, 178, 1.

Idiomatic uses: ἄνα κράτος, *at full speed* (up to the limit); with numerals, distributively, *at the rate of* (up to), *ἄνα ἑκατὸν*, *of a hundred each*.

In cpds., *up, back, again*; cp. Eng. words (see above) beginning with *ana-*.

ἄναβαίνω [βαίνω, *go*], *go up*; *march inland*; *mount a horse*.

ἄναβάλλω [βάλλω, *throw*], *throw up*; *lift up, help to mount*.

ἄναβασις, -εως, η [ἀναβαίνω], *a going*

*up, ascent; journey to the interior, esp. the expedition of Cyrus against Artaxerxes.*

ἀναβιβάζω [βιβάζω, -βιβάσω or βιβῶ, -εβίβασα, causative of βαίνω, used mostly in cpds., cause to go], lead up.

ἀναγιγνώσκω [γιγνώσκω, know], know again, recognize; of written characters, read.

ἀναγκάζω, ἀναγκάσω, etc. [ἀνάγκη], force, compel, necessitate.

ἀναγκαῖος, -ā, -ov [ἀνάγκη], necessary, indispensable, inevitable; ἀναγκαῖον τι, some necessity. As subst., ol ἀναγκαῖοι, relatives, Lat. necessarii.

ἀνάγκη, -ης, force, necessity; ἀνάγκη (with or without τοτὲ), it is necessary, it is inevitable, abs., with inf., or with inf. and dat. or acc.

ἀναγνός, see ἀναγιγνώσκω.

ἀνάγω [ἄγω, lead], lead up, take up.

ἀναζεύγνυμι [ζεύγνυμ, yoke], yoke up beasts of burden, used of an army breaking camp.

ἀναθεῖ, see ἀνατίθημι.

ἀναθρέψατε, see ἀνατρέψω.

ἀνατέρω [αἰρέω, take], take up the dead; of a god, take up a matter in which advice is asked, tell, direct.

ἀνακάλω [καλώ, set fire to], light up, kindle.

ἀνακαλέω [καλέω, call], call back; mid. with τῇ σάλπιγgi, sound the retreat, Lat. receperit canere.

ἀνακοινώω [κοινώω, κοινώσω, etc. (κοινός, common), communicate], communicate with, consult; mid., confer with; in both voices with dat. of person.

ἀνακομίζω [κομίζω, carry], carry up; mid., carry up for oneself, store up.

ἀνακράζω [κράζω, fut. pf. κεκράζομαι, ξέκραγον, κέκραγα, scream], raise a shout.

ἀναλαλάζω [ἀλαλάζω], raise the battle cry.

ἀναλαμβάνω [λαμβάνω, take], take up, take along, pick up.  
ἀνάλισκω, ἀνάλισω, ἀνήλωσα, ἀνήλωκα, ἀνήλωμαι, ἀνηλώθην, use up, squander, waste.

ἀναμείγνυμι [μείγνυμ, μεῖξω, ξμειξα, μέμειγμαι, έμειχθην and έμίγην, mix], mix up; pass., mingle.

ἀναμένω [μένω, remain], wait for.

ἀναμηνήσκω [μηνήσκω, remind], remind, with two accs.

ἀνανδρός, -ov [ἀν- priv., ἀνήρ, man], unmanly, weak, cowardly.

ἀναξύριδες, -ων, al (Persian word), trousers, worn by Persians. See Figs. I, 3, pp. 13, 20.

ἀναπάνω [πανώ, make to cease], make to cease; mid., rest, go to rest. For ἀνά, cp. colloquial 'rest up.'

ἀναπείθω [πείθω, persuade], persuade, with acc. and obj. inf.

ἀναπνέω [πνέω, blow] (breathe up), catch one's breath, have breathing space.

ἀναπτύσσω [πτύσσω, πτύξω, ξπτυξα, ξπτυγμα, ξπτύχθην, fold], unfold, fold back; as a military term, fold back a line of battle, so that it shall stand at right angles to its previous position.

ἀναριθμήτος, -ov [ἀν- priv., ἀριθμέω (ἀριθμός, number), count; bor., Eng. arithmetic], countless.

ἀνάριστος, -ov [ἀν- priv., ἀριστον, breakfast], without breakfast.

ἀναρχάζω [ἀράζω, seize], snatch up, seize, gain by plunder.

ἀναρχή, -ᾶς [ἀναρχος (ἀν-priv., ἀρχή, rule), without a ruler; bor., Eng. anarchy], lack of a ruler, lawlessness.

ἀναστάς, ἀναστήσας, see ἀνιστῆμι.

**ἀνασταυρός** [σταυρός, σταυρώσω, etc. (σταυρός, *stake*), fence with stakes], fasten up on a stake, impale.

**ἀναστρέψω** [στρέψω, turn; bor., Eng. anastrophe], turn back or about; intr., turn back, retire, face about, rally; pass., be turned about, face about, rally; conduct oneself, behave, Lat. *vorsor*.

**ἀνασχίσθαι**, see ἀνέχω.

**ἀναταράττω** [ταράττω, trouble], stir up; pf. pass., be in confusion.

**ἀνατείνω** [τείνω, stretch], stretch up, hold aloft; hold up the hand, the simplest method of voting, used in the Athenian legislature.

**ἀνατάλλω** [τέλλω, ἔτειλα, -τέταλμαι, make to rise, rise, poetic], rise, of the sun.

**ἀνατίθημι** [τίθημι, put; bor., Eng. anathema], put upon; mid., put the packs on; of a votive offering, set up, dedicate.

**ἀνατρέφω** [τρέφω, nourish], fatten. For ἀνά, cp. colloquial 'fat up.'

**ἀναφρονέω** [φρονέω, have understanding], come back to one's senses.

**ἀναχάξω** [χάξω, make retire, epic], act. as intr., or mid., retreat, draw back.

**ἀναχωρέω** [χωρέω, give way, retire; bor., Eng. anchoret, anchorite], go back, retire.

**ἀνδράποδον, -ου** [ἀνήρ, πός, foot], a captive in war serving as a slave, captive, slave.

**ἀνδρίζω, ἀνδρίσω** [ἀνήρ], make a man of; mid. play the man, act bravely.

**ἀνέβη**, see ἀναβαῖνω.

**ἀνεγέρω** [ἐγέρω, wake, rouse], rouse up, wake up; pass., wake up, awake.

**ἀνελαν**, see ἀναιρέω.

**ἀνείπον** [εἰπον, tell], aor. (speak up), proclaim, announce.

**ἀνελέσθαι**, see ἀναιρέω.

**ἀνεμος, -ου** [cogn., Lat. *anima*, breath, animus, soul; bor., Eng. anemograph, anemometer, anemone], wind.

**ἀνεράτω** [έρωτάω, ask], ask, inquire.

**ἀνέστη**, see ἀνιστῆμι.

**ἀνεστράφην**, see ἀναστρέψω.

**ἀνευ** [akin to ἀ- priv.], improper prep. with gen., without.

**ἀνέχω** [ἔχω, have, hold], double augment in impf. and aor. mid. (see 94, 7), hold up; intr., rise, of the sun; mid., hold oneself up, hold out, control oneself, endure, stand, tolerate.

**ἀνήγαγον**, see ἀνάγω.

**ἀνηγέρθη**, see ἀνεγέρω.

**ἀνήκεστος, -οι** [ἀν- priv., ἀκέομαι, cure; bor., Eng. panacea], incurable, irreparable.

**ἀνήρ, ἀνδρός, ὁ** [bor., Eng. Andrew, polyandry], man as opposed to woman or child, Lat. *vir*; usually a more respectful appellation than ἄνθρωπος, which = man as a human being, opposed to a god or a beast, cp. 83, 23, with 22, and with 84, 1; husband, 206, 22. Pl. used frequently like Eng. men = soldiers; sometimes of the enemy, as in 145, 2. In formal address, ὁ ἀνδρες or simply ἀνδρες, gentlemen; ἀνδρες Ἑλληνες, men of Greece; ἀνδρες στρατιῶται, fellow-soldiers; ὁ ἀνδρες στρατηγοι, fellow-generals, but merely generals, 147, 2; ἀνδρες φίλοι, friends, my friends. Sometimes, esp. with adjs. of nationality, ἀνήρ is best omitted in translation, as in 62, 4.

**ἀνηρτακότες**, see ἀναρτάξω.

**ἀνηράτη**, see ἀνεράτω.

**ἀνήθησαν**, see ἀνάγω.

**ἀνθ'**, see ἀντι.

**ἀνθρώπινος**, -η, -ον [**ἄνθρωπος**], *human*. Neut. pl. as subst., *human things, human agencies*.

**ἀνθρωπός**, -ον [**bor.**, Eng. *anthropoid, anthropology, philanthropy*], *man, human being*, Lat. *homō*. Sometimes less respectful than *ἀνήρ*, cp. 83, 23, with 22, and with 84, 1; *fellow*, 145, 20. Occasionally, like *ἀνήρ*, of soldiers or of the enemy. Collectively, *ἄνθρωποι, man, mankind*.

**ἀνιάω, ἀνίσωτος, ἡνίασσα, ἡνίσθην** [**ἀνιά,** *trouble*], *annoy, trouble; pass., and fut. mid. as pass., be troubled, be distressed, be hurt*.

**ἀνιράω**, *impf. ἀντιμων* [**ἱμάς, strap**], *pull up with a strap, pull up*.

**ἀνιστῆμι** [**ἰστημι, cause to stand**], *make rise, start up birds; intr., in pres., impf., and fut. mid., 2 aor., and pf. act., rise, stand up, get up; recover from sickness*.

**ἀνοδός, -ον, ἡ** [**ὁδός, way**], *way up, journey to the interior; see ἀνάβασις*.

**ἀνοδός, -ον** [**ἀν- priv., ὁδός, way**], *impassable*.

**ἀνόητος, -ον** [**ἀ- priv., νοέω, perceive**], *senseless, foolish*.

**ἀνταγοράζω** [**ἀγοράζω, buy**], *buy in exchange*.

**ἀντακούω** [**ἀκούω, hear**], *listen in turn, hear a reply*.

**ἀντεμπλικτήμι** [**ἐμπλικτήμι, fill full**], *fill full as compensation*.

**ἀντεμπλέομαι** [**ἐπιμελέομαι, take care**], *take care in return, take counter-precautions*.

**ἀντί**, by elision and euphony *ἀντ'* or *ἀνθ'* [**cogn.**, Lat. *ante, before*; **bor.**, Eng. *antifat, antislavery*], prep. with gen., *facing, opposite to, over against*.

Idiomatic uses : *instead of, in place of; to serve as, for; in return for; αλεῖσθαι . . . ἀντί, prefer one thing to another; ἀνθ' ὧν ἐστηκεῖτε, standing behind (and facing) which, 215, 26.*

In cpds., *instead, in return, against*; cp. Eng. words beginning with *anti*, as *anticlimax, antipathy, antipodes, Antichrist*, also see above.

**ἀντιδίδωμι** [**δίδωμι, give**; **bor.**, Eng. *antidote*], *give instead or in exchange*.

**ἀντικαθίστημι** [**καθίστημι, establish, appoint**], *appoint instead*.

**ἀντιλέγω** [**λέγω, say**], *say or speak in opposition, object, with dat. of the person, and ὡς, or μή and inf., of the objection*.

**ἀντίλογος**, -ā, -ον [**ἀντίτι**], *poetic = ἀναρτίος, often in the pred., where Eng. requires an adv., face to face, opposite; ἀντίλογος λέγαι, go to meet, advance against, with dat. As subst., οἱ ἀντίλογοι, the adversaries; ἐκ τοῦ ἀντίλογου, from the opposite side*.

**ἀντιπαραθέω** [**παραθέω, run by**], *run along the line to oppose an enemy*.

**ἀντιπαρασκευάζομαι** [**παρασκευάζω, prepare**], *make preparations in turn*.

**ἀντιπαρατάττομαι** [**παρατάττω, draw up in battle array**], *draw up against*.

**ἀντιπάρειμι** [**πάρειμι, go by**], *march along opposite on the other side of a river*.

**ἀντιπάσχω** [**πάσχω, suffer**], *suffer in return*.

**ἀντιπέραν** or **ἀντιπέρας** [**πέραν, on the other side**], *adv., over against, opposite, preceded by κατά and followed by the gen.*

**ἀντιποιέω** [**ποιέω, do**], *do in return*,

- retaliate; mid., contend with one (dat.) for, be rivals in, with gen.*
- ἀντίπορος, -ον** [πόρος, way] (*on the opposite way*), opposite, with dat.; poetic, cp. ἄρτος.
- ἀντιστασίᾳ** [στασίᾳ, form a faction], *form a faction against, vie with.*
- ἀντιστατέτης, -ου** [ἀντιστασίᾳ], *political opponent.*
- ἀντιάττω** [τάττω, draw up], *array against, match against; mid. or pass., array oneself against.*
- ἀντιοφεβ** [τοκεύω, shoot with a bow], *shoot back.*
- ἀντιφυλάττω** [φυλάττω, guard], *guard in turn; mid., be on one's guard in turn.*
- ἀντρος, -ον** [bor., Lat. *antrum*, cave], *cave.*
- ἀντράδης, -ει** [ἀντρον, εἶδος, form], *cave-like.*
- ἀνυπότος, -ή, -όν** (*verbal of ἀνώ, accomplish*), *that can be accomplished, practicable; σιγῇ ὡς ἀνυπότος, as silently as possible.*
- ἄνω** [ἄντα, up], *adv., up, upward, inland; above, abs. or with gen.; comp. ἀνωτέρω, with gen., higher than.* Attributively, *ἡ ἄνω οδός, the journey inland; οἱ ἄνω πολέμοι, the enemy above; τὸ ἄνω, the division above; τὰ ἄνω, the heights.*
- ἄνωθεν** [ἄνω], *adv., from above.*
- ἄντηνη, -ης** [cogn., Eng. ax], *ax.*
- ἄξιος, -ᾶ, -ον** [*άγω* in meaning of *weigh*] (*weighing as much as, worth*), *worthy, fitting, seemly; worthy of, with gen.; πολλοῦ ἄξιος, worth much, very valuable; πλειον ἄξιος, more valuable; πλειστου ἄξιος, most valuable, most efficient.*
- ἄξιοστράτηγος, -ον** [ἄξιος, στρατηγός, general], *worthy of being general.*
- ἄξιωμα, ἀξιώσω, etc.** [ἄξιος, bor., Eng. axiom], *think worthy, with gen.; think fitting or proper; demand (as a right), expect, ask; pass., be thought worthy, with inf.*
- ἄξον, -οντος, δ** [cogn., Eng. axle], *axle.* Cp. Δμαξά.
- ἀπαγγέλλω** [ἀγγέλλω, announce], *bring back tidings, report; give an answer or decision.*
- ἀπαγορέύω** [ἀγορέω, speak], *only in pres. and impf., ἀπέιπον and ἀπειρηκα supplying the aor. and pf., forbid; intr., renounce, give up; give out, become exhausted, tire; pf., be tired.*
- ἀπάγω** [ἄγω, lead], *lead back, lead home; intr., march back.*
- ἀπαδέντρος, -ον** [ἀ- priv., παιδεῖω, educate], *uneducated, untrained.*
- ἀπαιτέω** [αἰτέω, ask], *ask from, ask back, ask what is due (cp. ἀποδίδωμι), demand, with acc. of thing, or two accs. of person and thing.*
- ἀπαλλάττω** [ἀλλάττω, ἀλλάξω, ήλλαξα, -ήλλαχα, ήλλαγμα, ήλλάχθην and ήλλάγην, change]; *abandon; pass., be freed from, be rid of; come off, withdraw.*
- ἀπαλός, -ή, -όν**, *tender, delicate.*
- ἀπαμείβομαι** [ἀμείβω, ἀμείψω, ήμειψα, -ημείθην, change, exchange, poetic], *poetic, reply, answer.*
- ἀπαντάω, ἀπαντήσομαι, ἀπήντησα,** *ἀπήντηκα* [ἀντάω, meet, poetic], *meet, encounter, with dat.*
- ἀπαξ**, *numeral adv., once.*
- ἀπαρασκεύαστος, -ον** [ἀ- priv., παρασκευάζω, prepare], *unprepared.*
- ἀπαράσκευος, -ον** [ἀ- priv., παρασκευή, preparation], *unprepared.*
- ἄπᾶς, ἀπάσα, ἄπαν** [ἀ- copulative + πᾶς, all], *in pred. position when used with the article, all together,*

- all, whole; πεδιον ἀπαν, an unbroken plain.*
- ἀπεγνωκέναι**, see **ἀπογνωσκω**.
- ἀπέβοικα**, see **ἀποδίδωμι**.
- ἀπέθανον**, see **ἀποθησκω**.
- ἀπειθέντος**, *ἀπειθήσ* [*ἀ- priv., πείθω, obey*], *be disobedient*, *be insubordinate*. Cp. **ἀπιστέω**.
- ἀπειμι** [*εἰμι, be*], *be absent, be away.*
- ἀπειμι** [*εἰμι, go*], *for pres. with fut. meaning, see εἰμι; go away, depart, go back, go back home, retreat; go over, desert.*
- ἀπειρηκότας**, see **ἀπαγορεύω**.
- ἀπειρος**, *-ον* [*ἀ- priv., πέιρα, trial*], *without experience, abs. or with gen. ἀπειχον, see ἀπέχω.*
- ἀπελάνω** [*θλανων, drive*], *drive off, expel; intr., march off, ride away, ride back.*
- ἀπερ**, see **δεστερ**.
- ἀπέρχομαι** [*ἐρχομαι, come, go*], *go away, go back; go over, desert.* *ἀπειμι serves as the fut.*
- ἀπεχθόνομαι**, *ἀπεχθησομαι, ἀπηχθόμην, ἀπήχθημαι* [*ἐχθω, hate*], *incur one's hatred, offend, with dat.*
- ἀπέχω** [*ἔχω, hold*], *hold off; intr., be away, be distant; mid., keep one's hands off, with gen.*
- ἀπῆσι, ἀπῆσαν**, see **ἀπειμι, go away.**
- ἀπῆλαστε**, see **ἀπελάνων.**
- ἀπῆλθον**, see **ἀπέρχομαι.**
- ἀπηλλάγη**, see **ἀπαλλάττω.**
- ἀπημείθη**, see **ἀπαμείθομαι.**
- ἀπῆτε**, see **ἀπαιτέω.**
- ἀπέναι, ἀπίοιεν, ἀπιοῦσι**, see **ἀπειμι, go away.**
- ἀπιστέω**, *ἀπιστήσω* [*ἀπιστος*], *dis-trust; disobey; in both meanings with dat.* Cp. **ἀπειθέω.**
- ἀπιστία**, *-ᾶς* [*ἀπιστος*], *distrust, faithlessness, treachery.*
- ἀπιστος, -ον** [*ἀ- priv., πιστός, faithful*], *faithless, untrustworthy.*
- ἀπλετος, -ον** [*ἀ- priv., πλετλημ, fill*] (*not to be filled*), *immense; χιῶν ἀπλετος, an immense amount of snow.*
- ἀπλούς, -η, -οῦν**, contracted from **ἀπλοβος, -η, -ον**, *simple, straightforward, frank.* Neut. as subst., *straightforwardness, sincerity.*
- ἀπό**, by elision and euphony *ἀπ-* or *ἀφ-* [cogn., Lat. *ab*, *away from*, Eng. *off*, *of*; bor., Eng. *apology, apothecary*], prep. with gen., *from, away from, off*, Lat. *ab* (cp. with *ἐκ* in 78, 20f.).
- Idiomatic uses: of means, regarded as source, *at, with, by means of;* *ἀπὸ ἵππου, on horseback* (indicating that weapons were thrown from the horse); *ἀπὸ τούτου, from this time on*, 134, 27; *ἀφ' οὗ, since*, 153, 2.
- In cpds., *from, away, off, back*, sometimes equiv. to a neg. or to an intensive; cp. Eng. words beginning with *apo-*, as *apocalypse, apocrypha, apodosis, apo-gee, apostle*, also see above.
- ἀποβάλλω** [*βάλλω, throw*], *throw away, lose.*
- ἀποβιβάζω** [*βιβάζω, -βιβάσω or βιβώ, -εβιβάσα, causative of βαλω, used mostly in cpds., cause to go*] (*cause to go off*), *disembark, put on shore.*
- ἀποβλέπω** [*βλέπω, look*], *look off or away towards something, with els and acc.*
- ἀπογνωσκω** [*γιγνώσκω, know, think*], *give up the thought or idea of, with gen.*
- ἀποδείκνυμι** [*δελκῦμι, show*], *point out, show; direct, with inf.; ap-point, with two accs.*
- ἀποδέρω** [*δέρω, δερώ, ξέδειρα, δέδαρμα,*

- ἀδάρην, flay; cogn., Eng. *tear*], *take the skin off, flay*. Cp. ἀκδέρω.**
- ἀποδιδράσκω [ἀδιδράσκω, -δράσμα, -έδραν, -δέδρακα, *run*], *run away to parts unknown, escape by stealth*. Cp. ἀποφεύγω.**
- ἀποδίδωμι [δίδωμι, *give*], *give back, pay what is due* (cp. ἀποθῶ); *pay or give what has been promised*; *χάρις ἀποδίδειται, return a favor*.**
- ἀποδοκεῖ [δοκεῖ, *it seems best*], *impers., not seem best, seem best not to. For ἀπό, cp. ἀποψήφιζομαι*.**
- ἀποδύναμαι, see ἀποδίδωμι.**
- ἀποδράιη, ἀποδράναι, see ἀποδιδράσκω.**
- ἀποδέω [δέω, *enter, (of clothes) put on*], *strip off from another; mid. and 2 aor. act., strip oneself*. Cp. ἀκδέω.**
- ἀποδάσταιν, see ἀποδίδωμι.**
- ἀποθανεῖν, see ἀποθνήσκω.**
- ἀποθνήσκω [θνήσκω, *die*], *die off, die; often used as pass. of ἀποκτείνω, be put to death, be killed, fall in battle; ol. ἀποθανόντες, the dead*.**
- ἀποθέω [θέω, *sacrifice*], *sacrifice what is due* (cp. ἀποδίδωμι), *pay a vow*.**
- ἀποικία, -ᾶς [ἀποικος (*okos, home*), *away from home*], *colony*.**
- ἀποκαλώ [καλώ, *burn*], *burn off; of severe cold, freeze off, blast*. Lat. *ūrō, burn*, is also used of cold; cp. Eng. ‘stinging cold.’ A piece of ice and a hot coal cause similar sensations for a moment.**
- ἀποκάμνω [κάμνω, *be tired*], *grow tired*.**
- ἀπόκειμαι [κεῖμαι, *be laid*], *be laid away, be stored up*, used as pass. of ἀποτίθημι.**
- ἀποκλείω [κλείω, κλείσω, ἔκλειστα, κέκλεικα, κέκλειμαι, ἔκλεισθην, *shut*], *shut off, cut off*.**
- ἀποκλίνω [κλίνω, κλινώ, ἔκλινα, κέκλιμαι, ἔκλιθην and -εκλίνην, *bend*; cogn., Lat. *inclinō, bend*, Eng. *lean*; bor., Eng. *clime, clinic, en-clitic*], *intr., turn aside*.**
- ἀποκόπτω [κόπτω, *cut*; bor., Eng. *aproscope*], *cut off; beat off*.**
- ἀποκρίνομαι [κρίνω, *divide, decide*] (*give a decision*), *answer, reply*.**
- ἀποκρύπτω [κρύπτω, *conceal*; bor., Eng. *apostrypha*], *hide away, conceal; mid., hide away for oneself*.**
- ἀποκτείνω [κτείνω, *kill*], *kill off, kill, put to death. The pass. is supplied by ἀποθνήσκω*.**
- ἀποκωλύω [κωλύω, *hinder*], *hinder from, prevent from*.**
- ἀπολαμβάνω [λαμβάνω, *take*], *take back, receive back, esp. what is one's own or one's due* (cp. ἀποδίδωμι); *cut off*.**
- ἀπολεῖτω [λεῖτω, *leave*], *leave behind, abandon, desert; pass., be left behind, fall behind*.**
- ἀπόλεκτος, -ον [*ἀπολέγω, pick out*], *picked, selected, choice*.**
- ἀπολήψονται, see ἀπολαμβάνω.**
- ἀπόλλημι [θλλῦμ, δλῶ, ὄλεσα, ὠλόμην, -ολώλεκα, δλωλα, *destroy*, poetic; bor., Eng. *Apollyon*], *destroy utterly, put to death; lose; mid., with 2 pf. and plpf. act., perish, be destroyed, be lost*.**
- Ἀπόλλων, -ώνος, acc. 'Ἀπόλλωνα and Ἀπόλλω, δ, *Apollo*, twin brother of Artemis; the god of poetry, music (in which he defeated the Phrygian satyr Marsyas), prophecy, etc.**
- Ἀπόλλωνίδης, -ον, *Apollonides*, a captain in the Greek army, expelled as an impostor and coward.**
- ἀπολώλεκατε, see ἀπόλλημι.**
- ἀπόμαχος, -ον [*μάχη, battle*], *away from battle. Masc. as subst., non-combatant*.**

**ἀπονοστέω** [νοστέω (*νόστος*, *a return home*), *return home*], *return home*.

**ἀποτέμπω** [τέμπω, *send*], *send away*, *send back*; so also mid., of sending from one's presence; of money, *send what is due* (cp. ἀποδίδωμι), *remit*.  
**ἀποπηδάω** [τηδάω, τηδήσομαι, ἐπήδησα, -πεπήδηκα, *leap*, *spring*], *spring away*.

**ἀποπλέω** [πλέω, *sail*], *sail away*, *sail home*.

**ἀπορέω**, **ἀπορήσω**, etc. [ἀπόρος], *be without ways and means*, *be in want of*, *be at a loss for*, *lack*, with gen.; *be perplexed*, *abs.* or with dat.

**ἀπορία**, -ās [ἀπόρος], *lack of ways and means*, *want*, *scarcity*; *difficulty*, *impracticability*; *perplexity*, *embarrassment*.

**ἀπόρος**, -ov [ἀ- priv., πόρος, *way*], *without ways and means*, *destitute of resources*, *helpless*; *impassable*; *impracticable*. Neut. as subst., *obstacle*.

**ἀπόρρητος**, -ov [βητός (*verbal of εἰρω*, *say*), *may be spoken*], *not to be spoken*, *secret*.

**ἀποσήπτω** [σήπω, σήψω, σέσηπτα, ἐσάπην, *make rot*; bor., Eng. *antiseptic*], *make rot off*; pass. and 2 pf. act., *rot off*, *mortify*; οἱ τῶν δακτύλους τῶν ποδῶν ἀποσεπτῆτε, *those who had had their toes mortify*, 204, II.

**ἀποσκάπτω** [σκάπτω, σκάψω, ἐσκαφα, ἐσκαμμαὶ, ἐσκάφην, *dig*], *cut off by a trench*.

**ἀποσκεδάννυμι** [σκεδάννυμι, *scatter*], *scatter in different directions*; mid. and pass., *stray*, *straggle*.

**ἀποσκηνώω** [σκηνώω, *encamp*], *encamp away from*, with gen.

**ἀποσπάω** [σπάω, *draw*], *draw away*, *withdraw*; intr., *get away*, with gen.

**ἀποσταίη**, **ἀποστάς**, see **ἀφίστημι**.

**ἀποστέλλω** [στέλλω, *send*; bor., Eng. *apostle*], *send away*, *send back*.

**ἀποστήνω**, see **ἀφίστημι**.

**ἀποστρατοπεδένομαι** [στρατοπεδεῖν, *encamp*], *encamp away from*, with gen.

**ἀποστρέφω** [στρέφω, *turn*], *turn back*, *recall*; *turn round*.

**ἀποστροφή**, -ῆς [ἀποστρέφω; bor., Eng. *apostrophe*], *a turning back*; *place of refuge*.

**ἀποσύλλω** [σύλλω, σύλήσω, etc., *strip*], *strip*, *rob one of something*, with two accs.

**ἀπόσχωμεν**, see **ἀπέχω**.

**ἀποσφίω** [σφίω, *save*], *take back safely*.

**ἀποτελέω** [τελεῖν, *stretch*], *extend*; *pass.*, *stretch out*, *project*.

**ἀποτειχίζω** [τειχίζω (*τεῖχος*, *wall*), *wall*, *fortify*], *wall off*.

**ἀποτέμνω** [τέμνω, τεμῶ, ἔτεμον and ἔταμον, *tētmika*, *tētēmna*, *ἐτμήθη*, *cut*; bor., Eng. *anatomy*, *atom*, *epitome*], *cut off*; **ἀποτέμνεσθαι τὴν κεφαλήν**, *be beheaded*; of military movements, *cut off*.

**ἀποτεταμένα**, see **ἀποτελέω**.

**ἀποτίθημι** [τίθημι, *put*; bor., Eng. *apothecary*], *put away*, *store up*.

**ἀποτίνω** [τίνω, τελώ, *ἔτεισα*, *τέτεικα*, *τέτεισμα*, *ἔτεισθη*, *pay*], *pay back*, *pay what is due* (cp. ἀποδίδωμι); mid., *require payment of one*, *re-quite*.

**ἀποτημθέντες**, see **ἀποτέμνω**.

**ἀπότομος**, -ov [**ἀποτέμνω**] (*cut off*), *steep*, *precipitous*.

**ἀποτρέπω** [τρέπω, *turn*], *turn off*; intr. in the mid.

**ἀποφαίνω** [φαίνω, *show*], *show forth*; mid., *declare*.

**ἀποφεύγω** [φεύγω, *flee*], *flee away out*

- of reach, escape, abs. or with acc.*  
Cp. ἀποδιδρόσκω.
- ἀποφράξειν, -ειν, ἡ [ἀποφράττω, fence off, block up], blockade.
- ἀποχωρέω [χωρέω, give way], go away or back, withdraw, retreat.
- ἀποψήφιζομαι [ψηφίζομαι, vote], reject a proposal, vote no. For ἀπό, cp. ἀποδοκεῖ.
- ἀπροσδόκητος, -ον [ἀ- priv., προσδόκω, expect], unexpected; ἐξ ἀπροσδόκητου, unexpectedly, Lat. ex imprōvīsō.
- ἀπροφασίστωτος [ἀπροφάσιστος (ἀ- priv., προφασίζομαι, make excuses), not making excuses], adv., without excuses, without hesitation.
- ἀπτω, ἀψω, ἥψω, ἥμμαι, ἥφθην, fasten; mid., cling to, touch, with gen.
- ἀπωλόμην, see ἀπόλλυμ.
- ἄρα, post-positive inferential adv., then, in that case, it seems, as it proves or proved; with el., really, after all.
- ἄρα [ἥ, really, + ἄρα], interrogative adv., really, certainly; ἄρα οὐ expects the answer yes, Lat. nōnne.
- \*Ἀραβία, -ᾶς, Arabia, including modern Arabia and also certain districts to the northward, extending into Mesopotamia.
- \*Ἀράξης, -ον, Araxes, a tributary of the Euphrates.
- \*Ἀρβάκτης, -ον, Arbāces, one of the four generals of Artaxerxes.
- \*Ἀργεῖος, -ον, Argive, a native of Argos, an important city in the Peloponnesus.
- ἄργος, -ον [ἀ- priv., ἔργον, work], without work, in idleness.
- ἄργυροιον, -ον [diminutive of ἄργυρος, silver], silver; coined silver, money.
- ἄργυρόποδος, gen. -ποδος [ἄργυρος, silver, πούς, foot], adj., silver-footed.
- ἄργυρον, -ᾶ, -οῦν, contracted from ἄργυρος, -ᾶ, -ον [ἄργυρος, silver], of silver, silver.
- ἄρδω, only pres. and impf. in Attic prose, water, irrigate.
- ἄρεσκω, ἀρέσω, ἥρεσα, please, with dat.
- ἀρετή, -ῆς, excellence, valor, Lat. virtus; magnanimity; good service.
- ἄρηγα, ἀρήξω, chiefly poetic, help, bring aid.
- \*Ἀριαῖος, -ον, Ariæus, commander of the barbarian force of Cyrus.
- ἀριθμός, -οῦ [bor., Eng. arithmetic], number, numbering, enumeration.
- ἄριστάω, ἄριστήσω, etc. [ἄριστον], take breakfast, breakfast.
- \*Ἀριστέας, -ον, Aristéas, an officer in the Greek army.
- ἄριστερός, -ά, -ον, left, Lat. sinister; ἐν ἄριστερᾳ (sc. χειρὶ) or ἐξ ἄριστερᾶς (sc. χειρός), on the left. Cp. εὐώνυμος.
- \*Ἀριστίππος, -ον, Aristippus, a Thessalian noble, friend of Cyrus.
- ἄριστον, -ον [ἥρι, early], breakfast, eaten in Xenophon's time about eleven o'clock in the forenoon; in earlier times it was taken upon rising; ἐκ τοῦ ἄριστου, after breakfast. See Introd. § 64.
- ἄριστοποιόμαται [ἄριστον, ποιέω, make], get breakfast for oneself.
- ἄριστος, -η, -ον [bor., Eng. aristocrat] (used as sup. of ἀγαθός), best, bravest, noblest, most advantageous, excellent. Neut. acc. pl. as adv., best, most successfully.
- \*Ἀριστώνυμος, -ον, Aristonýmus, a captain in the Greek army.
- \*Ἀρκαδικός, -ή, -ον ['Ἀρκάς'], Arcadian. Neut. as subst., the Arcadian division.
- \*Ἀρκάς, -άδος, δ, Arcadian, a native of Arcadia, an inland state of the Peloponnesus, famous for the ruggedness

of the country and the simplicity and bravery of its inhabitants.

**ἄρκεω**, **ἀρκέσω**, **ἡρκεσα** [cogn., Lat. *arceō*, *keep off*], *ward off* (cp. Eng. 'be enough for' anybody); *be enough, suffice.*

**ἄρκτος**, -ou, ἡ [bor., Eng. *Arctic, Antarctic*], *bear; the Great Bear, the north.*

**ἄρμα**, -atos, τό, *chariot, esp. war chariot.* See Figs. 28, 33, pp. 87, 92.

**ἄρματα**, -ης [**ἄρμα**, **ἅμαξα**, *wagon*], *covered or closed carriage, used principally by women in Asia Minor.* See Fig. 17, p. 61.

**Արմենիա**, -ā, -ov, *Armenia*, a mountainous country along the upper Tigris and Euphrates, containing the mountains of Ararat, on which Noah's Ark is said to have rested. The mode of living there has changed but little since Xenophon's time.

**Արմենոս**, -ā, -ov, *Armenian.* Masc. as subst., *Armenian.*

**ἀρνεός**, -ā, -ov [gen. *ἀρνός* (no nom. is known), *of a lamb*], *of lamb; κρέα ἀρνεια, lambs' flesh, lamb.*

**ἀρπαγή**, -ῆς [**ἀρταξ**, *rapacious*; cp. *ἀρπάζω*], *seizing, plundering; καθ' ἀρπαγήν, for plundering.*

**ἀρπάζω**, **ἀρπάσω** and **ἀρπάσομαι**, **ἥρπασα**, **ἥρπακα**, **ἥρπασμα**, **ἥρπασθην** [cogn., Lat. *rapiō*, *seize*, Eng. *be-reave, rob*; bor., Eng. *harpy, harpoon*], *snatch, seize, carry off, plunder; capture a hill; of a river, sweep away.*

**Արփաստ**, -ou, *Harpasus*, a river of northeastern Asia Minor, the exact location of which is uncertain.

**Արտայρոս**, -ou, *Artageres*, commander of the cavalry which composed the bodyguard of Artaxerxes at Cunaxa.

**Արտաքիրքն**, -ou, *Artaxerxes*, the name of several Persian monarchs; in the *Anabasis* always Artaxerxes II, son of Darius II; and elder brother of Cyrus the younger. See Introd. § 1 ff.

**Արթազոս**, -ou, *Artazus*, a trusted friend of Cyrus, who transferred his allegiance to the king after the battle of Cunaxa.

**Արտապատ**, -ou, *Artapates*, a trusty noble of Cyrus, who died on the latter's body at Cunaxa.

**ἀρτάω**, **ἀρτήσω**, etc., *fasten to.*

**Արթևիս**, -ā, -idōs, ἡ, *Ariēmis*, identified with the Roman Diāna, twin sister of Apollo, goddess especially of hunting and the moon. An Asiatic deity, identified with her, had a noted temple at Ephesus. See *Acts* 19. 27 f.

**արդ**, adv., *just, just then.*

**արտօկոտոս**, -ou [*ἀρτος*], *baker.*

**արծոս**, -ou, *loaf of bread.* See Fig. 36, p. 99.

**Արտօնիա**, -ā (Doric gen.), *Artūchias*, an officer of the Persian king.

**Արշացօրհ**, -ā (Doric gen.) or ou, *Archagōras*, a captain in the Greek army.

**արշալոս**, -ā, -ov [*ἀρχή*; bor., Eng. *archaic, archaeology*], *from the beginning, ancient, old; Κύρος ὁ ἀρχαῖος, Cyrus the elder (Cyrus the Great). Neut. acc. as adv., τὸ ἀρχαῖον, formerly.*

**արշի**, -ῆς [*ἀρχω*], *beginning; first place, sovereignty; realm, province.*

**արշηցօս**, -ou [*ἀρχή, ἀγω, lead*], *leader.*

**արշւեծ**, -ի, -bv [*ἀρχή*], *fit to command.*

**արչա**, **արչա**, **հրէսա**, **հրցմաւ**, **հրչթող** [bor., Eng. *archbishop, monarch*], act., *be first, rule, command, abs. or with gen.; act. and mid., begin, abs. or*

with gen.; pass., *be ruled, submit to rule, obey orders*; πρὸς ἄλλον ἀρχόμενος (mid. as pass.) ἀπιέναι, go away into another's service.

Ptc. as subst., ἀρχων, ruler, commander, governor; ὁ ἄρχας, the former ruler; οἱ ἀρχόμενοι, those under command.

ἄρωμα, -ατος, τό [bor., Eng. aroma], spice, fragrant herb.

ἀστεβαια, -ᾶς [ἀσεβῆς], impiety.

ἀσεβῆς, -ές [ἀ- priv., στέματι, worship; cogn., Lat. sevērus, stern, severe], impious, ungodly.

ἀσθενέα, ἀσθενήσω, ἡσθένησα [ἀσθενής, bor., Eng. neurasthenia], be weak, be ill or sick.

ἀσθενής, -ές [ἀ- priv., σθένος, strength], without strength, weak.

ἀσινέως [ἀσινής (ἀ- priv., στρουμα, harm), doing no harm], adv., without doing harm; ὡς ἀν δυνάμεθα ἀσινέστατα, doing as little harm as possible.

ἀσῖτος, -ον [σῖτος, food], without food.

ἀσκέω, ἀσκήσω, etc. [bor., Eng. ascetic], practice.

ἀσκός, -οῦ, skin bag, used for wine, or, when inflated, as a float. See Figs. 25, 42, pp. 78, 125.

ἀσμενός, -η, -ον, glad, pleased; always with a verb, and to be translated as an adv., gladly, with pleasure.

\*Ἀσπένδιος, -ον, Aspendian, an inhabitant of Aspendus, a Greek colony in Pamphylia.

ἀσπίς, -ίδος, ἡ, shield, properly the round shield of the hoplite, but also used for shields of other shapes; ἀσπίς μυρτλία, 10,000 shield (= hoplites), 85, 15; παρ' ἀσπίδα, to the left, since the shield was carried on

• the left arm. See Introd. § 58, and Figs. 11, 16, 57, pp. 55, 61, 174. Cp. γέρρον, πέλτη.

ἀσταφίς, -ίδος, ἡ, dried grape, raisin. ἀστράπτειο, aor. ἀστραψα, flash, gleam. ἀσφαλέστατα, see ἀσφαλώς.

ἀσφαλής, -ές, comp. ἀσφαλέστερος, sup. ἀσφαλέστατος [ἀ- priv., σφάλλω, trip up], not apt to be tripped, secure, safe; ἐν τῷ ἀσφαλεῖ, in a safe place; ἐν ἀσφαλεστέρῳ, in greater security; ἐν ἀσφαλεστάτῳ, in the greatest security.

ἀσφαλτος, -ον, ἡ [bor., Eng. asphalt], asphalt, bitumen.

ἀσφαλῶς, sup. ἀσφαλέστατα [ἀσφαλής], adv., safely, in security.

ἄτακτος, -ον [ἀ- priv., τάττω, arrange, draw up], not in battle order, in disorder.

ἄταξι, -ᾶς [ἄτακτος; bor., Eng. ataxia], disorder, lack of discipline.

ἄταρ, adversative conj., stronger than δέ, but weaker than ἀλλά, chiefly poetic, but, yet.

ἄτασθαλία, -ᾶς, chiefly poetic, reckless folly, wantonness.

ἄτε [acc. pl. neut. of ἄτε, who], adv., inasmuch as, generally used with a causal ptc. to state the cause as a fact on the authority of the writer or speaker. Cp. ὡς.

ἄτελεια, -ᾶς [ἀτελής (ἀ- priv., τέλος, tax), exempt from tax], exemption, first from taxation, then from any duty or service.

ἄτιμάζω, ἀτιμάσω, etc. [ἀτίμος (ἀ- priv., τιμή, honor), without honor], dishonor, disgrace.

ἄτμίζω, ἀτμίσω [ἄτμος, steam], steam.

ἄτριψης, -ές [ἀ- priv., τριψή, rubbing] (not rubbed), unused, untrodden.

\*Ἀττικός, -ή, -ον, of Attica, Attic, Athenian.

ἀν, postpositive adv., again; adversative, sometimes preceded by δέ, on the other hand, in turn, for his

(our, etc.) *part; furthermore, besides, moreover.*  
**ἀδαίνω, ἀδανώ, ηῦηρα, ηύάσθην** [ἀδος, dry], *dry; pass., dry up, wither.*  
**ἀδθμέρον** [acc. neut., with changed accent, of *ἀδθμερος* (*ἀντρός, ημέρα, day*), *done on the very day*], adv., *on the same day.*  
**ἄνθις** [ἀδ], adv., *again, a second time, in the second place, in turn.*  
**ἀδλίζομαι, ηύλισθην** and (always in Xenophon) *ηύλισθην* [ἀδλή, *court open to the air*], *lie in the open air, bivouac, pass the night.*  
**ἀὐλάνω, -ῶνος, δ,** *canal.*  
**ἀὔριον, adv., to-morrow.**  
**ἀύτη, see οὗτος.**  
**ἀντίκα** [*ἀντρός*], adv. (*at the very moment*), *at once, immediately; αὐτίκα μάλα, instantly.*  
**ἀντόθεν** [*ἀντρός + -θεν, from*], adv. (*from the very place*), *from there, thence.*  
**ἀντόθι** [*ἀντρός + -θι, at*], adv. (*at the very place*), *there.*  
**ἀντοκέλευστος, -ον** [*ἀντρός, κελεύω, order*], *self-bidden, of one's own accord.*  
**ἀντόματος, -η, -ον** [*ἀντρός; bor., Eng. automaton*], *self-impelled, of one's own accord; ἀπὸ or ἐκ τοῦ αὐτομάτου, voluntarily, of one's own accord.*  
**ἀντομολίω, αντομολήσω, ηύτομβλησα** [*ἀντεμολος*], *desert.*  
**ἀντομολος, -ον** [*ἀντρός, 2 aor. ξμολον, go*] (*one who goes of himself without orders*), *deserter.*  
**ἀντρός, -ή, -ό** [*bor., Eng. autobiography, automobile, etc.*], intensive pron., *self, very, Lat. ipse.* In attributive position, *same, Lat. idem; with dat., same as; ἐν τῷ αὐτῷ, in the same place.* Without the article, in oblique cases it is usually an unem-

phatic pers. pron. of the third person, *him, her, it, them, Lat. is;* sometimes intensive, so always in the nom.

**ἀντέστι** [*ἀντρός + -στι, to*], adv. (*to the very place*), *thither, there.*

**ἀντοῦ** [gen. of *ἀντρός*], adv. (*in the very place*), *there, here.*

**ἀντοῦν, see ἔαντοῦ.**

**ἀφ'**, *see ἀπό.*

**ἀφαιρέται** [*αἰρέω, take; bor., Eng. aphaeresis*], *take away; mid., take away for one's own use or advantage, deprive, rob, with acc. of thing, and acc. or gen. of person.*

**ἀφανῆς, -έτι** [*-ά- priv., φαίνω, show*], *unseen, out of sight; unknown, doubtful.*

**ἀφανίζω, ἀφανίω, ηφάνισα, ηφάνικα** [*ἀφανίς*] (*make unseen*), *hide, blot out, annihilate.*

**ἀφειδῶς, sup. ἀφειδότατα** [*ἀφειδής, unsparring*], adv., *unspairingly, mercilessly.*

**ἀφεικέναι, ἀφεῖναι, ἀφέις, see ἀφίημι.**

**ἀφειλετο, see ἀφαιρέω.**

**ἀφειστήκεσσαν, see ἀφίστημι.**

**ἀφειλόμενος, see ἀφαιρέω.**

**ἀφέντα, see ἀφίημι.**

**ἀφέξεσθαι, see ἀπέχω.**

**ἀφεστήξει, see ἀφίστημι.**

**ἀφθονία, -ᾶς** [*ἀφθονος*], *plenty, abundance.*

**ἀφθονος, -ον** [*-ά- priv., φθένος, envy*] (*not grudging*); *abundant.* Neut. pl. as subst., *abundance, plenty.*

**ἀφέημι** [*ἴημι, send*], *send away, let go; let go free, give up; let loose an animal; let flow, of water; let down an anchor.*

**ἀφικνέομαι, ἀφίξομαι, ἀφίκεμην, ἀφίγμαι** (*the simple verb is rare in prose*), *arrive at, come to, reach, arrive.*

ἀφιππεῖν [ἀπτεῖν, ἀπτεῖνος (ἀπτεῖ), ride], ride back.

ἀφίστημι [ἀστῆμι, cause to stand, set], set aside, remove; intr., in mid., and in 2 aor., pf., plpf., and fut. pf. act., go away, withdraw; revolt, desert, go over.

ἀφόδος, -ου, ἡ [ἀδός, way], way of escape.

ἀφρωτος, -ον, gen. ἀφροτος [d- priv., φρήν, mind], out of one's head, delirious.

ἀφόλακτος, -ον [d- priv., φυλάττω, guard], unguarded, unwatched.

\*Ἀχαιός, -οῦ, Achaean, a native of Achaea, a state in the northern part of the Peloponnēsus.

ἀχάριστος, -ον [d- priv., χαρίζομαι, do a favor], ungracious, without grace; οὐκ ἀχάριστα ironically, prettily enough, 108, 8; ungrateful; unrewarded.

ἀχαριστως [ἀχάριστος], adv., ungratefully; ἀχαριστως ἔχειν, be a thankless task.

ἀχθομαι, ἀχθέομαι, ἡχθέθην [ἀχθος, burden], be burdened, esp. with grief or distress, be vexed, be troubled; with cogn. acc., be troubled about.

ἀχρείος, -ον [d- priv., χρεῖα, use], use-less.

ἀχρηστος, -ον [d- priv., χρηστός, useful], useless.

ἄχρι, temporal conj., seldom found in Attic, until.

ἀψίνθιον, -ου [bor., French and Eng. absinthe], wormwood.

## B

Βαβυλόν, -ῶν, ἡ, Babylōn, a city situated on the lower Euphrates, capital of the Persian empire.

Βαβυλωνία, -ᾶς [fem. of Βαβυλώνος], Babylonia, the district in which Babylōn was situated.

Βαβυλόνιος, -ᾶς, -ον [Βαβυλών], of Babylōn, Babylonian.

βάδην [βατρω], adv., at a walk (i.e. slowly); βάδην ταχύ, at a fast walk.

βάθος, -ους, τό [cp. βαθύς; bor., Eng. bathos], depth.

βαθύς, -εῖα, -ό [cp. βάθος], deep.

βαίνει, βήσομαι, έβην, βέβηκα, -βέβαμαι, -εβάθην [cogn., Lat. veniō, come, Eng. come; bor., Eng. base, basis], in prose generally used in cpds., step, go; pf., have stepped, stand.

βακτηρία, -ᾶς [cogn., Lat. baculum, staff; bor., Eng. bacterium], walking stick, cane, in common use among the Greeks, both old and young.

βάλανος, -ου, ἡ, acorn; also any small acorn-shaped fruit, date.

βάλλω, βαλῶ, έβαλον, βέβληκα, βέβλημαι, έβληθην [bor., Lat. ballista, hurling engine, Eng. ballistics, hyperbole, problem, parable, symbol], throw, throw at, throw missiles, pelt, stone; ol ἐκ χειρὸς βάλλοντες = ἀκοντιστατ, 162, 3; pass. βαλλόμενοι, exposed to missiles, under fire.

βάπτω, βάψω, έβαψα, βέβαμμαι, έβάφην [bor., Eng. baptize], dip, dip in.

βαρβαρικός, -ή, -ον [βάρβαρος; bor., Eng. barbaric], foreign (not Greek), barbaric, barbarian; τὸ βαρβαρικόν (sc. στράτευμα), the barbarian (Persian) force of Cyrus.

βαρβαρικῶς [βαρβαρικός], adv., in the barbarian language, in Persian.

βάρβαρος, -ον [bor., Eng. barbarous, Barbarian], foreign (not Greek), barbarian. Masc. as subst., foreigner, barbarian, applied to all who were not Greeks, esp. to Persians.

**βαρέως** [βαρές, heavy; cogn., Lat. *gravis*, heavy; bor., Eng. *bary-tone*], adv., heavily; with anger, with displeasure; **βαρέως φέρω**, be heavy at heart, Lat. *graviter ferō*.

**Βαστᾶς**, -ou, *Bastiās*, an Arcadian.

**βασιλεῖα**, -äi [βασιλεῖω], kingdom, royal power.

**βασιλεός**, -ou [βασιλεύς], of a king, royal. Neut. (usually pl.) as subst., royal dwelling, palace.

**βασιλένς**, -ēws, ὁ [bor., Eng. *Basil*, *basilisk*], king; when used of the king of Persia it generally appears without the article, being treated as a proper name; cp. the familiar use of Eng. *doctor*, as 'Doctor (for the doctor or Doctor A.) has come'; παρὰ βασιλέi, at court.

**βασιλεύω**, βασιλεύσω [βασιλεύς], be king, reign.

**βασιλικός**, -ή, -ōn [βασιλεύς; bor., Eng. *basilica*], of a king, king's, royal.

**βάσιμος**, -ou [βαλνω], passable.

**βατός**, -ή, -ōn (verbal of βαλνω), passable.

**βέβαιος**, -ā, -ou [βαλνω], firm, steadfast, reliable.

**βεβηκότες**, see βαλνω.

**Βέλεσυς**, -uos, ὁ, *Belēsys*, satrap of Syria.

**βέλος**, -ou, τό [βαλλω], missile of any sort; ξέω βελῶν, out of range.

**βελτιστός**, -η, -ou [cp. βούλομαι, wish] (most desirable; used as sup. of ἀγαθός), best, bravest, most advantageous.

**βελτίων**, -ou [cp. βούλομαι, wish] (more desirable; used as comp. of ἀγαθός), better, braver, of higher rank, more advantageous.

**βῆμα**, -atos, τό [βαλνω], step.

**βία**, -äi, force, violence; βίᾳ, by force, by storm.

**βιάζομαι**, βιάσομαι, ἔβιασθμην, βεβλαστῶμαι, βίασθμην, force, compel; overpower.

**βιαλες** [βιαλος, violent], adv., violently, with great force.

**βίκος**, -ou, jar, wine jar.

**βίος**, -ou [cogn., Lat. *vivus*, alive, Eng. quick ('the quick and the dead,' 'cut to the quick'); bor., Eng. biography, biology, microbe], life.

**βιοτέων**, βιοτεύων [βιοτος, poetic = βίος], live, pass one's life.

**βλάβη**, -ης [βλάπτω], injury, disadvantage.

**βλάκεν** [βλάξ, slack], shirk, be slothful.

**βλάπτω**, βλάψω, ἔβλαψα, βέβλαφα, βέβλαμαι, ἔβλάφθην and ἔβλάβην, injure, damage.

**βλέπω**, βλέψομαι, ἔβλεψα, look; of things, be pointed towards.

**βοάω**, βοήσομαι, ἔβοήσα [βοή], call out, shout.

**βοή**, -ης, shout, shouting.

**βοήθεια**, -äi [cp. βοηθέω], aid, assistance, rescue.

**βοηθέω**, βοηθήσω, etc. [βοηθός (βοή, θέω, run), running to aid at a cry for help], come to the aid, go to the rescue, abs. or with dat.

**βόθρος**, -ou, pit, hole.

**Βοεωτία**, -äi, *Boeōtia*, a country of Greece, north of Attica.

**βοιωτιάδω** [Βοιώτιος], imitate the Boeotians; with τῇ φωνῇ, speak in Boeotian dialect. The Boeotian speech, which was an unrefined branch of the Aeolic dialect, seemed to the Athenians harsh and uncultivated. It had broad vowel sounds, and threw the accent of many words farther back than Attic; the smooth breathing was used, too, in many

common words which in Attic had the rough breathing.

**Βοιώτιος**, -ου [Βοιωτός, *Boeōtian*], *Boeōtian*, a native of Boeōtia.

**Βορρᾶς**, -οῦ, contracted from **Βορέας**, -ου, *Borēas*, the north wind.

**Βόσκημα**, -atos, τὸ {Βόσκω, *feed*}, a fed animal; pl., cattle.

**Βουλεύω**, *Boulēōnā*, etc. [Βουλή (Βούλομαι), *plan*], *plan*; usually mid., take counsel with oneself, ponder, deliberate, consider, *plan*.

**Βουλητιάμω**, ἐβουλητιάσσα [Βούλημά (Βοῦς, λίμος, *hunger*), *faintness from hunger*, cp. Eng. ‘hungry as an ox’; bor., Eng. *bulimy*], *be faint from hunger, have bulimy*. *Βοῦς* is used here and in a few other words to denote size or coarseness. Eng. ‘horse’ has an equiv. use in some words, as ‘horse-radish,’ ‘horse-laugh,’ ‘horseplay.’

**Βούλησμαι**, *Boulētōmāi*, *βεβούληημαι*, *ἐβουλήθην*, *will, wish, prefer, be willing*.

**Βοῦς**, *Boōs*, δ, ή [cogn., Lat. *bōs*, *ox*, *cow*; bor., Eng. *bucolic*, *butter*], *ox, cow*; pl. often *cattle*; fem. sometimes *oxhide*.

**Βραδέως** [Βραδός, *slow*], adv., *slowly*.

**Βραχύς**, -εῖα, -όν [cogn., Lat. *brēvis*, *short*; bor., Eng. *brachycerphalic*, *brachylogy*], *short*; ἐπὶ *βραχὺ* ἔξικνεῖσθαι, *have a short range*. Neut. acc. as adv., *a short distance*; *βραχύτερα* ή ὡς ἔξικνεῖσθαι, *too short a distance to reach*.

**Βρέχω**, ἔβρεξα, *βέβρεγμαι*, *ἔβρέχθην*, *wet*; pass., *get wet*.

**Βροντή**, -ῆς [Βρέμω, *roar*; cogn., Lat. *fremō*, *roar*], *thunder, clap of thunder*.

**Βρωτός**, -ή, -όν (verbal of *βιβρώσκω*,

*eat*; cogn., Lat. *vorō*, *devour*), *eatable*.

**Βυμές**, -οῦ, *raised place, esp. altar*.

## Γ

**γαμέω**, *γαμῶ*, ἔγημα, *γεγάμηκα*, *γεγάμημαι* [γάμος], *marry*, act. of the man, mid. and pass. of the woman.

**γάμος**, -ου [bor., Eng. *bigamy*, *polygamy*, *cryptogamic*], *marriage*; δεγεις ἐπὶ γάμῳ, *take home as wife*.

**γάρ** [γέ + ἀρα, *then*], postpositive adv. or conj. :

(1) As conj., *for*.

(2) As confirmatory adv., *really, indeed, in fact*; so in questions and answers, 82, 14; 85, 10; emotional, *why!* 129, 3; 133, 23; introducing details promised in the preceding clause, to be omitted in translation or rendered *now, namely*, 84, 5; 127, 23; 156, 14; *for example*, 99, 6; *καὶ γάρ*, *and in fact, and to be sure*, often best translated *for*, 52, 18; 66, 19; *καὶ γάρ οὖν*, *like τοιγαροῦν, and so of course, and so naturally*, 96, 15; *ἀλλὰ γάρ, but really*, 155, 14.

**γαστήρ**, *γαστρός*, ή [bor., Eng. *gastric*, *gastronomy*, *gastritis*], *belly*.

**Γαυλίτης**, -ου, *Gaulites*, a friend of Cyrus.

**γέ**, enclitic adv. :

(1) Intensive, *to be sure, surely, certainly*; often translated by merely emphasizing the preceding word; followed frequently by another adv., each having its full force, as *ἀλλ᾽ εὖ γε μέντοι ἐπιστάσθων, but let them know full (γε) well nevertheless (μέντοι)*, 71, 5; *γε μέντοι, yet surely, 145, 21, but however, though (γε being rendered only by emphasizing the important word)*, 97, 13; 116, 2;

οἱ μέντοι . . . γε, 115, 26; γε μήν, 97, 22; 98, 14; μήν . . . γε, 101, 4.

(2) Restrictive, at least.

γεγενθῆθαι, γένοντα, see γίγνομαι.

γεῖτων, -οντος, δ [γῆ], neighbor.

γελάω, γελάσομαι, ἐγέλασα, ἐγελάσθην, laugh.

γῆλως, -ωτος, δ [γελάω], laughter.

γέμω, only in pres. and impf., be full.

γενέτη, -ᾶς [γίγνομαι; bor., Eng. genealogy], birth, time of birth; ἀπὸ γενέās, from birth, of age.

γενεῖαν [γένειον, beard; cogn., Lat. genae, cheeks, Eng. chin], have a beard, be bearded.

γενέσθαι, γενόμενος, see γίγνομαι.

γένος, -ους, τὸ [γίγνομαι; cogn., Lat. genus, family, Eng. kin, kind], race, family.

γέρρον, -ου, wicker shield, carried by Asiatics, not by Greeks. See Fig. 37, p. 106. Cp. δοπὶς, πέλτη.

γερροφόρος, -ον [γέρρον, φέρω, carry, bear], bearer of a wicker shield; pl., troops armed with wicker shields.

γέρων, -οντος, δ, old man.

γένων, γενώσω, ἔγενσα, γέγενυμαι [cogn., Lat. gustō, taste, Eng. choose], give a taste of; mid., taste, with gen.

γέφυρα, -ᾶς, bridge; γέφυρα ἐξεγμένη πλοίοις, bridge of boats, pontoon bridge.

γῆ, γῆς [bor., Eng. geology, geography, George, apogee], earth, ground, land, country; κατὰ γῆν, by land; εἰς γῆν, towards the ground, 90, 5.

γῆλοφος, -ον [γῆ, λόφος, crest], hill, hillock.

γῆρας, γῆρας, τὸ [cp. γέρων], old age.

γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα and γεγένημαι [cogn., Lat. gignō, be born, gēns, nation, genus, family, Eng. kin, kind; bor., Eng. gene-

sis, oxygen], be born, with gen. of source.

Idiomatic uses: descend from, with ἀπό and gen.; become, be, get; take place, happen; turn out, prove oneself, with pred. nom.; of time, get to be, dawn, come on; of tribute, become due, accrue; of numbers, amount to; of a trial, be conducted; of pledges, peace, etc., be given, be made; of troops, be organized; of omens, be favorable; with inf. as subject, be possible; τῶν μετὰ Κύρον γενομένων, of those who lived (were born) after Cyrus; οἱ εἰς τριάκοντα ἕτη γεγονότες, men who were about (up to) thirty years old; ἐν ἑαυτῷ γίγνεσθαι, come to his senses.

γιγνώσκω, γνώσομαι, ἔγνων, ἔγνωκα, ἔγνωσμα, ἔγνωσθη [cogn., Lat. (g)noscō, learn, Eng. know; bor., Eng. agnostic, diagnosis], know, perceive; realize, think; discover, learn; recognize, understand.

Γλοῦς, -οῦ, Glūs, an Egyptian officer of Cyrus, son of Tamos.

γνωλή, γνόση, see γιγνώσκω.

γνώμη, -ης [γιγνώσκω; bor., Eng. gnome, gnomic], knowledge, consent, judgment, opinion; intention, purpose; desire, expectation; γνώμη, on principle, 135, 21; οὐτων τὴν γνώμην ἔχετε, make up your minds to this; ἔχειν τὴν γνώμην πρὸς τινα, be devoted to one.

γνάσσοθε, see γιγνώσκω.

γονεύς, -έως, δ [γίγνομαι], father; pl., parents.

γόνοι, γόνατος, τὸ [cogn., Lat. genū, knee, Eng. knee], knee; joint, knot.

Γοργίας, -ον, Gorgias, of Leontini in Sicily, a famous rhetorician of the fifth century B.C. He came to Athens in 427, and earned large

fees by his teaching, Proxenus being among his pupils. He maintained that 'nothing exists; if anything does exist, it cannot be known; even if it can be known, the knowledge of it cannot be made clear to others.'

**γοῦν** [γέ + οὐ, at any rate], post-positive restrictive adv., at any rate, at all events.

**γράφω**, γράψω, ἔγραψα, γέγραψα, γέγραμμαι, ἔγραφην [bor., Eng. graphic, geography, telegraph, phonograph], write.

**γυμνάῖος**, γυμνᾶος, etc. [γυμνός; bor., Eng. gymnast, gymnasium], train naked, exercise. The Greeks took their gymnastic exercise naked.

**γυμνῆς**, -ῆτος, ὁ [γυμνός], light-armed foot soldier; as adj., light-armed, 183, 19. See Introd. § 57.

**Γυμνιάς**, -άδος, *Gymnias*, a city of the Scythēni, near Trapēzus. Its exact location is not known.

**γυμνικός**, -ή, -ην [γυμνός], athletic, gymnastic: The Greeks exercised naked.

**γυμνός**, -ή, -ην, naked; lightly clad, wearing only the tunic (see χιτών); exposed, with τρόπος and acc.

**γυνῆ**, γυναικός, ἡ [cogn., Eng. queen; bor., Eng. misogynist], woman, wife; chief wife of the Persian king as distinguished from the rest of his harem.

**Γοβρύας**, -ᾶ (Doric gen.) or -ου, *Gobryas*, one of the four generals of Artaxerxes.

## Δ

**δάκνω**, δήξομαι, ἔδακον, δέδηγμαι, ἔδηχθη, bite.

**δακρῶ**, δακρσω, ἔδακρῦσα, δεδάκρῦμαι [δάκρυν, tear; cogn., Lat. lacrima

(old *dacrūma*), tear, Eng. tear], weep.

**δάκτυλος**, -ου [δάκτυλος], finger ring, ring, the commonest ornament worn by Greeks. Rings usually had a seal (see Fig. 74, p. 220) and were thus useful for attesting the genuineness of letters, wills, and other sealed documents.

**δάκτυλος**, -ου [cp. δέχομαι, receive, take; cogn., Lat. *digitus*, finger, toe; bor., Eng. *dactyl*], finger; δάκτυλος τῶν ποδῶν, toe.

**Δαμάρατος**, -ου, *Demaratus*, King of Sparta, who on being dethroned by his colleague, Cleomēnes I, in 491 B.C. fled to the Persian king and received from him cities in Teuthrānia.

**Δάνα**, τά, *Dana*, an important city of Cappadocia.

**δαπανῶ**, δαπανήσω, etc. [δαπάνη, expense], spend, make expenditures, with ἀμφὶ or εἰς and acc.

**δάπεδον**, -ου, ground.

**Δαρδανές**, -έως, ὁ, *Dardanian*, a native of Dardānus, a city on the Hellespont.

**Δάρδας**, -ατος, ὁ, *Dardas*, a small Syrian river, west of Thapsācus. Its exact course is not known.

**δαρεικός**, -οῦ [Δαρεῖος], properly an adj. with στατήρ understood, stater of *Darius*, *darič* (unless it be connected with the Babylonian word *dariku*, weight, measure), a Persian gold coin equivalent to about \$5.40, but having a purchasing power several times greater. It passed as the equivalent of 20 Attic drachmas, as is seen from 87, 1–6, where a bet of 10 talents (60,000 drachmas) is paid with 3000 darics. See Fig. 10, p. 53.

**Δάριος**, -ου, *Darius*, the name of several Persian kings; in the *Anabasis*, Darius Nothus, who was the father of Artaxerxes Mnēmon and Cyrus the Younger. He reigned 425-405 B.C.

**δασμός**, -οῦ [δαλομαί, *divide*], *division*; *tribute*, *tax*, payment of which was divided among subject states.

**δασύς**, -εῖα, -ό [cogn., Lat. *dēnsus*, *thick*], *thick*, *thickly wooded*, *bushy*; of hides, *shaggy*. Neut. as subst., *grove*.

**δαψιλής**, -ές, *plentiful*, *abundant*.

**δέ**, postpositive conj., *but*, often used where the adversative force is not natural to Eng., best translated *and*. It frequently answers to *μὲν* in the preceding clause, *μὲν . . . δέ* being sometimes translatable *on the one hand . . . on the other, while . . . yet, not only . . . but also, etc.*, though more often to be rendered only by emphasis on the words before them; in *καὶ . . . δέ*, *and furthermore, and too*, *δέ* is the connective and *καὶ* intensive, 51, 6; *καὶ πάντες δέ, and all alike, and in fact all*.

**δεδέθαι**, see *δέω*, *bind*.

**δεδιώς**, see *δεῖδω*.

**δεδογμένα**, see *δοκέω*.

**δεδοικα**, see *δεῖδω*.

**δεδομένα**, see *δίδωμι*.

**δέη**, *δεῖ*, see *δέω*, *lack*.

**δεῖδω**, *δεῖσομαι*, *ἔδεισα*, *δέδοικα* and *δέδια* (pres. and fut. Homeric; in Attic, the pf. is used with pres. meaning), *fear*, *be afraid*.

**δείκνυμι**, *δεῖξω*, *ἔδειξα*, *δέδειχα*, *δέδειγμαι*, *ἔδειχθην* [cogn., Lat. *dīcō*, *say, tell*, Eng. *teach*], *show*, *show by signs, point out*.

**δεῖλη**, -ῆς, *afternoon*, usually *late afternoon*; *ἀμφὶ δεῖλην*, *towards evening*,

112, 25 (cp. *δψὲ ἦν*, 113, 11). As with Eng. 'afternoon,' the context or a limiting word always shows whether early (as in 89, 11) or late afternoon is meant. Cp. the use of 'evening' in our southern states, where 'good evening' is a common salutation any time after noon.

**δειλός**, -ή, -όν [*δεῖδω*], *cowardly*.

**δεινός**, -ή, -όν [*δεῖδω*], *terrible*, *fearful*, *dreadful*; *clever*, *skillful* (cp. colloquial Eng. 'awfully clever'). Neut. as subst., *danger*.

**δειπνέω**, *δεῖπνησα*, *ἔδειπνησα*, *δεῖπνηκα* [*δεῖπνον*], *take dinner*, *dine*.

**δειπνων**, -οῦ, the chief meal, *dinner*, Lat. *cēna*. It was commonly eaten late in the day; see Introd. § 64.

**δεῖστας**, see *δεῖδω*.

**δεῖσθαι**, see *δέω*.

**δέκα** [cogn., Lat. *decem*, *ten*, Eng. *ten*; bor., Eng. *decade*, *decologue*], indecl., *ten*.

**Δελφοί**, -ῶν, *Delphi*, a city of central Greece, famed for the oracle of Apollo, which was consulted on all sorts of matters by both Greeks and foreigners. The importance of the oracle was diminished in Roman times, and shortly before 400 A.D. it was abolished by the emperor Theodosius the Great. In 1892 the French began excavations there, the village of Kastri, which covered the site, having been removed. Among the discoveries are the foundations of the temple of Apollo.

**δένδρον**, -οῦ, dat. pl. *δένδροις* and (more commonly) *δένδρεσι* [bor., Eng. *rhododendron*], *tree*.

**δεῖλος**, -ή, -όν [cogn., Lat. *dexter*, *right*], *right*, *on the right hand*. Fem. as subst. (sc. *χεὶρ*, cp. Lat. *dextra*, *right hand*), *right hand*;

*the right hand as a pledge, pledge, assurance; ἐν δεξιᾷ, on the right; ὑπὲρ δεξιῶν, above on the right.* Neut. as subst. (sc. κέρας, cp. 83, 14), *right wing of an army; τὰ δεξιά (sc. μέρη) τοῦ κέρατος, the right of the wing.*

**δέος, δέον,** see δέω, *lack.*

**δέρμα, -atos,** τὸ [δέρω, *slay*; bor., Eng. *taxidermy, dermatology, epidermis*], *skin, hide.*

**δεσμός, -οῦ** [δέω, *bind*], *band, girth.*

**δεσπότης, -ού** [bor., Eng. *despot, despotism*], *master.*

**δεύρο,** adv., *hither, here.*

**δεύτερος, -ā, -ον** [cp. δύο, *two*; bor., Eng. *Deuteronomy*], *second.* Neut. acc. as adv., with or without τό, *the second time, a second time.*

**δέχομαι, δέξομαι, έδεξάμην, δέδεγμαι,** *δέχεσθη, receive, accept, approve; receive hospitably; meet an attack.*

**δέος, δήσω, έδησα, δέδεκα, δέδεμαι, έδε-** θην [bor., Eng. *asyndeton, dia-dem*], *bind, fasten, tie, tether.*

**δέον, δεήσω, έδέησα, δεδέκα, δεδέμαι,** *έδειθη, lack, want, in the act.* rarely pers.; δέλγου δένν, with inf., *lack little of, barely escape, 80, 1;* commonly impers., δεῖ, δέη, δέον, etc., *it is necessary or needful, it is proper, translated personally as must, ought, with inf. or acc. and inf. ; there is need of, with gen. ; αὐτὸς τὸ δέον, just what is wanted; τὰ δέοντα, the necessary measures; εἰς τὸ δέον, all right, properly.* Mid., *lack, want, need, desire, ask, beg, with gen., acc. of neut. pron., acc. and inf., or gen. and inf.*

**δή** [cp. δῆλος], postpositive adv., adding definiteness to an emphatic word, which, as a rule, it immediately follows; *in particular, 66, 25;*

77, 13; *very, 98, 17; δώπερ δή, just as, 146, 1;* often best rendered by merely emphasizing the word which it strengthens, 77, 19; 98, 22; frequently used to put the hearer into the mental attitude of the narrator, *of course, naturally, 65, 1; so, accordingly, 110, 1; καὶ δή, already, 103, 1; οἴγε δή, come now; τι δή, why, pray?*

**δῆλος, -η, -ον, plain, clear, evident;** with εἰμι and a ptc. (with or without ὁς) it may be rendered by an adv. or by an impers. constr., δῆλος ήν ἀνίκανος, *he was plainly troubled or it was plain that he was troubled;* δῆλον θεῖ (*it is plain that*) is often used as an adv., *plainly, evidently.*

**δηλώσω, δηλώσω, etc.** [δῆλος], *make plain, show.*

**Δημοκράτης, -ον, Democrātes,** a scout in the Greek army.

**δημόσιος, -ᾶ, -ον** [δῆμος, *people*; bor., Eng. *democrat, epidemic*], *belonging to the people, public; τὰ δημόσια, the public funds.*

**δήπου** [δή + πού, *I suppose*], intensive adv., *surely, to be sure.*

**δήσας,** see δέω, *bind.*

**δημοκρατίας,** see δάκνω.

**διά** [cp. δύο, *two*; cogn., Lat. *dis-, apart*; bor., Eng. *dialogue, diameter*], prep. with gen. or acc., *through.*

With gen., of place or means, *through, by means of;* of time, *throughout, during;* διὰ ταχέων, *quickly (through quick measures);* διὰ πλοτευός, *trusting;* διὰ φίλας λέναι τινι, *be on terms of friendship with one;* διὰ πατρὸς πολέμου λέναι τινι, *be at out-and-out war with one.*

With acc., of cause, *through, because of, on account of;* διὰ φίλαν, *for friendship's sake.*

In cpds. διά means *through*, *across*, or denotes *thoroughness*, *completion*, *continuance*, or *separation* (Lat. *dis-*) ; cp. Eng. words beginning with *dia-*, as *diadem*, *diagonal*, *dialect*, also see above.

**Δια**, see *Zeus*.

**διαβαλνω** [διαβαλνω, *go*], *go over, cross; stride* (put the feet apart).

**διαβάλλω** [διαβάλλω, *throw*], *throw through; slander, accuse falsely* (from διάβολος, *slanderer, devil*, are borrowed Eng. *diabolic* and French *diable, devil*).

**διαβάσις**, see *διαβαλνω*.

**διαβάστις, -ew, η** [διαβαλνω], *crossing, ford; means of crossing, bridge*.

**διαβατός, -ā, -ov** (verbal of *διαβαλνω*), *to be crossed, that must be crossed*.

**διαβατός, -ή, -ov** (verbal of *διαβαλνω*), *that can be crossed, fordable, passable*.

**διαβεβηκότες**, see *διαβαίνω*.

**διαβιβάζω** [βιβάζω, -βιβάσω or βιβώ, -εβιβάσα, *causative of βαλνω*, used mostly in cpds., *cause to go*], *take across, transport*.

**διαβολή, -ῆς** [διαβάλλω], *slander, false accusation*.

**διαγγόλω** [άγγελλω, *announce*], *carry news through, report; pass the word along through the ranks* (cp. παραγγέλλω, which is generally used of the commander).

**διαγελάω** [γελάω, *laugh*], *laugh at derisively, make ridiculous*.

**διαγίγνομαι** [γίγνομαι, *become*], *get through, pass, of time; with supplementary ptc., keep on, continue*. Cp. διάγω.

**διαγκύλομαι**, διηγκύλωμαι [άγκύλη, *thong, loop*], *insert the fingers through the thong of a javelin, preparatory to hurling it*. See Introd. § 59, and Fig. 62, p. 196.

**διάγω** [*άγω, lead*], *bring across, transport; of time, pass, spend, live; with supplementary ptc., keep on, continue; λέγων διῆγε, he kept expressing*. Cp. διαγλυνομαι.

**διαγωνίζομαι** [άγωνίζομαι, *contend*], *strive continually*.

**διαδέχομαι** [δέχομαι, *receive*], *receive in succession; διαδεχθείμενοι, in relays*.

**διαδίδωμι** [δίδωμι, *give*], *distribute*, Lat. *distribuo*.

**διαζεύγνυμι** [ζεύγνυμι, *yoke, join*], *disjoin, separate*, Lat. *disiungō*.

**διαθέδομαι** [θέδομαι, *gaze at*], *observe closely, consider*.

**διαθριάζει** [αλθριά, *clear sky*], *impers. (clear sky is showing through the clouds), be clearing away, of weather*.

**διατρέω** [ατρέω, *take; bor.*, Eng. *diaeresis*], *take apart, destroy*.

**διάκειμαι** [κεῖμαι, *lie*], *be in a state of mind, body, or circumstances, be disposed, feel; οὐτώ διακείμενοι, in such a state of mind; φίλικῶς διακείσθαι, be on friendly terms with*.

**διακελέομαι** [κελεώ, *order, urge*], *urge on, encourage, with dat.*

**διακινδύνεων** [κινδύνεω, *incur danger*], *go through danger, run all risks*.

**διάκονέω, διάκονησω, δεδιάκονημαι, ἔδι-  
άκονθηην** [διάκονος, *servant; bor.*, Eng. *deacon, diaconate*], *serve, wait upon*.

**διακόπτω** [κόπτω, *cut*], *cut through, cut a way through, cut to pieces*.

**διάκοσιοι, -αι, -α** [δύο, *two*], *two hundred*.

**διαλαγχάνω** [λαγχάνω, *get by lot*], *distribute by lot*.

**διαλαμβάνω** [λαμβάνω, *take*], *take apart, take one at a time*.

- διαλέγομαι, διαλέξομαι, διελεγυμαι, διελέχθηρ** [λέγω, speak; bor., Eng. dialogue, dialect], speak with, converse with; with dat.; talk about, with acc.
- διαλείπω** [λείπω, leave], leave an interval between, stand at intervals, be apart; τὸ διαλείπον, the interval.
- διαμπέρεσ** [διά, ἀνά, υφ, cp. πέρω, pierce], adv., through and through, clear through.
- διανούμαι** [νοέω, perceive, think] (think a thing through), intend, purpose.
- διαπέμπω** [τέμπω, send], send in different directions, send round.
- διαπολεμέω** [πολεμέω, be at war], fight to the bitter end, fight it out.
- διαπορέύομαι** [πορεύω, cause to go], cause to cross, carry over, set across; as pass. dep., pass through, traverse.
- διατρέπω** [πράττω, do], commonly in mid., accomplish, effect, bring about; secure, obtain, with acc., inf., or acc. and inf.; gain one's point; stipulate.
- διαρπάζω** [ἀρπάζω, seize], seize and carry off (in different directions), plunder, loot, Lat. dīripiō.
- διασημαίνω** [σημαίνω, make a sign], indicate, disclose.
- διασκηνέω** [σκηνώ, be in camp], encamp separately, go into separate quarters.
- διασκηνητός** (verbal of διασκηνέω), impers., necessary to take separate quarters.
- διασκηνώ** [σκηνώ, encamp], encamp separately, be quartered separately.
- διασπάω** [σπάω, draw], draw apart, separate, scatter; τὸ διεσπάσθαι, the scattered condition.
- διασπέρω** [σπείρω, σπερῶ, ξσπειρά, ξσπαρμαί, ξσπάρην, sow], scatter, as in sowing; scatter, disperse, Lat. dispergo.
- διαστάντες**, see διαστῆμα.
- διασφενδονάω** [σφενδονάω, use a sling], sling or hurl in different directions.
- διάσχισθαι**, see διέχω.
- διατάττω** [τάττω, draw up], draw up, set in array; post here and there, Lat. dispōnō.
- διατελέω** [τελέω, finish], finish completely; sc. δόδυν, complete the distance; with ptc., continue, keep on. Cp. διάγω.
- διατήκω** [τήκω, melt], melt through or away.
- διατίθημι** [τίθημι, place], place apart, arrange; of persons, treat.
- διατρέφω** [τρέφω, nourish], nourish thoroughly, support.
- διατρίβω** [τρίβω, τρίψω, ἔτριψα, τέτριψα, τέτριμμαι, ἔτριψθην or more commonly ἔτριψηρ, rub; bor., Eng. diatribe], rub through, rub away; esp. of time, waste, spend, so with no word for time expressed, waste time, delay.
- διαφέροντως** [διαφέρω], adv., differently; especially, preeminently.
- διαφέρω** [φέρω, bear; cogn., Lat. differō, differ], bear apart; differ from; excel, be better than; differ with, dispute; with inf. as subject, be a different thing.
- διαφθείρω** [φθείρω, destroy], destroy utterly; corrupt, bribe; injure, offend; οἱ διεφθαρμένοι τοῦ διθαλαμούς, those who had had their eyes blinded.
- διάφορος, -ον** [διαφέρω], different. Neut. as subst., cause of difference or of disagreement.
- διαχειρίζω** [χειρίζω (χειρ, hand), handle], have in hand, manage.
- διαχωρίω** [χωρέω, advance], go

*through; impers., κάτω διεχώρει αὐτοῖς, they had diarrhoea.*

**διδάσκαλος**, -ου [διδάσκω], *teacher.*

**διδάσκω**, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδιδάχθην [bor., Eng. *didactic*], *teach, show, inform.*

**διδωμι**, διδώμε, έδωκα, δέδωκα, δέδομαι, ἐδόθην [cogn., Lat. dō, *give*; bor., Eng. *anecdote, antidote, dose*], *give, grant, permit, allow; pay.*

**διέβησαν**, see διαβαίνω.

**διέργω** [*εἰργω, shut out*], *cut off.*

**διελαύνω** [*ἔλαύνω, drive*], *drive through; intr., ride through, charge through.*

**διεληλυθέναι**, see διέρχομαι.

**διελόντες**, see διαιρέω.

**διέρχομαι** [*έρχομαι, go*], *go through; of reports, spread abroad; of distance, cover, travel.*

**διεσπάρθαι**, see διασπείρω.

**διεσπάσθαι**, see διασπάω.

**διέχω** [*ἔχω, hold*], *keep apart; intr., be apart, be distant; draw apart, separate; τὸ διέχον, the interval.*

**διηγέομαι** [*ἡγέομαι, lead*], *set out in detail, tell.*

**διήλαστε**, see διελαύνω.

**διηρπασμένα**, see διαρπάζω.

**διήσουσι**, see δίτημι.

**διήτημι** [*ἴημι, send*], *let go through, let pass.*

**διεστῆμι** [*ἰστημι, cause to stand, set*], *set apart; intr. in mid. and 2 aor. act, stand apart, station themselves at intervals; open ranks, open up gaps.*

**δίκαιος**, -ᾶ, -ον [*δίκη*], *right, just.* Neut. as subst., *justice; ἐκ τοῦ δικαοῦν, by just means.*

**δικαιοσύνη**, -ης [*δίκαιος*], *justice.*

**δικαιότης**, -ητος, ἡ [*δίκαιος*], *justice.*

**δικαίως** [*δίκαιος*], *adv., rightly, justly, properly.*

**δίκη**, -ῆς [cp. διεκνῦμι, *show; cogn.*, Lat. dicō, *say, iūdex, judge*], *custom, right, justice; punishment; with article, deserved punishment, deserts; δίκην διδόναι, pay a penalty, suffer punishment.*

**διό** [δὶ δ, *on account of which*], *adv., wherefore, therefore, for this reason.*

**Διός**, see Ζεύς.

**διότι** [δὶ δι = διὰ τοῦτο δτι, *on this account, namely, because*], *conj., because, since.*

**διπηχυς**, -υ [δύο, two, πῆχυς, cubit (1½ Eng. feet)], *two cubits long.*

**διπλάσιος**, -ᾶ, -ον [δύο, two, cp. τίμη πλημι, *fill*], *twice as many, double.* Neut. acc. as adv., *twice as far.*

**διπλεθρος**, -ον [δύο, two, πλέθρον, *plethron* (about 97 Eng. feet)], *of two plethra.*

**δισχίλιοι**, -αι, -α [δις, twice, χίλιοι, thousand], *two thousand.*

**διφθέρα**, -ᾶς [bor., Eng. *diphtheria*], *prepared hide, piece of leather.*

**διφθέριος**, -η, -ον [*διφθέρα*], *of hides, of leather.*

**διφρος**, -ον [*for διφορος* (from δύο, two, φέρω, *carry*), *carrying two, warrior and driver*], *body of a chariot.*

**διψάω**, διψήω, ἐδιψήσα [δίψα, *thirst*; bor., Eng. *dipsomania*], *be thirsty.*

**διώκτειον** (*verbal of διώκω*), *necessary to pursue.*

**διώκω**, διώξω and διώξομαι, ἐδίωξα, δεδίωχα, δεδίωγμαι, ἐδιώχθην, *pursue, give chase to, chase; εἰς τὸ διώκειν, in pursuit.*

**διώξις**, -εως, ἡ [*διώκω*], *pursuit.*

**διώρυξ**, -υχος, ἡ [*διορύττω, dig through*], *canal.*

**δόγμα**, -ατος, τό [*δοκέω*; bor., Eng. *dogma*], *opinion; decree, resolution.*

**δοθῆναι**, δοίη, see διδωμι.

**δοκέω, δόξω, ἔδοξα, δέδογμαι, ἔδεχθη,** think, suppose; seem, appear, be thought, be reputed, with inf. in indic. disc. as obj.; seem best, be decided, be resolved upon, with inf. as subject and not in indic. disc.

The pers. constr., with inf. in indic. disc., is often used where Eng. would have the impers., as δοκοῦμέν μοι καθῆσθαι, it seems to me that we are encamped.

Often of action taken in a deliberative assembly, as δοκεῖ μοι, I move; τὰ δέξαται, the questions resolved upon, 68, 14; τὰ δεδογμένα, the resolutions, 158, 7; δέξαν (acc. abs.) ταῦτα, when this step had been decided upon, 181, 7.

**δοκιμάζω, δοκιμάσω, δεδοκιμασμαι, ἔδοκιμάσθην** [δόκιμος, tested], test, approve, examine and accept; the regular word at Athens for examining and passing candidates for public office or for the cavalry.

**δόλιχος, -ου, long race, varying from six to twenty-four stadia (from about  $\frac{2}{3}$  of a mile to  $2\frac{1}{2}$  miles).**

**Δόλοψ, -οπος, ὁ, Dolopian, a native of Dolopia, a district in southwestern Thessaly.**

**δόντες, see δίδωμι.**

**δόξα, -ης** [δοκέω; bor., Eng. heterodox, orthodox, paradox], opinion, expectation; παρὰ τὴν δέξαν, contrary to expectation.

**δέξαν, see δοκέω.**

**δορκάς, -άδος, ἡ** [δέρκομαι, see (the animal probably takes its name from its large eyes); bor., Eng. Dorcas], gazelle.

**δορπηστός, -οῦ, supper time.**

**δόρυ, δόρατος, τό** [cp. δρῦς, tree, oak; cogn., Eng. tree], tree; spear shaft, spear (cp. λύγχη, spearhead, spear);

ἐπὶ δόρυ, to the right, since the spear was carried in the right hand. See Introd. § 58, and Figs. 11, 72, pp. 55, 218.

**δουλεύω, δουλεύσω, etc.** [δοῦλος], be a slave.

**δοῦλος, -ου, slave.**

**δούναι, see δίδωμι.**

**δουνήω, ἔδουντησα** [δοῦνπος], poetic, strike heavily so as to make a loud noise, clash.

**δοῦπος, -ου, poetic, any heavy sound, din, uproar.**

**Δρακόντιος, -ου, Dracontius, a Spartan in the Greek army.**

**δράμαι, see τρέχω.**

**δρεπανηφόρος, -ου** [δρέπανον, φέρω, bear], scythe-bearing, armed with scythes, of chariots. See Introd. § 51 and Fig. 27, p. 85.

**δρέπανον, -ου** [δρέπω, pluck], scythe, curved blade.

**δρόμος, -ου** [ἔδραμον, 2 aor. of τρέχω, run; bor., Eng. hippodrome, dromedary], running; race course; δρόμῳ, on the run, at a double-quick.

**δύναμαι, δυνήσομαι, δεδύνημαι, ἔδυνθην,** be able, can, have power; amount to, be worth; οἱ μέγιστα δυνάμενοι, the most powerful; τὰ μὴ δυνάμενα τῶν ὑποξύγιων, those of the pack animals that were disabled; often with rel. words, esp. ὡς and the sup. of an adj. or of an adv., as ὡς μάλιστα ἔδύνατο, as much as he could, as much as possible; ὡς ἔδύνατο, as best he could.

**δύναμις, -εως, ἡ** [δύναμαι; bor., Eng. dynamo, dynamic, dynamite], power, resources; force for war, forces; εἰς οὐ κατὰ δύναμιν, up to the limit of one's power, to the best of one's ability.

**δυνάστης, -ου** [δύναμαι; bor., Eng.

**dynasty]**, *powerful man, dignitary.*

**δυνατός**, -ή, -όν [**δύναμαι**], *strong, powerful, able, qualified; pass., possible, practicable;* ἢ δυνατὸν μάλιστα, *to the best of my ability*, 67, 14; ὡς δυνατός, *so far as was possible*, 135, 13; δηγ δυνατόν, *as best you can*, 109, 8; ἐκ τῶν δυνατῶν, *so far as they could*, 189, 3.

**δύνω**, see δύω.

**δύο**, **δυοῖν** [cogn., Lat. *duo*, *two*, Eng. *two*], *two, sometimes used with pl. nouns, and not declined; els δύο, two abreast.*

**δυσ-** [bor., Eng. *dys-* in *dyspepsia, dysentery, etc.*], *inseparable prefix, signifying hard, with difficulty, bad, the opposite of εὐ-.*

**δυσπέριτος**, -ον [**πάρειμ**, *pass by*], *hard to get by.*

**δυσπέρυτος**, -ον [**πορεύομαι**, *advance*], *hard to get through.*

**δυσπορία**, -ᾶς [**δύσπορος**], *difficulty of crossing.*

**δυσπόρος**, -ον [**πόρος**, *way*], *hard to cross.*

**δυσχρηστος**, -ον [**χρόμαι**, *use*], *hard to use, of little use.*

**δυσχωρία**, -ᾶς [**χώρος**, *place*], *roughness of country, rough country.*

**δύω** (in the act. the epic form δύων is commoner), **δύσω**, **ἔδυσα**, **ἔδυν**, **δέδυκα** and **δέδύκα**, **δέδυμαι**, **ἔδύθην**, commonly mid. except in the form δύω, *enter*; of the sun, *enter the sea, set.*

**δώ**, see δίδωμι.

**δώδεκα** [**δύο + δέκα**; cogn., Lat. *duodecim*, *twelve*; bor., Eng. *dodeca-gon*], indecl., *twelve.*

**δώρον**, -ον [**δίδωμι**, *give*; bor., Eng. *Dorothy, Theodore*], *gift, present.*

**δώσω**, see δίδωμι.

## E

**ἔδω**, see δέω.

**ἔδωλος**, see ἀλτοκομαῖ.

**ἔάν**, **ἄν**, or **ἢν**, conj., *if*, used with subj. in fut. more vivid and pres. general conditions.

**ἴστηπερ** [**ἴστην** + intensive πέρ], conj., *if really, if only, with subj.*

**ἴαυτοῦ**, -ῆς, -οῦ, contracted **ἴατοῦ**, -ῆς, -οῦ [**stem of οὗ**, *himself*, + *αὐτός*], reflexive pron. of third person, *himself, herself, itself, themselves*, used as dir. or as indir. reflexive; the gen. in the attributive position is used as a possessive pronoun, corresponding to Lat. *suis, his own, their own, etc.*; **ἐν** **ἴαυτῷ γίγνεσθαι**, *come to his senses.*

**ἴαω**, **ἴάσω**, **ἴασα**, **ἴακα**, **ἴαμαι**, **ἴαθην**, *allow, permit, let; let go, let pass.*

**ἴβδομήκοντα** [**ἴπτα**, *seven*; cogn., Lat. *septuāgintā*, *seventy*], indecl., *seventy.*

**ἴγγύθεν** [**ἴγγος**], adv., *from near by.* **ἴγγος**, adv., comp. **ἴγγύτερον**, sup. **ἴγγύτατα** and **ἴγγυτάτω**, *near, close by, abs. or with gen.; nearly, almost; sup. in attributive position, nearest, last.*

**ἴγειρω**, **ἴγερω**, **ἴγειρα**, **ἴγριμην**, **ἴγριγορα**, **ἴγιγερμαι**, **ἴγριέρην** [bor., Eng. *Gregory*], *wake, transitive; 2 pf., intr., wake up, be awake, keep watch.*

**ἴγενόμην**, see γίγνομαι.

**ἴγκαλόνττο** [**καλύπτω**, **καλύψω**, **ἴκαλυψα**, **ἴκαλύμμαται**, **ἴκαλύφθην**, *cover*], *cover up, wrap up.*

**ἴγκειμαι** [**κεῖμαι**, *lie*], *lie in, be in.*

**ἴγκελευστος**, -ον [**κελεύω**, *order, urge*], *urged on, instigated.*

**ἴγκεφαλος**, -ον [**κεφαλή**, *head*] (properly an adj., *within the head; brain*), *cabbage of the palm, the*

large, soft bud, containing the substance of the leaves, edible but apt to cause a headache. It is still considered a delicacy by the natives.

**έγκρατής**, -*és* [κρατέω, be strong], *in power; master of, in control of, with gen.*

**έγνω**, see γιγνώσκω.

**έγρηγρότεν**, see ἔγειρω.

**έγχειρδιον**, -*ou* [neut. of adj. ἔγχειρ- διος, in the hand], *dagger.*

**έγχειρ[ι]ω**, ἔγχειριω, ἔνεχειρισα [χειρ, hand], *put into one's hands, intrust.*

**έγχειν** [χέω, χέω, έχει, κέχυκα, κέχυμαι, έχνθην, pour], *pour in, fill a cup.*

**έγνω**, έμοῦ ορ μου, pl. ήμεις, ήμῶν [cogn., Lat. ego, I, mē, me, Eng. I, me], pers. pron., *I*.

**έγνως** [έγνω + γέ, at least], used, like Lat. *equidem*, as an emphatic form of the pers. pron. of the first person, *I for my part, I at least, I emphasized*. Cp. σύγε.

**έδει**, see δέω, *tack.*

**έδηδοκότες**, see ἔσθιω.

**έδηστε**, see δέω, *bind.*

**έδοσαν**, see δίδωμι.

**έδραμον**, see τρέχω.

**έδει**, see θέω.

**έδων**, see ξάω.

**έδελοντής**, -*ou* [έθέλω], *a man who serves willingly, volunteer.*

**έδελω**, less often θέλω, έθελησω, ηθέλησα, ηθέληκα, *be willing, wish, desire.*

**έδερο**, έθηκε, see τίθημι.

**έδειμτο**, see θείομαι.

**έθνος**, -*ous*, *rō* [bor., Eng. ethnic, ethnology], *nation, tribe, race; κατὰ έθνη, nation by nation.*

**εἰ**, conj., *if, whether; ei . . . ἢ, whether . . . or; el μή, if not, except, unless;*

*el δὲ μή, otherwise, frequently used where εἴναι δὲ μή would be expected; εἴ τι ἀλλο, whatever else; καὶ el, even if.*

**έτα**, έταστε, see έάω.

**έλδειν**, ελδεῖν, ελδῆτε, see οἶδα.

**έλδον**, see οἶδα.

**έλδος**, -*ous*, *rō* [cp. εἶδον, I saw], *appearance, shape.*

**έλδότες**, ελδάς, see οἶδα.

**έλκάω**, ελκάω, ίκαστα, ίκασμα, ίκάσθητο [cp. ίκοικα, be like], *liken, compare; infer (from comparison), conjecture, guess, surmise.*

**έλκός**, -*bros* [neut. ptc. of ίκοικα, be like], *likely, probable, natural, reasonable; ὡς ελκός or ὡς τὸ ελκός, as is likely, as is natural; ελκτρα λέγειν, to speak reasonably.*

**έλκοστη** [cogn., Lat. vigintī, twenty; bor., Eng. icosahehedron], *indecl., twenty.*

**έλκότως** [ελκός], *adv., naturally, with good reason.*

**έλληφε**, see λαμβάνω.

**έλλήχει**, see λαγχάνω.

**έλλκον**, see ίλκω.

**έλλογην**, see αἱρέω.

**έλμι**, ίσσομαι, *impf. ήν* [root ες; cogn., Lat. esse, be, Eng. is], *be.*

*Idiomatic uses: be in force, stay, take place, extend.*

*Impers., with inf. as subject, be possible; in this meaning έστι (not έστι) is used.*

*With a pred. gen., belong to, be characteristic of; be descended from; be one of, be among.*

*With dat. of possessor, have.*

*Periphrastic use with ptc., ήν δυναμένη = έδύνατο, amounted to.*

*With a rel. pron., adv., or conj., έστι δ' θατις, somebody; έσθ' θετε or ήν διπλετε, sometimes; ήν τούτων τῶν*

*σταθμῶν οὐς, some of these marches; ξετιν δ τι σε ἡδίκησα, have I done you any wrong at all? οὐκ ξετιν δρου ἐπέκα, there is no reason why; οὐκ ξετιν δπως οὐ (it is not possible that . . . not), there is no question but that; οὐκ ἦν δτον οὐ, everywhere.*

In the abs. inf., *τὸ κατὰ τοῦτον εἶναι, so far as this fellow is concerned; τὸ νῦν εἶναι, for the present.*

Ptc. as subst., *τὰ δύνα, facts.*

*εἶμι, impf. ἤειν or (older) ἥα [root ε; cogn., Lat. ire, go, iter, journey], go, come. The pres. indic. of εἶμι and its cpds. usually has fut. meaning, and consequently in indir. disc. this meaning is found in the opt., inf., and ptc., often also in the ptc. in other uses.*

*εἶπας, εἶπατε, see εἶπον.*

*εἴπερ [εἰ + intensive πέρ], conj., if really, if indeed.*

*εἴπερο, see ἔπομαι.*

*εἴπον, 2 aor. (εἶπας, 130, 6, and εἴπατε, 109, 17, belong to a 1 aor. εἶπα), say, tell, speak, abs., with neut. acc., or with δτι; propose, move, order, bid, with inf.*

*εἴργω, εἴρξω, εἴρξα, εἴργυμα, εἴρχθην, shut out, keep off; shut in, hem in.*

*εἴρηκα, εἴρημα, see εἴρω.*

*εἱρήνη, -ῆς [εἴρω, bor., Eng. Irene], agreement, peace; εἱρήνην δγειν, lead a life of peace.*

*εἴρω (pres. only in poetry), ἔρω, εἱρηκα, εἱρημα, ἔρρηθην [root φερ; cogn., Lat. verbum, word, Eng. word], say, tell, mention, with acc., δτι or ως; order, with inf.; εἱρητο, impers., orders had been given.*

*εἰς [for ἐν-s (cp. the formation of Lat. ab-s, by)], prep. with acc., into, to, in, for, Lat. in with acc.*

Idiomatic uses: with words denoting persons, *against, into the country of;* with verbs of rest implying previous motion, *in, at, upon, within;* of time, denoting the time arrived at, *at, in, on, for;* of purpose, *for, towards;* with numerals, *up to, about, Lat. ad; pertaining to, with respect to, for;* *els δύναμι, to the best of one's ability;* *els τλάγιον, obliquely;* *els δύο, two abreast;* *els τὸ δέον, all right;* *els καλὸν ἤκειν, come in the nick of time.*

In cpds., *into, to, in.*

*εἰς, μια, ἔτι, gen. ἔτος, μᾶς, ἔτος [cogn., Lat. semel, once, Eng. same, some; bor., Eng. hendiadys, hyphen], one, only one; one man, some one, stronger than τις; μια τις, a single one.*

*εἰσάγω [δγω, lead], lead into.*

*εἰσβάλλω [βάλλω, throw], throw into; intr., throw oneself into, invade.*

*εἰσβολή, -ῆς [εἰσβάλλω], entrance, pass.*

*εἰσδύομαι [δύω, enter], enter into, cut into.*

*εἰσέδραμον, see εἰστρέχω.*

*εἰσειμ [εἴμι, go], go into; go into the presence of, with παρά and acc.*

*εἰσελάνω [ἐλανω, drive], drive or ride into; march into.*

*εἰσέρχομαι [ἔρχομαι, go], go into, enter.*

*εἰσέται, see οίδα.*

*εἰσήσαν, see εἰσειμ.*

*εἰσήχθη, see εἰσάγω.*

*εἰσόδος, -ον [δδός, way; bor., Eng. episode], way in, entrance.*

*εἰσπηδάω [πηδάω, πηδήσομαι, ἐπηδησα, -πεπηδηκα, leap], leap into, spring into.*

*εἰσπέτω [πτετω, fall], fall into, burst into, fall upon.*

- εἰστρέχω [τρέχω, *run*], *run into.*  
 εἰσφορέω [φορέω, *carry*], *carry into,*  
*bring into.*  
 εἰσώ [εἰς], adv., *within, inside, abs. or with gen.*  
 εἴτα, adv., *then, afterward, next.*  
 εἴτε [εἰ + τέ, *and*], conj., doubled  
*εἴτε . . . εἴτε, if . . . or or or if, whether . . . or,* Lat. *sive . . . sive.*  
 εἰχον, see ἔχω.  
 εἴων, see έών.  
 εἰκ, before vowels ἐξ [cogn., Lat. ē, *ex, out of;* bor., Eng. *eclipse, exodus*], prep. with gen., *out of, from, Lat. ex.*

Idiomatic uses : with motion merely implied, *in*; of agency or means (considered as source), *by*; of cause, *on account of, as a result of*; of time, *after; under, 56, 22; with, 135, 13; ἐκ τούτου, because of this, after this, hereupon; ἐκ τούτων, in (because of) these circumstances, 66, 11; ἐκ τοῦ αὐτομάτου, of their own accord, spontaneously; ἐκ πλέονος, while further away; τὸν ἐκ τῶν Ἑλλήνων . . . φόβον, the fear inspired by the Greeks; ἐξ ἵσου, on an equal footing; ἐξ ἀποσδοκήτου, unexpectedly; ἐκ τῶν δυνατῶν, so far as they could; ἐκ τοῦ ἐναντίου, on the opposite side; ἐξ ἀριστερᾶς, on the left.*

In cpds., *from, out, away*, sometimes implying thoroughness or completion; cp. some Eng. words beginning with *ec-* or *ex-*, as *eccentric, ecclesiastic, ecstasy*, also see above.

ἐκασταχόσε [έκαστος], adv., *in every direction.*

έκαστος, -η, -ον [cp. ἐκάτερος] *each, every, each one (of any number, Lat. quisque; cp. ἐκάτερος); pl., each, each and all.*

- ἐκάστοτε [έκαστος], adv., *on each occasion, every time.*  
 ἐκάτερος, -ā, -ον [cp. έκαστος], *each (of two, Lat. uterque; cp. έκαστος); pl., both.*  
 ἐκατέρωθεν [έκάτερος + -θεν, *from*], adv., *from each side, on both sides.*  
 ἐκατέρωτε [έκάτερος + -σε, *to*], adv., *to each side, each way.*  
 ἐκατόν [cogn., Lat. centum, hundred, Eng. hundred; bor., Eng. hecatomb], indecl., *hundred.*  
 ἐκβαίνω [βαλω, *go*], *go out, esp. from a lower to a higher position, go or march up.*  
 ἐκβάλλω [βάλλω, *throw*], *throw away, cast out, drive out; esp. into exile, banish, cp. ἐκπίπτω.*  
 ἐκβασις, -εως, ḥ [έκβαλρω], *way out, outlet, pass.*  
 Ἐκβάτανα, -ων, τά, *Ecbatana*, capital of Media, a summer residence of the Persian kings.  
 ἐγκυος, -ον [έκ, γίγνομαι, *be born*], sprung from. As subst., masc. pl., descendants; neut. pl., *young, offspring.*  
 ἐκδέρω [δέρω, δερώ, έδειρα, δέδαρμαι, έδάρην, *slay; cogn., Eng. tear*], *slay. Cp. ἀποδέρω.*  
 ἐκδίδωμι [δίδωμι, *give*], *give away, esp. give a daughter in marriage.*  
 ἐκδῆν [δῶ, *enter, (of clothes) put on*], *strip off from another; mid. and 2 aor. act., strip oneself. Cp. ἀποδῆν.*  
 ἐκεῖ, adv., *there, in that place; there, to that place.*  
 ἐκεῖνος, -η, -ο [έκεῖ], dem. pron., *that, that man, Lat. ille, referring strictly, but with many exceptions, to what is remote in space or thought; often used as simple dem. or strong pers. pron., he, they, etc.*  
 ἐκήρυξε, *έκηρυχθη, see κηρύσσω.*

ἐκθλίψω [θλίψω, θλίψω, έθλιψα, ἐθλί-  
φθην, squeeze; bor., Eng. *echtlip-  
sis*], squeeze out, crowd out of the  
ranks.

ἐκκαλύπτω [καλύπτω, καλύψω, ἐκά-  
λυψα, κεκάλυμμαι, ἐκαλύφθην, cover;  
bor., Eng. *apocalypse*], uncover, of  
a shield taken from the leather case  
in which it was kept when not in  
use.

ἐκκλησία, -ᾶς [καλέω, call; bor., Eng.  
ecclesiastic], a calling out of citi-  
zens to an assembly, assembly.

ἐκκλίνω [κλίνω, κλινώ, ἐκλίνα, κέκλιμαι,  
ἐκλίθην and -εκλίνην, bend], bend out  
of line, give ground, give way.

ἐκκομβίω [κομβίω, bring], bring out,  
carry out.

ἐκκόπτω [κόπτω, cut], cut the trees  
out of, clear of trees; cut down, cp.  
ἐκπίπτω.

ἐκκυμαίνω [κύμαίνω, κύμανῶ, swell like  
a wave], of a line of battle, surge  
ahead.

ἐκλέγω [-λέγω, -λέξω, -ελέξα, -είλοχα,  
-ελέγμαι, rarely -λέλεγμαι, -ελέγην,  
rarely -ελέχθην, gather; bor., Eng.  
eclogue, eclectic], pick out.

ἐκλείπω [λείπω, leave; bor., Eng.  
eclipse], leave, abandon; intr., dis-  
appear.

ἐκπέμπτω [πέμπω, send], send out or  
away, dismiss.

ἐκπεπλήθαι, see ἐκπλήττω.

ἐκπέπτωκότες, see ἐκπίπτω.

ἐκπίμπλημ [πίμπλημ, fill], fill out,  
fill up.

ἐκπίνω [πίνω, drink], drink out, drink  
up.

ἐκπίπτω [πίπτω, fall], fall out, be  
cast out, be exiled or banished, used  
as pass. of ἐκβάλλω; of a tree, fall  
down, cp. ἐκκόπτω.

ἐκπλαγέσ, see ἐκπλήττω.

ἐκπλέω [πλέω, sail], sail away, put to  
sea.

ἐκπλεως, -ων [πλέως, full, cp. πλη-  
πλημ, fill; cogn., Lat. plenus, full,  
Eng. full], filled out or up. Cp.  
σύμπλεως.

ἐκπλήττω [-πλήττω, -πλήξω, -επληξα,  
πέπληγα, πέπληγμαι, ἐπλήγην and  
(regularly in cpds.) -επλάγην,  
strike; bor., Eng. *apoplexy*], strike  
out of one's senses; pass., be  
astounded, terrified, panic-stricken,  
frightened out of one's wits.

ἐκποδῶν [ἐκ ποδῶν, out from under  
foot], adv., out of the way; ἐκποδὼν  
ποιεῖσθαι, put out of the way, euphe-  
mism for ἀποκτείνειν.

ἐκπωμα, -ατος, τὸ [ἐκπωτῷ], drinking  
cup. See Fig. 61, p. 195.

ἐκτός [ἐκ], adv., outside of, with gen.

ἐκτρέπω [τρέπω, turn], turn out;  
pass. and 2 aor. mid., turn aside.

ἐκτάντο, see κτάσαι.

ἐκφαίνω [φαίνω, show], show forth;  
πόλεμον ἐκφαίνειν, begin open war.

ἐκφέρω [φέρω, bear], carry out; dis-  
close, tell of, relate; πόλεμον ἐκφέ-  
ρειν, open hostilities.

ἐκφεύγω [φεύγω, flee], flee from, es-  
cape; μικρὸν ἐκφεύγειν μὴ καταπε-  
τρωθῆναι, narrowly escape being  
stoned to death.

ἐκάνω, -οῦσα, -ον, willing; generally to  
be translated as an adv., willingly,  
voluntarily.

ἔλαιον, -ον [cogn., Lat. oleum, oil,  
Eng. oil], olive oil, used esp. after  
bathing to make the skin soft and  
the joints limber.

ἔλαττω, -ον, gen. -ονος, used as comp.  
of μικρός, smaller; sup. ἔλαχιστος,  
least, fewest.

ἔλαύνω, ἔλω, ἄλασα, ἔληλακα, ἔληλα-  
μαι, ἄλαθην [bor., Eng. elastic],

*drive*; with obj. (*πτυνειν*, *δρῦμα*, or *στράτευμα*) omitted, intr., *ride*, *drive*, *march*.

**Ἐλάφειος**, -ον [*ἴλαφος*, deer], of deer; τὰ ἐλάφεια κρέα, *venison*.

**Ἐλαφρός**, -ά, -όν, *light-footed*, *agile*, *nimble*.

**Ἐλάχιστος**, see **ἐλάττων**.

**Ἐλέγχω**, *ἐλέγξω*, *ἠλέγξα*, *ἐλέγεγμαι*, *ἡλέγχθην*, *question*, *cross-question*, *convict*; pass., *be convicted of*, *be proved guilty of*, with ptc.

**Ἐλεῖν**, see *αἰρέω*.

**Ἐλελίω**, *ἡλέλιξα*, poetic, *cry* *ἐλελεῦ* (*a war cry*), *raise the war cry*. Cpr. *ἀλαλάξω*.

**Ἐλέσθαι**, see *αἰρέω*.

**Ἐλευθερία**, -ᾶς [*ἐλεύθερος*], *freedom*, *liberty*.

**Ἐλεύθερος**, -ά, -ον, *free*.

**Ἐλέχθησαν**, see *λέγω*.

**Ἐλήφθην**, see *λαμβάνω*.

**Ἐλθεῖν**, see *ἔρχομαι*.

**Ἐλκω**, *ἐλέκω*, *εἰλκυσα*, *εἰλκυκα*, *εἰλκυσμαι*, *εἰλκύσθην* [cogn., Lat. *sulcus*, *furrow*], *draw*, *drag*.

\***Ἐλλάς**, -άδος, ή, *Hellas*, called by the Romans *Graecia*, whence the Eng. name, *Greece*.

\***Ἐλλην**, -ηνος, ο [*cp. Ἐλλάς*], *a Greek*. As adj., *Greek*, 102, I.

\***Ἐλληνικός**, -ή, -όν [*"Ἐλλην"*], *Hellenic*, *Greek*; τὸ Ἐλληνικὸν (sc. *στράτευμα*), *the Greek force of Cyrus*.

**Ἐλληνικῶς** [*Ἐλληνικός*], adv., *in the Greek language*, *in Greek*.

\***Ἐλληνίς**, -ίδος [*"Ἐλλην"*], fem. adj., *Greek*.

\***Ἐλλησποντιακός**, -ή, -όν [*'Ἐλλήσποντος*], *of or on the Hellespont*.

\***Ἐλλήσποντος**, -ον [*"Ἐλλῆς πέντος*, *Helle's sea*], *the Hellēspont* (named, according to tradition, from Helle, who fell into it from the back of the

ram of the golden fleece and was drowned), the strait between the Chersōnese and Asia Minor, now the Dardanelles.

**Ἐλοι**, **διλόμενοι**, see *αἱρέω*.

**Ἐλπίζω**, *ἡλπίσα*, *ἡλπίσθην* [*ἐλπίς*], *hope*, *expect*.

**Ἐλπίς**, -ίδος, ή, *hope*, *expectation*.

**Ἐλώντα**, see *ἐλαύνω*.

**Ἐμαντοῦ**, -ῆς [stem of *ἐμοῦ* (see *ἔγώ*) + *αὐτός*, *self*], reflexive pron. of first person, *myself*.

**Ἐμβαίνω** [*βαίνω*, *go*], *go in*, *step in*; *embark*.

**Ἐμβάλλω** [*βάλλω*, *throw*; bor., Eng. *emblem*], *throw in or into*; *throw to, feed to*; *πληγὰς ἐμβάλλειν*, *inflict blows upon, flog*; intr., of a river, *empty into*; *fall upon, attack*; *make an inroad, invade*, with elts and acc. **ἐμβολή**, -ῆς [*ἐμβάλλω*], *inroad, invasion*.

**Ἐμεινε**, see *μένω*.

**Ἐμέω**, *ἐμοῦμαι*, *ἠμεσα* [cogn., Lat. *vomēdū*, *vomit*; bor., Eng. *emetic*], *vomit*. **Ἐμμένω** [*μένω*, *stay*], *stay in*.

**Ἐμός**, -ή, -όν [stem of *ἐμοῦ* (see *ἔγώ*); cogn., Lat. *meus*, *my*, Eng. *my*, *mine*], possessive pron. of first person, *my*, *mine*; *ἐμὸς ἀδελφός*, *a brother of mine*.

**Ἐμπαλίν** [*πάλιν*, *back*], adv., *in the Anabasis always with the article and crasis, τοῦμπαλίν*, *back*, *back again*; so *εἰς τοῦμπαλίν*.

**Ἐμπεδόν** [*ἐμπεδός*, *steadfast*], *keep steadfastly, observe faithfully*.

**Ἐμπειρός**, -ον [*πεῖρα*, *experience*; cogn., Lat. *perītus*, *experienced*; bor., Eng. *empirical*], *experienced in, acquainted with*.

**Ἐμπειρώς** [*ἐμπειρός*], adv., *by experience*; *ἐμπειρώς τινὸς ἔχειν*, *know one by experience or personally*.

ἐμπεσόντος, see ἐμπίπτω.

ἐμπίμπλημ [πίμπλημ, *fill*], *fill, fill full, with gen.; satisfy.*

ἐμπίμπρημ [πίμπρημ, πρήσω, ἔπρησα, *burn, poetic*], *set on fire, burn.*

ἐμπίπτω [πίπτω, *fall*], *fall upon, attack, seize; occur to.*

ἐμποδίω, ἐμποδιῶ [έμποδιος, *at the feet, impeding*], *be in the way of, hinder.*

ἐμποδόν [formed by analogy to ἔκποδόν], *adv., in the way, hindering.*

ἐμποιέω [ποιέω, *make*], *make in, inspire in, impress upon, with dat.*

ἐμπόριον, -ου [ἐμπόρος, *merchant; bor.*, Eng. *emporium*], *trading place, mart, emporium, for trade between sailing merchants and retail dealers.*

ἐμπροσθεν [πρόσθεν, *before*], *adv., before, in front, abs. or with gen.; οἱ ἐμπροσθεν, the van.*

ἐμφάγοιν, ἐμφαγόντας, see ἐνέφαγον.

ἐμφανῆς, -ές [φαλνω, *show*], *manifest, visible, open; ἐν τῷ ἐμφανεῖ, openly.*

ἐν [cogn., Lat. *in*, *in*, and Eng. *in*; *bor.*, Eng. *encyclical, enthusiasm*], *prep. with dat., in, Lat. *in* with the abl.*

Idiomatic uses, *among, at, on, with; of time, in, within, during, at; ἐν φ (sc. χρόνῳ), while, during this time; ἐν τούτῳ, at this moment, hereupon, meanwhile; ἐν τούτῳ, with even step.*

In cpds. ἐν changes to ἐν- before κ, γ, χ, and to ἐμ- before π, β, φ, or μ, and means *in, on.*

ἐναγκυλάω [ἀγκύλη, *thong, loop*], *put a thong on, fit with a thong.* See Introd. § 59, and Fig. 62, p. 196.

ἐναντίον, -ᾶ, -ον [ἀντίον, *opposite*], *opposite, over against, in one's face; opposed to, against; ἐκ τοῦ ἐναντίου,*

*on the opposite side. Neut. acc. as adv., τὰντα, in the opposite direction.*

ἐνατος, -η, -ον [έννεα], *ninth.*

ἐνδεα, -ᾶς [ένδεης (δέω, *lack*), *lacking*], *want, scarcity.*

ἐνδέκατος, -η, -ον [ένδεκα, *eleven, bor.*, Eng. *hendecasyllabic*], *eleventh.*

ἐνδηλος, -ον [δῆλος, *plain*], *manifest, clear, usually with a ptc. and translated as an adv. Cp. δῆλος.*

ἐνδον [ἐν; *bor.*, Eng. *endogen*], *adv., within, inside.*

ἐνδὼν [δέω, *enter*], *put on; mid., put on oneself.*

ἐνέδρα, -ᾶς [ἔδρα, *seat*; cogn., Lat. *sedeō, sit, insidiae, ambush*, Eng. *sit, seat; bor.*, Eng. *cathedral*] (*a sitting in*), *ambush, ambuscade.*

ἐνεδράω, ἐνεδρεύομαι (as pass.), *ἐνέδρενσα, ἐνηδρεύθηρ* [ἐνέδρα], *lie in ambush, make an ambuscade.*

ἐνειμι [εἰμι, *be*], *be in, be there, abs. or with ἐν and dat.*

ἐνεκα (generally ἐνεκεν before a vowel), *improper prep. with gen., usually following the noun, on account of, because of, for the sake of, Lat. causā.*

ἐνέκεντο, see ἐγκειμαι.

ἐνενήκοντα [έννεα; cogn., Lat. nōnā-gintā, *ninety*], *indecl., ninety.*

ἐνέός, -ά, -όν, *dumb, deaf and dumb.*

ἐνεπλήσθη, see ἐμπίμπλημ.

ἐνέφαγον [ἐφαγον, serving as 2 aor. of ἐσθίω, *eat*], *2 aor., no pres. in use, eat a little. Cp. κατεσθίω.*

ἐνεχείρισαν, see ἐγχειρίζω.

ἐνθα, *adv., (1) rel., where, in the place to which, whither; (2) dem., there, then, thereupon, often emphasized by δή (to be translated only by stress of voice).*

- ἐνθάδε,** adv., *here, hither.*
- ἐνθαπέρ** [ἐνθα + intensive πέρ], adv., *just where.*
- ἐνθέμενοι**, see ἐντίθημι.
- ἐνθεν,** adv., (1) rel., *whence, from which, to the place from which;* (2) dem., *ἴνθεν . . . Εἴθεν, on one side . . . on the other; Εἴθεν καὶ Εἴθεν, on both sides, abs. or with gen.*
- ἐνθύμεομαι,** *ἐνθύμησομαι, ἐγενθύμημαι, ἐνεθύμηθην* [θύμος, *spirit*], *bear in mind; take into consideration, reflect upon; pf., I have observed.*
- ἐνθύμημα,** -atos, τό [*ἐνθύμεομαι; bor., Eng. enthymeme*], *idea.*
- ἐντι,** see els.
- ἐνιαυτός, -οῦ,** *year; κατ' ἐνιαυτόν,* *annually.*
- ἐνιοι,** -αι, -a, *some.*
- ἐντολε** [cp. ἐνιοι], adv., *at times, sometimes.*
- ἐννέα** [*cogn., Lat. novem, nine, Eng. nine*], indecl., *nine.*
- ἐννοέω** [*vōēw, perceive*], act., *have in mind, think, think of, hit upon; act. or mid., consider, reflect; with μῆ, be apprehensive.*
- ἐννοια,** -ᾶς [cp. ἐννοέω], *thought, idea.*
- ἐνοικέω** [οἰκέω, *dwell*], *dwell in, inhabit; ol. ἐνοικῶντες, the inhabitants.*
- ἐνοράω** [*δράω, see*], *see something in a thing; πολλὰ ἐνορῶ δί d, I see many reasons (in the matter) why.*
- ἐνός,** see els.
- ἐνοχλέω,** *ἐνοχλήσω, ἡνώχλησα, ἡνώχληκα, ἡνώχλημαι, ἡνώχληθην* [δχλος, *crowd, annoyance*], *crowd upon, annoy, with dat.*
- ἐνταῦθα,** adv., *there, thither; there-upon, then.*
- ἐντείνω** [*τείνω, stretch*], *stretch upon; πληγὰς ἐντείνειν, inflict blows upon, with dat.*
- ἐντελής,** -ēs [*τέλος, end*], *complete, full; of pay, in full.*
- ἐντερον,** -ou [*ἐντερον*; bor., Eng. *enteric, dysentery*], *intestine.*
- ἐντεῦθεν,** adv., *from that place, thence; then, afterwards.*
- ἐντέθημι** [*τίθημι, put*], *put in, put on board a ship; mid., of one's own possessions.*
- ἐντίμως** [*ἐντίμος, in honor*], adv., *ἐντίμος εἶχει, be held in high honor.*
- ἐντός** [*ἐντός*], adv., *within, inside of, abs. or with gen.; ἐντός αὐτῶν, within their lines, 101, 5.*
- ἐντυγχάνω** [*τυγχάνω, happen*], *chance upon, fall in with, meet, abs. or with dat.*
- Ἐνύάλιος,** -ou (adj., *pertaining to* 'Ενύώ, *Enyō, the goddess of war*), *Enyalius, epithet of Ares (the Roman Mars), god of war.*
- ἐνωμάταρχος,** -ou [cp. ἐνωμοτλā, ἀρχω, *lead*], *commander of an enomōty, enomōtarch.* See Introd. § 56.
- ἐνωμοτλā,** -ᾶς [*ἐνωμοτος, bound by oath, cp. δμῆμο, swear*] (*a body of men bound by oath*), *enomōty, one fourth of a company.* See Introd. § 56.
- ἔξ,** see ἔκ.
- ἔξ** [*cogn., Lat. sex, six, Eng. six; bor., Eng. hexameter, hexagon*], *six.*
- ἔξαγγελλω** [*ἀγγέλλω, announce*], *bring news out, report.*
- ἔξάγω** [*ἄγω, lead*], *lead out or away; excite, induce.*
- ἔξαιρεω** [*αἰρέω, take*], *take out, remove; mid., pick out, choose.*
- ἔξαιτω** [*αἰτέω, ask*], *ask from another; mid., beg off, intercede for, with acc.*
- ἔξακισχλιοι,** -αι, -a [*έξάκις, six times, χλιοι, thousand*], *six thousand.*

**ἕκαστοιοι, -αι, -α** [**ἕξ**], six hundred.  
**ἔσαντημι** [**ἀντημι**, cause to stand

**up**], make stand up from one's seat; intr., in mid. and 2 aor. act., rise up.

**ἔπαταῖω** [**ἀπατάω, ἀπατήσω**, etc., deceive], deceive utterly, practice deception.

**ἔσπινται**, adv., rare in Attic, suddenly, all of a sudden.

**ἔσειμι** [**εἰμι, be**], only impers. **ἔξεστι**, **ἔξετη**, etc., it is allowed, it is possible, one may, with inf., dat. and inf., or acc. and inf.; ptc. in acc. abs., **ἔξειν**, since it is possible.

**ἔσειμι** [**εἰμι, go**], go out.

**ἔσειν**, see **ἔχω**.

**ἔσλαύνω** [**ἐλαύνω, drive**], drive out, expel; intr., march out (from camp), march, advance.

**ἔσλιπον**, see **ἔκλειπω**.

**ἔσλοιμεν**, see **ἔξαιρεν**.

**ἔσενεγκεῖν**, see **ἔκφέρω**.

**ἔσπελάγη**, see **ἔκπληττω**.

**ἔσπλει**, see **ἔκπλέω**.

**ἔσχρομαι** [**ἐρχομαι, come, go**], come out, go out, escape.

**ἔσσται**, see **ἔξειμι** it is allowed.

**ἔστασις, -εως, ἡ** [**ἔξετάξω, examine**], military inspection, review.

**ἔστηναν**, see **ἔκφανω**.

**ἔστηρομαι** [**ἡγόμαι, lead**; bor., Eng. exegesis], lead out, serve as guide; ἀγαθὸν τι τῷ στρατεύματι ἔξηγεῖσθαι, to do the army any good service as guide.

**ἔσκοντα** [**ἕξ**; cogn., Lat. **sexaginta**, sixty], indecl., sixty.

**ἔσπσαν**, see **ἔξειμι**, go out.

**ἔσχθη**, see **ἔξάγω**.

**ἔσκυνδομαι** [**ἰκρέομαι, ξουμαι, ικόμην**, γημαι, come; in prose common only in cpds.], arrive at, reach, with gen.; of a missile, reach the mark,

do execution; **ἔπι βραχὸν ἔξικνεῖσθαι**, have a short range.

**ἔστημι** [**ἰστημι**, cause to stand, set], set aside; mid., stand aside, get out. **ἔσθιμεν**, see **ἔχω**.

**ἔσθιν**, see **ἔξειμι**, it is allowed.

**ἔσπλιξω** [**διπλίξω, arm**], arm fully; mid., arm oneself fully; pf. mid., be in full armor.

**ἔσπολιστα**, -ās, state of being fully armed; **ἐν τῷ ἔξπολιστῃ**, under arms.

**ἔσφραμάω** [**δρυμάω, set in motion**], urge on, incite; intr., start, set out.

**ἔξω** [**ἔξ**; bor., Eng. exotic], adv., without, outside; **τὸ ἔξω τεῖχος**, the outer wall; with gen., which sometimes precedes it, outside of, out of, beyond, outflanking.

**ἔσθον** [**ἔξω**], adv., from without; with gen., outside of, apart from.

**ἔστικα**, 2 pf with pres. sense, 2 plur. **ἔψκη** as impf., rare fut. **ἔλξω** from assumed pres. **ἔλκω**, be like, resemble, with dat.; **ὡς** **ἔστικε**, as it seems, apparently.

**ἔσταγγέλλω** [**ἀγγέλλω, announce**], notify, proclaim; mid., promise, offer.

**ἔσταθον**, see **τάσχω**.

**ἔσταινετο**, **ἔσταινεω**, but in Attic more commonly **ἔσταινομαι**, **ἔτήνεσται**, **ἔτήνεκα**, **ἔτηνημαι**, **ἔτηνέθητη** [**αὐτέται**, praise], approve, applaud, commend.

**ἔστακολουθέω** [**ἀκολουθέω**, -ησω, follow], follow after, pursue.

**ἔταν** or **ἔτηται** [**ἔπει + άνται**], conj., with subj., when, whenever; **ἔταν τάχιστα**, as soon as, Lat. cum primum.

**ἔστανχωρέω** [**ἀναχωρέω, go back**], retire, retreat.

**ἔστεγγελάω** [**γελάω, laugh**], laugh at, insult, with dat.

**ἔστεγερω** [**ἔγερω, wake**], wake up.

**ἐπιθέτο**, see **ἐπιτίθημι**.

**ἐπει**, conj., Lat. *cum*, (1) temporal, *when, after*, with indic. (the aor. often has plupf. force); *whenever*, with opt.; (2) causal, *since, as*, with indic.

**ἐπειδάν** [*ἐπειδή + ἀν*], conj., with subj., *when, whenever*; *ἐπειδάν τάχιστα*, *as soon as*, Lat. *cum primum*.

**ἐπειδή** [*ἐπει + δή*, *just when*; see *δή*], conj., (1) temporal, *when*, with indic., or opt. in indir. disc.; *whenever*, with opt. of repeated action; (2) causal, *since*, with indic.

**ἐπειψι** [*εἰψι*, *be*], *be upon, be over*.

**ἐπειψι** [*εἰψι*, *go*], for pres. with fut. meaning, see *εἰψι*; *come on or up, approach; advance, attack; of time, follow, esp. in ptc., following, next; οὐα τῇ ἐπιούσῃ ἡμέρᾳ, as the next day was breaking.*

**ἐπειπερ** [*ἐπει + intensive πέρ*], conj., *since at all events, seeing that, with indic.*

**ἐπεισος**, **ἐπεισθη**, see **πεισθω**.

**ἐπειτα** [*ἐπι + είτα, then*], adv., *then, thereupon, in the second place, further; εἰς τὸν ἐπειτα χρόνον, in time to come.*

**ἐπειταιρο**, see **πάρου**.

**ἐπειταιρο**, see **ἐπιπίπτω**.

**ἐπέρωμαι** [*έρωμαι, ask*], *ask besides, ask, inquire.*

**ἐπιστάθη**, see **ἔφιστημι**.

**ἐπιστάται**, see **ἐπιστατέω**.

**ἐπιστῆ**, see **ἔφιστημι**.

**ἐπιστοχον**, see **ἐπέχω**.

**ἐπειπάτακτο**, see **ἐπιπάττω**.

**ἐπέχω** [*έχω, hold*'], *hold on or in, restrain; intr., hold back from, postpone, with gen.*

**ἐπιγία**, see **ἐπειψι, come on**.

**ἐπήκοος, -ον** [*ἀκούω, hear*], *giving ear to; εἰς ἐπήκοον, within earshot.*

**ἐπήν**, see **ἐπάν**.

**ἐπήρητο**, see **ἐπέρομαι**.

**ἐπήσαν**, see **ἐπειψι, be upon**.

**ἐπήσαν**, see **ἐπειψι, come on**.

**ἐπι**, by elision and euphony **ἐπ'** or **ἐφ'** [cogn., Lat. *ob*, *to, for, on account of*; *bor.*, Eng. *epidemic*, *epigram*, *epitaph*], prep. with gen., dat., or acc., *on, upon*.

With gen., the usual constr. of actual position on (cp. dat.), *on, upon*; **ἐφ' ἵππων**, *on horseback; on the bank of*; with verbs of motion, *on the road to, in the direction of* (cp. ‘front on the street’); of time, *in the time of, at* (cp. ‘on his tenth birthday’); **ἐφ' ἡμῶν**, *in our time*; of manner, in various phrases (cp. ‘on a sudden’, ‘on the jump’), as **ἐφ' ἑαυτῶν**, *by themselves; ἐπ' τετράρχων*, *four deep; ἐπὶ φάλαγγος*, *in line of battle.*

With dat., more commonly of connection than of actual position on (cp. gen.), *on, upon, by, at, for, in; in the power of (depending on); in command of (over); on condition of; ἐπὶ τούτοις, hereupon, upon it, upon this understanding, upon these terms; ἐφ' ϕ, on condition that, with inf.*

With acc., depending on an idea of motion, *on, upon, to; against* (cp. ‘advance on the enemy’s works’), the usual meaning with words denoting persons (cp. *παρά* and *πρός*); of purpose, *for*; of extent, *for, over, extending over; ἐπὶ πολὺ, for a long distance; ὡς ἐπὶ τὸ πολύ, as a rule, generally.*

In cpds., *on, to, against, besides*, sometimes merely intensifying the meaning of the simple word; cp. Eng. words beginning with *epi-*, as

epicure, epidermis, epithet, also see above.

ἐπιλασθείτω, see ἔπειψι, come on.

ἐπιβάλλω [βάλλω, throw], throw on; mid., of archers, put an arrow on the string.

ἐπιβουλέω [βουλεύω, plan], plan or plot against, form designs upon, with dat.

ἐπιβουλή, -ῆς [cp. ἐπιβουλέω], plot, conspiracy.

ἐπιγένομαι [γίγνομαι, become], come upon, attack.

ἐπιδεικνῦμ [δεικνῦμ, show], show, display, exhibit, point out; mid., show what is one's own or for one's interest, distinguish oneself.

ἐπιδιώκω [διώκω, pursue], pursue, give chase.

ἐπιδόντας, see ἐφοράω.

ἐπιδραμεῖν, see ἐπιτρέχω.

ἐπιδέξο, see πιέζω.

ἐπιθεσις, -εως, ή [ἐπιτίθημι, put upon], a setting upon, attack.

ἐπιθήσεσθαι, ἐπιθούντο, see ἐπιτίθημι.

ἐπιθυμέω, ἐπιθύμησο, etc. [θύμος, spirit], set one's heart upon, be eager, desire, with gen., inf., or inf. and subject acc.

ἐπιθυμῆται, -ᾶς [cp. ἐπιθῦμέω], desire, longing.

ἐπιθυμῶται, see ἐπιτίθημι.

ἐπικάμπτω [κάμπτω, kámpfw, κάμψα, kámpma, ἐκάμφητην, bend], bend, bend towards; of an army, wheel.

ἐπικαταρρίπτειν [ῥίπτειν (= δίπτω), throw], throw down upon.

ἐπικειμαι [κεῖμαι, lie], lie upon, press upon, attack.

ἐπικινδύνος, -ον [κινδύνος, danger], dangerous, perilous.

ἐπικούρημα, -ατος, τό [ἐπικουρέω, aid], aid, protection.

ἐπικρύπτω [κρύπτω, hide], conceal;

mid., conceal oneself or one's acts, act secretly.

ἐπικύπτω [κύπτω, κύψω, ἔκυψα, κέκυφα, stoop], stoop over.

ἐπικύρως [κύρω, κύρωσω, etc., ratify], ratify, confirm.

ἐπιλαμβάνειν [λαμβάνω, take; bor., Eng. epilepsy], seize upon; mid., lay hold of, catch.

ἐπιλανθάνομαι [λανθάνω, escape notice] (let escape one's own notice), forget, with gen.

ἐπιλέγω [λέγω, say; bor., Eng. epilogue], say in addition, add.

ἐπιλεῖν [λεῖνω, leave], leave behind; of things, give out, fail, sometimes with acc. of person.

ἐπιλεκτος, -ον [ἐπιλέγω, pick out], picked, selected.

ἐπιμαρτύρομαι [μαρτύρομαι, ἐμαρτύραμην, call to witness], call to witness, invoke.

ἐπιμελγῦμι [μελγῦμι, μελέω, ἐμειξα, μέμειγμα, ἐμείχθην and ἐμίγην, mix; cogn., Lat. miscēō, mix, Eng. mix, mash], mix with; intr., mingle with, have dealings with.

ἐπιμέλεια, -ᾶς [ἐπιμελής], care, thoughtfulness.

ἐπιμέλομαι and ἐπιμελομαι, ἐπιμελήσομαι, ἐπιμελημαι, ἐπεμελήθην [μέλει, it is a care], take care of, look out for, take charge of, be superintendent of, with gen.; watch to see, give heed.

ἐπιμελής, -ές [cp. ἐπιμελέομαι], careful, watchful.

ἐπινοέω [νοέω, perceive, think], have in mind, intend, purpose, with acc. or inf.

ἐπινοειν, see ἔπειψι, come on.

ἐπιορκέω, ἐπιορκήσω, ἐπιώρκησα, ἐπιώρκηκα [ἐπιορκος], swear falsely, perjure oneself; swear falsely by, with acc.

- ἐπιορκίᾳ**, -ās [ἐπιορκος], *false swearing, perjury.*
- ἐπιόρκος**, -ov [όρκος, oath], *swearing falsely, perjured.*
- ἐπιοῦσα**, see ἔπειμι, *come on.*
- ἐπιπάρειμι** [πάρειμι, *go to*], *go along to, come up; go along beside.*
- ἐπιπέτω** [πίπτω, fall], *fall upon, attack, with dat.*
- ἐπιπόνος**, -ov [πόνος, toil], *toilsome, laborious.*
- ἐπιρρότος**, -ov [ῥέω, flow], *flowed over, well watered.*
- ἐπισάττω** [σάττω, *saddle*, σέσαγμαι, *load*], *put the saddlecloth on a horse; saddles were not used by the Greeks.*
- 'Ἐπισθένης**, -ous, *Episthenes*, of Amphiapolis, commander of the Greek pretalysts at Cunaxa.
- ἐπιστήζομαι** [στήζομαι, στίτιοῦμαι, *-εστίσθην, eat*], *provision oneself, lay in provisions.*
- ἐπιστίσμος**, -ov [ἐπιστήζομαι], *laying in provisions, foraging.*
- ἐπισκέπτομαι** [σκέπτομαι, *view*], *observe, ascertain.*
- ἐπισκοπέω** [σκοπέω, *observe*; bor., Eng. *episcopal*], *look upon, inspect.*
- ἐπισπάω** [σπάω, draw], *draw to or after; mid., drag after oneself.*
- ἐπισποιοτο**, see ἐφέσπομαι.
- ἐπισταμαί, ἐπιστήζομαι, ἡπιστήθην,** *impf., ἡπιστάμην, understand, know; know how; abs. or with inf.*
- ἐπιστάσις**, -ewa, ή [έφιστημι, stop], *stopping, halt.*
- ἐπιστάτη** [ἐπιστάτης, overseer], *act as overseer, superintend, exercise command.*
- ἐπιστήμων**, -ov [ἐπισταμαι], *acquainted with, skilled in, with gen.*
- ἐπιστήσας**, see ἐφέστημι.
- ἐπιστολή**, -ῆs [ἐπιστέλλω, *send to*; bor., Lat. *epistula*, letter, Eng. *epistle*], *letter, epistle.*
- ἐπιστρατεῖα**, -ās [ἐπιστρατεύω], *expedition against, campaign.*
- ἐπιστρατεύω** [στρατεύω, make an expedition], *march against, make war on, with dat.*
- ἐπισφέττω** [σφάττω, slay], *slay upon; mid., slay oneself upon; with acc. and dat.*
- ἐπιτάττω** [τάττω, assign], *enjoin upon, order; pass., ω ἐπετάτακτο, who had been commissioned.*
- ἐπιτελέω** [τελέω, complete], *complete, bring to fulfillment.*
- ἐπιτήδεος**, -ā, -ov, *suitable, fit, necessary, proper; τὸν ἐπιτήδεον ἔπαισσεν άν, he would strike the proper person, i.e. the delinquent, 116, 15. Neut. pl. as subst., *necessaries, provisions.**
- ἐπιτίθημι** [τίθημι, put; bor., Eng. *epithet*], *put upon; δίκην ἐπιτίθεται, inflict punishment upon, with dat. of person and gen. of crime; mid., attack, set upon, with dat.*
- ἐπιτρέπω** [τρέπω, turn], *turn over to, give up, allow, suffer, with dat. and inf.; mid., give oneself up, put oneself under another's protection.*
- ἐπιτρέχω** [τρέχω, run], *run up, rush upon, assault.*
- ἐπιτυγχάνω** [τυγχάνω, happen], *chance upon, light upon, find, with dat.*
- ἐπιφανώμαι** [φαννω, show; bor., Eng. *epiphany*], *show oneself, come in sight, appear.*
- ἐπιφέρω** [φέρω, bear], *bring upon; mid., rush upon, attack.*
- ἐπιφορέω** [φορτώ, keep carrying], *carry upon (by repeated trips).*
- ἐπίχαρις**, -i, gen. -iros [χάρις, grace], *graceful, pleasing. Neut. as subst., charm of manner.*

- ἐπιχειρέω, ἐπιχειρήσω, etc.** [χείρ, hand]; *put one's hand to, attempt, try, abs. or with inf.*
- ἐπιχέω** [χέω, χέω, ἔχεα, κέχυκα, κέχυμαι, ἔχύθη, pour], *pour on or in.*
- ἐπιχωρέω** [χωρέω, move], *move against, advance.*
- ἐπιλευσαν, see πλέω.**
- ἐποικοδομέω** [οἰκοδομέω, *build a house*], *build on, with ἐπί and dat.*
- ἐπομαί, ἐψομαί, ἐπομην, impf. εἰπομην** [root σεω; cogn., Lat. sequor, follow], *follow, abs. or with dat.; accompany, with σὺν and dat.; pursue, give chase.*
- ἐπτά** [cogn., Lat. septem, seven, Eng. seven; bor., Eng. heptarchy, heptagon], *indecl., seven.*
- ἐπτακαλέκα** [ἔπτα καὶ δέκα, seven and ten], *indecl., seventeen.*
- ἐπτακόσιοι, -αι, -α [-έπτά], seven hundred.**
- 'Επνάξα, -ης, Epyaxa,** wife of Syennesis, King of Cilicia.
- ἐπύθετο, see πυνθάνομαι.**
- ἔραμα, ἔρασθησομαι, ἔράσθην** [cp. ἔράω], *poetic except in aor., love, fall in love with, with gen.*
- ἔράω** [cp. ἔραμα], *love, desire earnestly, with gen.*
- ἔργαζομαι, ἔργασμαι, εἰργασθην, εἰργασμαι, εἰργάσθην** [ἔργον], *work; work or cultivate the soil.*
- ἔργον, -ου** [root φεργ; cogn., Eng. work], *work, deed, act, undertaking; result, accomplishment; τὰ εἰς τὸν πόλεμον ἔργα, the military exercises; ἔργῳ, by deed, as opposed to word.*
- ἔρει, see εἶρω.**
- ἔρεσθαι, see ἔρομαι.**
- ἔρημις, -ᾶς** [ἔρημος], *loneliness, solitude.*
- ἔρημος, -η, -ον and -ος, -ον** [bor., Eng. eremite, hermit], *lonely, deserted, uninhabited; in the desert, 76, 16; abandoned, unprotected, undefended; deprived of, without, with gen.; σταθμὸς ἔρημος, day's march through a desert.*
- ἔρις, ἔρισα** [ἔρις, strife; bor., Eng. eristic], *strive, vie with, with dat.*
- ἔριφος, -ον** [ἔριφος, kid], *of a kid, kid's.*
- ἔρημνεύς, -έως, δ** [bor., Eng. hermeneutics], *interpreter.*
- ἔρομαι** (pres. not Attic), **ἔρθομαι, ἔρθημην** [root φερ; cogn., Lat. verbum, word, Eng. word, verb], *ask, inquire, abs. or with acc. of person.*
- ἔροντα, see εἶρω.**
- ἔρρεπτον, see φίπτω.**
- ἔρρωμένος, -η, -ον, comp. ἔρρωμεντοπερος** [pf. pass. ptc. of φωνῦμι, strengthen], *strong, resolute. Neut. as subst., resoluteness, determination.*
- ἔρύκω, ἔρυξα, poetic, ward off.**
- ἔρυμα, -ατος, τό** [cp. ἔρύκω], *protection, defense, wall.*
- ἔρυμός, -η, -ον** [cp. ἔρυμα], *fortified, strong. Neut. pl. as subst., strongholds.*
- ἔρχομαι, ἐλεύσομαι, ηλθον, ἐλήλυθα** (the fut. indic. is not Attic; of the pres. stem only the pres. indic. is used in Attic prose, the remaining forms of the pres., the impf., and also the fut. indic., being supplied by εἰμι, go), *come, go; have recourse to.*
- ἔρω, see εἶρω.**
- ἔρωντες, see ἔράω.**
- ἔρως, ἔρωτος, δ** [ἔραμαι; bor., Eng. Eros, erotic], *love, desire, eagerness.*
- ἔρωτάος, ἔρωτήω, etc., ask, inquire, with acc. and dir. or indir. question, or with two accs.**

ἴστος, by elision and euphony for ἔστι. ἔσθις, -ῆτος, ἡ [root *fes*; cogn., Lat. *vestis*, *clothing*, Eng. *wear*, *clothing*, *clothes*.]

ἴσθιω, ἔδομαι, ἔφαγο, ἔδηδοκα, -εδήδεσμαι, ἔδεσθην [root *ed*; cogn., Lat. *edō*, *eat*, Eng. *eat*; root *phag*, *bor.*, Eng. *anthropophagous*, *oesophagus*], *eat, live on*.

ἴστονται, see εἰμι.

ἴστερδ, -ᾶς [cogn., Lat. *vesper*, *evening*], *evening*; πρὸς ἔσπέραν, to the west, *westward*.

ἴσταλμένος, see στέλλω.

ἴστάναι, ἔστασαν, see Ιστημι.

ἴστος (rare in prose except in Xenophon), (1) adv., *as far as, all the way*; ἔστε ἐπὶ τὸ δάπεδον, *clear to the ground*; (2) conj., *until, as long as, while*, with indic., *as* and subj., or opt.

ἴστηκώς, ἔστησαν, see Ιστημι.

ἴστραμμένα, see στρέψω.

ἴστρός, see Ιστημι.

ἴσχατος, -η, -ον [bor., Eng. *eschatology*], *farthest, last; outermost; border, frontier*; τὰ ἔσχατα παθεῖν, *suffer the extreme penalty (death)*; τὰ ἔσχατα αἰκίζεσθαι, *inflict extreme tortures upon*, with acc.

ἴσχατως [ἴσχατος], adv., *extremely, in the highest degree*.

ἴσχη, see Έχω.

ἴσωθεν [ἴσω (cp. εἶσω), *within*], adv., *from within, within; τὸ ίσωθεν, the inner*.

ἴσταρπη, -ᾶς [cp. ἔταρπος], *female companion, courtesan*.

ἴσταρπος, -ον [cp. ἔταρπη], *companion, comrade*.

ἴστρος, -ᾶ, -ον [bor., Eng. *heterodox*, *heterogeneous*, *heteroclite*], *the other of two, the second, one of*

two, Lat. *alter*; *another*, Lat. *alius*; pl., *other, others*.

ἴτερωτο, see τιτρώσκω.

ἴτι, adv., *yet, still*; with negs., *any longer, any more, again, at all; besides, so also πρὸς δ' ἔτι*; with a comp., *still, even*.

ἴτουμος, -η, -ον, and -ος, -ον, *ready, prepared*.

ἴτοιμος [ἴτοιμος], adv., *readily, at once*.

ἴτρος, -ους, τό [cogn., Lat. *vetus*, *old*], *year*.

ἴτράπετο, see τρέτω.

ἴτράφητε, see τρέψω.

ἴτρωσαν, see τιτρώσκω.

ἴτυχον, see τυγχάνω.

ἴδι [neut. of epic adj. ἕδις, *good*; bor., Eng. *Eugene, euphony*], adv., *well, successfully, prosperously; εὖ γε* (cp. Lat. *euge, well done*), *very well; εὖ ποιεῖν, benefit, use well, with acc.; εὖ πάσχειν, receive benefits, be well treated*.

ἴδαιμοντι, -ᾶς [εἰδαίμων], *prosperity, welfare*.

ἴδαιμοντι, εἰδαίμονι, εἰδαίμονι, ηδαιμόνισα [εἰδαίμων], *account happy, congratulate; with gen. of cause, account happy in, congratulate for*.

ἴδαιμόνες, comp. εἰδαιμονέστερον [εἰδαίμων], adv., *happily, prosperously*.

ἴδαιμων, -ον, gen. -ορος [δαίμων, *divine being*], *blessed with a good genius, fortunate, prosperous, wealthy*.

ἴδηλος, -ον [δῆλος, *plain*], *perfectly plain, quite evident*.

ἴδειης, -ές [εἶδος, *appearance*], *well formed, fine-appearing, handsome*.

ἴδελπις, -η, gen. -ιδος [ἔλπις, *hope*], *with good hope, cheerful, confident*.

ἴδειθετος, -ον [ἔπιτιθεμαι, *attack*], *easy to attack; εἰδειθετον ἦν τοῖς πολεμοῖς, attacking was easy for the enemy*.

εὐεργεσία, -ᾶς [εὐεργέτης], *good service, kindness, favor.*  
 εὐεργέτεω, εὐεργετήσω, εὐεργέτησα, εὐεργέτηκα, εὐεργέτημαι, εὐεργετήθην [θρην, deed], *do a good service, confer a benefit.*  
 εὐεργέτης, -ου [εὐεργέτης], *benefactor.*  
 εὖλος, -ον [ξώνη, *girdle*], *well girded, having the lower part of the tunic drawn up and secured by the belt, so that the wearer might not be hampered in running or in any active work; hence *agile, nimble*; applied to heavy-armed as well as to light-armed troopa. See Fig. 59, p. 185.*  
 εὐθεία, -ᾶς [εὐθῆς], *simplicity, foolishness.*  
 εὐθῆς, -ες [θῆς, *disposition*], *good-natured, simple-minded; hence, silly, foolish.*  
 εὐθύμοιμαι [εὐθύμος], *be in good spirits, enjoy oneself.*  
 εὐθύμος, -ον [θύμος, *spirit*], *in good spirits, cheerful.*  
 εὐθύς, adv., *straightway, at once, immediately; εὐθὺς παιδεῖς ὅρτες, even in childhood, 95, 19; εὐθὺς καὶ ἐκ παιδῶν, at the outset, even from childhood, 212, 6; εὐθὺς ἔπειθή, as soon as.*  
 εὐθύωρον [εὐθύς], adv., *in a straight line, straight on.*  
 εὐμενής, -ές [μένος, *disposition, poetic*], *well disposed; of roads, comfortable, easy.*  
 εὐμεταχειρίστος, -ον [*μεταχειρίσω, handle*], *easy to handle or manage.*  
 εὔνοια, -ᾶς [εὔνοια], *goodwill, friendly feeling, devotion.*  
 εὔνοϊκῶς [εὔνοϊκος, *well disposed*], adv., *with kind feelings; εὔνοϊκῶς ἔχειν, be well or favorably disposed.*  
 εὔνοια, -ονν [νοῦς, *mind*], *well disposed, friendly.*  
 εὔκασθαι, see εὐχομαι.

Εὔξεινος, -ον [ξεῖνος, Ionic form of ξένος, *stranger*], *good to strangers, hospitable, applied as a proper name (*Euxine*) to the Black Sea, to avoid the bad omen in its earlier name "Αξεῖνος, inhospitable. For similar euphemisms, cp. εὐώνυμος, and Eng. *Cape of Good Hope* for an earlier name *Cape of Storms*.*

εὐδός, -ον [δόδος, *road*], *easy to travel, passable.*

εὐπλος, -ον [πλα, *arms*], *well armed, well equipped.*

εὐπετώς [εὐπετής (πίπτω, *fall*), *falling well, of dice*], adv., *easily.*

εὐπορος, -ον [πόρος, *way*], *easy to travel or go.*

εὐπράκτος, -ον [πράττω, *do*], *easy to do, easy.*

εὐπρεπής, -ές [πρέπω, *be conspicuous*], *comely, handsome.*

εὐρημα, -ατος, τό [εύρισκω], *find, wind-fall, piece of good luck.*

εὐρίσκω, εὐρήσω, ηδρον, ηδρηκα, ηδρημαι, ηδρέθην [bor., Eng. *Eureka*], *find, invent, devise; mid., find for oneself, obtain, secure.*

εὐρός, -ους, τό [εὐρός], *width, breadth; as acc. of specification, in width.*

Εὐρόλοχος, -ου, *Eurylochus*, a brave Arcadian in the Greek army.

εὐρύς, -εῖα, -ύ, *wide, roomy.*

εὐτάκτος, -ον [τάττω, *draw up*], *well disciplined, orderly.*

εὐταξία, -ᾶς [τάττω, *draw up*], *good order, discipline.*

εὐτυχέω, εὐτυχήσω, ηδρύχησα, ηδρύχηκα, ηδρύχημαι [*εὐτυχής (τύχη, chance)*, *successful*], *succeed.*

Εὐφράτης, -ον, *Euphrates*, a large river of Western Asia.

εὐχή, -ῆς [εὐχομαι], *prayer.*

εὐχομαι, εὐξομαι, ηδέαμην, ηδγημαι, *pray; vow, promise in prayer.*

εὐαρης, -εις [εὖω, smell; cogn., Lat. *odor, a smell*], sweet-smelling, fragrant.

εὐώνυμος, -ον [εὔωμα, name], of good name, of good omen; left, euphemistic for *ἀριστερός*, a word which was avoided as of unlucky omen, because unfavorable signs came from the left; τὸ εὐώνυμον (with or without κέρας, wing), the left wing.

εὐωχθω, εὐωχθομαι, ηνώχημαι, ηνωχθ-θην [cp. ἔχω, have], entertain; mid., feast.

ἔφ', see ἐπί.

ἔφαγον, see ἀσθια.

ἔφάνη, see φαίνω.

ἔφασαν, see φῆμι.

ἴφεδρος, -ον [ἔδρα, seat], a fresh contestant, one who has drawn a bye in the first round of a contest, and 'sits by,' ready to take the standing man.

ἴφετομαι [ἴπομαι, follow], follow after, pursue.

**Ἐφέσος**, -ον, ἡ, *Ephesus*, a Greek city of Asia Minor, the site of a famous temple of Artemis (Diāna; see *Acts* 19. 24 ff.).

ἴψη, see φῆμι.

ἴψιστημι [ἰστημι, cause to stand, set], cause to halt, halt an army; pull up a horse; set over, put in command; intr., in mid. and 2 aor., pf., plupf., 2 pf., and 2 plupf. act., halt, take a position; be set in, be in.

ἴψοδος, -ον, ἡ [ὁδός, road], way to, approach, advance.

ἴψοράν [ὅράν, see], look on, witness.

ἴψορος, -ον [ὅράν, see], overseer; at Sparta, *ephor*, one of a board of five men, elected annually, the chief magistrates of the state, controlling even the kings.

ἴψυγον, see φεύγω.

ἴχθρα, -ᾶς [fem. of ἴχθρος, with changed accent], hatred, enmity.

ἴχθρος, -ά, -ον [ἴχθω, hate], hated, hateful, hostile. Masc. as subst., personal enemy, Lat. *inimicus* (cp. ol. πολέμοι); sup. ol. ἑκνιστοι, his bitterest enemies.

ἴχυρός, -ά, -όν [ἴχω, hold], capable of being held, tenable, strong. Cp. ὀχυρός.

ἴχω, έξω and σχήσω, έσχον, έσχηκα, έσχημαι, have.

Idiomatic uses: hold, occupy, keep; keep from, with acc. and gen.; secure; wear; command; have as wife; with inf., have it in one's power, be able; ἔχω (ἴχοντες) is often best rendered with; intr. έχω with an adv. means be, and is commonly to be translated like εἰμι with the corresponding adj., as εἴνοικώς έχειν, be well disposed, καλῶς έχειν, be well, be well settled or properly attended to, ὑπέρ εἰχον, where they were, μεῖον έχων, with the worst of it; ένδηλον τοῦτο εἶχεν, he made this clear; with a ptc. έχω retains its force, as έχομεν ἀνηρπακτες, we have carried off and still have.

Mid., hold on to, come next to; ptc. ἔχομενος, next. Pass., ἐν ἀνάγκῃ έχεσθαι, be bound by necessity.

ἴψητός, ἡ, -ον [ἴψω], boiled, made by boiling.

ἴψομαι, see ίπομαι.

ἴψω, έψήσω, ήψησα, boil.

ἴωθεν [ἴως, dawn], adv., from dawn, at dawn.

ἴώκεσαν, see ιοικα.

ἴώρα, έώρακα, έώρων, see δράω.

ἴως, έω, acc. έω, dawn; πρὸς έω, to the east.

ἴως, conj., until, while, as long as, with indic., δν and subj., or opt.

## Z

**Zaráthōs**, -ou, *Zapātas*, a tributary of the Tigris, now the Great Zab.

**ζέω**, ζήσω, *live*, *be alive*, *get a livelihood*, *make a living*.

**[ζεύνυμι]**, ζεῦξω, ζεύχα, ζεύγματι, έζευχθην and έζεύγην [cp. ζεύος, and ζεύδων, *yoke*; cogn., Lat. *iugum*, *yoke*, *iungō*, *join*, Eng. *yoke*; bor., Eng. *zeugma*], *yoke together*, *fasten*, *join*; *build a bridge*; *bridge a stream*, see on 122, 19.

**[ζεύγος**, -ou, τό [ζεύγνυμι], *yoke of draught animals*; pl., *pack animals*.

**Ζεύς**, Διός, δ, *Zeus*, god of the sky; *sky*, *Heaven*. Being chief of the gods, he corresponded to, and was later identified with, the Roman Jupiter. He was worshiped under various titles, as *σωτήρ*, *savior*, *deliverer from danger and disaster*, *βασιλεύς*, *king of gods and men*, *έπιος*, *god of hospitality*, *protector of strangers*. See Fig. 46, p. 143.

**[ζηλωτός**, -ή, -bv [ζηλῶ, *envy*; bor., Eng. *zealot*], *to be envied*, *object of envy*.

**ζῆν**, see ζάω.

**ζητέω**, ζητήσω, etc., *seek*, *inquire for*.  
**ζωγρέω**, ζωγρήσω, etc. [ζώσω, ζώρεω, *catch*], *take alive*.

**[ζώνη**, -ης [bor., Eng. *zone*], *belt*, *girdle*, worn by men and women; els ζώνην, *for her girdle*, *for pin money*. See Fig. 21, p. 72.

**ζώντας**, see ζάω.

**ζώσ**, -ή, -bv [ζάω; bor., Eng. *zoölogy*], *alive*.

## H

**ἢ**, conj., (1) *or*, Lat. *aut* or *vel*; ή . . . ή, *either . . . or*; in double indir. questions, πότερον (or πότερα)

. . . ή, el . . . ή, *whether . . . or*, Lat. *utrum . . . an*; in double dir. questions πότερον is not translated; ή sometimes introduces a dir. question and is not translated (a first member of the question may be supplied in thought); (2) after a comp., *than*, Lat. *quam*; δλλ' ή, *except*.

ή, intensive adv., *truly*, *certainly*, *surely*; ή μήτ, *on one's word of honor*.

ή, see εἰμι.

ή [dat. fem. of ος, *who*], adv. (sc. άδη, *way*), *in what way*, *of place or manner*, Lat. *quād* (sc. *viā*, *way*, *manner*); *where, how, as*; ή ἐδύνατο *τάχιστα*, *as quickly as he could*, 56, 3; ή δυνατόν *μάλιστα*, *to the best of my ability*, 67, 14.

**ηβάσκω** [ηβη, *youth*], *be in the prime of youth, reach the age of manhood*.

ήγαγε, see ἄγω.

ήγασθη, see ἀγαμαι.

ήγεμονία, -ᾶς [ήγεμών; bor., Eng. *hegemony*], *leadership, command*.

ήγεμόσυνα, -ων, τά [ήγεμών; sc. *ἱερά, sacrifices*], *thank offerings for guidance*.

ήγεμόν, -όρος, δ [ήγεμον], *leader, guide; commander*.

ήγεμοια, ηγήσομαι, ηγησάμην, ηγημαι, -ηγήθην, *lead, guide, lead the way, conduct, abs. or with dat.; lead, command, abs. or with gen.; τὸ ηγούμενον* (sc. μέπος), *the van; think, suppose, consider, with acc. and inf. Lat. dūcō*.

ήδειν, ηδεσταν, see οἶδα.

ήδεως, comp. ηδῖον, sup. ηδιστα [ηδύς], adv., *gladly, contentedly*.

ήδη, adv., *already, by this time, ere now, yet; now, at once, immediately*. Lat. *iam*.

**ἡδομαι**, **ἡδησομαι**, **ἡδηηρ** [root ἀδ, originally σαδ; cogn., Lat. *suavis*, *sweet*, Eng. *sweet*], *be pleased, take pleasure*, with ptc. or dat. of cause.

**ἡδον**, see ἄδω.

**ἡδονή**, -ῆς [**ἡδομαι**; bor., Eng. *hedonism*], *pleasure, enjoyment; flavor*.  
**ἡδός**, -έῖα, -ύ, comp. **ἡδιων**, sup. **ἡδιστος** [**ἡδομαι**], *sweet, delicious*.

**ἡκαζον**, see *eikázō*.

**ἡκαν**, see *ηκω*.

**ἡκιστα**, see *ηττον*.

**ἡκω**, **ἥξω** (the pres. indic. has pf. meaning, while the other moods of the pres. and the impf. commonly have an aoristic force; the impf., however, sometimes has plupf. and the fut. a fut. pf. meaning), *be come, have come; come, arrive; come back*.

**ἡλαστε**, see *ἐλανω*.

**Ἑλεῖος**, -ου [<sup>7</sup>**Ηλίς**, *Elis*], *Eleān*, a native of Elis, a state in the western part of the Peloponnēsus.

**ἡλεκτρον**, -ου [**bor.**, Eng. *electricity*], *luster; adopted as the name of amber, and of electrum, a compound of gold and silver, used in coining; it is probably to the latter that the color of the dates mentioned in 117, 9, is compared.*

**ἡλθον**, see *ἔρχομαι*.

**ἡλίβατος**, -ον, poetic, *high, steep*.

**ἡλίθιος**, -ᾶ, -ον, *silly, foolish*. Neut. as subst., *folly*.

**ἡλικια**, -ᾶς [**ἡλικος**, *as old as*], *time of life, age, esp. the period from 18 to 45 years, prime of life*.

**ἡλικιώτης**, -ου [**cp. ηλικιά**], *an equal in age, comrade*.

**ἥλιος**, -ου [**bor.**, Eng. *heliotrope, heliograph*], *the sun, commonly without the article. As a proper name, Helios, the sun god, wor-*

shipped by Greeks, Persians, Armenians, and other peoples.

**ἥλιος**, **ἥλικτα**, see *ἀλισκομαι*.

**ἥμεις**, see ἔγω.

**ἥμελημένως** [formed from the pf. pass. ptc. of ἥμελτω, *be careless*], adv., *carelessly*.

**ἥμερά**, -ᾶς [**bor.**, Eng. *ephemeral*], *day; ἥμερας*, gen., *by day; μεθ ἥμερα, after daybreak; πρὸς ἥμερα, towards daylight*.

**ἥμετερος**, -ᾶ, -ον [**ἥμεις**, *we*], *our; τὰ ἥμετερα, our affairs, our relations*.

**ἥμι-** [cogn., Lat. *sēmi-*, *half*, Eng. *hemi*, as in *hemisphere*], only in composition, *half*.

**ἥμιβρωτος**, -ον [**βιβρώσκω**, *eat*], *half eaten*.

**ἥμιδρεικόν**, -οῦ [**δᾶρεικός**, *dariic*], *half dariic*.

**ἥμιδεῖς**, -ές [**δέω**, *lack*], *lacking half, half empty (and so half full)*.

**ἥμιδλος**, -ᾶ, -ον [**δλος**, *whole*], *containing the whole and a half, half as much again, a half more, with gen. of comparison*.

**ἥμιτλεθρον**, -ου [**πλέθρον**, 100 Greek feet, 97 Eng. feet], *half plethron*.

**ἥμισυς**, -εῖα, -ύ, *half*. Neut. as subst., *half*; assimilated to the gender and number of a dependent gen., 186, 16, 18.

**ἥμιωβδιον**, -ον [**δβολός, obol**], *half obol*.

**ἥμουν**, see *ἔμεω*.

**ἥμφεγνουν**, see *ἀμφιγνοέω*.

**ἥν**, see *ἔάν*.

**ἥνσχετο**, see *ἀνέχω*.

**ἥνέχθη**, see *φέρω*.

**ἥνικα**, conj., *when*, with indic.; *when-ever, with ἀν and subj., or opt.*;

**ἥνικα τῆς ὥρας**, *at whatever time*.

**ἥνισχος** [**ἥνιλα**, *reins, ἔχω, hold*], *charioteer. See Fig. 33, p. 92.*

ἵκεν, see ήκω.

ἵκου, see δέκω.

ἥπερ [fem. dat. of δοπερ, just who],  
adv. (cp. ὅ), in just the manner in  
which; in just the place in which,  
by the very way by which; ἥπερ  
εἰχον, exactly as they were.

**Ἡρακλῆς**, -έους, δ, *Heracles*, Lat. *Her-  
cules*, the greatest hero of Greek  
mythology, famous for the twelve  
labors, in the performance of which  
he traveled over the larger part of  
the world known to the Greeks,  
and went even to the world below.  
He was worshiped as the guide  
and protector of travelers. Feasts,  
accompanied by gymnastic contests,  
were often celebrated in his honor.

ἥρασθη, see ἔραμαι.

ἥρεθησαν, ἥρηντο, see αἱρέω.

ἥρετο, see ἔρωμαι.

ἥροῦντο, see αἱρέω.

ἥραν, see εἴμι.

ἥσθετο, see αἰσθάνομαι.

ἥσθη, see ἤδομαι.

ἥστην, see εἴμι.

ἥσυχῇ [ἥσυχος, still], adv., quietly,  
in silence.

ἥσυχ(α), -ᾶς [ἥσυχος, still], stillness,  
quiet, ease; καθ' ἥσυχλαρ, at their  
ease, secure from molestation; ἥσυ-  
χλαρ ἀγεν, live at ease; ἥσυχλαρ  
ἔχειν, keep still.

ἥτε, see εἴμι.

ἥτρον, -ου, *abdomen, belly*.

ἥττόματα, ἥττησομαι, ἥττημαι, ἥττή-  
θην [cp. ἥττον], be less or inferior,  
be surpassed, be outdone, be defeated,  
be worsted, with gen. of comparison  
and ptc. of manner.

ἥττον [ἥττων, -ον, used as comp. of  
κακός, bad], adv., less; sup. ἥκιστα,  
least of all, by no means.

ἥν, see εὖ.

Θ

θάλαττα, -ης, sea; κατὰ θάλαττα, by  
sea.

θάλπος, -ους, τὸ, heat; pl., seasons of  
heat.

θαυμάν [θαυμά, often], adv., often, fre-  
quently.

θάνατος [root θαν of θηγίσκω, die;  
bor., Eng. thanatopsis, euthana-  
sia], death, manner of death; ἐπὶ θανάτῳ,  
thus voting for death, 82,  
27; ἐπὶ θάνατον, to execution.

θανατώμ, θανατώσω, θανατώσα, θα-  
νατώθηρ [θάνατος], condemn to  
death.

θάπτω, θάψω, θάψα, τέθαμμαι, ἐτάφην  
[bor., Eng. epitaph, cenotaph], bury.

θαρραλέος, -ᾶ, -ον [cp. θαρρέω], cour-  
ageous, bold.

θαρραλέως [θαρραλέος], adv., with good  
courage, courageously; τὸ θαρραλέως  
ἔχειν, boldness, 136, 21.

θαρρέω, θαρρήσω, θάρρησα, τεθάρρηκα  
[θάρρος, courage; cogn., Eng. dare],  
be of good courage, be without fear;  
be without fear of, with acc.; θαρ-  
ροῦσι, with good courage, without  
fear, 164, 7.

θαρρύνω, θαρρυνῶ, θάρρυντα [cp. θαρ-  
ρέω], encourage, cheer.

θαρύπας, -ου, *Tharýpas*, Menon's fa-  
vorite.

θάττον, see ταχός.

θαυμάζω, θαυμάσομαι, θαυμάσα, τε-  
θαύμακα, θαυμάσθητος [θαῦμα, won-  
der], wonder, be astonished; admire,  
wonder at.

θαυμάστως, -ᾶ, -ον [cp. θαυμάζω], won-  
derful, remarkable.

θαυμαστός, -ή, -ον (verbal of θαυμάζω),  
to be wondered at, wonderful, ex-  
traordinary.

**Θαψακηνοί**, -ῶν [Θάψακος], *inhabitants of Thapsacus, Thapsacenes.*

**Θάψακος**, -ον, ἡ, *Thapsacus*, a commercial city on the Euphrates, the Tiphrah of 1 Kings 4. 24, situated at a point where the river is only about three feet deep and was regularly forded.

**Θέα**, -ᾶς, *sight, spectacle.*

**Θέαμα**, -ατος, τό [θεόματι], *sight, spectacle.*

**Θεάματι**, θεάσματι, ἑθεάσματι, τεθέάματι [θέα ; bor., Eng. theater], *look on, see, watch.*

**Θεῖν**, see θέω.

**Θεῖος**, -ᾶ, -ον [θεῖς], *of or from the gods, divine.* Neut. as subst., *miracle, special providence.*

**Θελῶ**, see ἔθελω.

**Θέμενοι**, Θέντας, see τίθημι.

**Θεόπομπος**, -ον, *Theopompus*, an Athenian.

**Θεός**, -οῦ, δ, ἡ [bor., Eng. theology, atheist], *divinity, god, goddess ; τὰ τῶν θεῶν, the ceremonies of the gods ; πρὸς θεῶν, in the sight of the gods, in the name of the gods ; σὺν τοῖς θεοῖς, with the help of the gods, God willing.*

**Θεοτίβεια**, -ᾶς [θεοτείβης], *revering the gods ; see ἀσεβῆς*, reverence for the gods, piety.

**Θεραπεύω**, θεραπεύω, etc. [θεράπων ; bor., Eng. therapeutic], *serve, wait upon.*

**Θεράπων**, -οντος, δ, *freeborn servant, attendant, retainer.*

**Θεριζώ** [θέρος, summer], *pass the summer.*

**Θέτθαι**, see τίθημι.

**Θετταλία**, -ᾶς, *Thessaly*, the northernmost state of Greece.

**Θετταλός**, -οῦ, *Thessalian*, a native of Thessaly.

**Θέω**, θεύσομαι, *run, charge, abs. or with cogn. acc. ; with δρόμῳ, go or come on the run.*

**Θεώμενον**, see θεόματι.

**Θεωρέω**, θεωρήσω, ἑθεώρησα, τεθεώρησα [θεωρός (from θέα), spectator ; bor., Eng. theory], *view, be a spectator of, review.*

**Θηβαῖος**, -ον [Θῆβαι, Thebes], *Theban*, a native of Thebes, the chief city of Boeotia.

**Θηράω**, θηράσω, ἑθηράσα, τεθηράκα, ἑθηράθην [θήρα, a hunt], *hunt.*

**Θηρέων**, θηρέυσω, etc. [θήρ, wild animal], *hunt, catch.*

**Θηρίον**, -ον [diminutive of θήρ, wild animal, but without diminutive force ; cogn., Lat. ferus, wild ; bor., Eng. megatherium], *animal, creature, wild beast.*

**Θήγανης**, -ον, *Theches*, a mountain near Trapēzus, from which the Greeks on the retreat first saw the sea ; its exact location is not known.

**Θηγίσκω**, θανοῦμαι, ξθανον, τέθηνκα (except in the pf., found only in cpds. in the *Anabasis*), *die, be killed ; pf., be dead, have been killed.*

**Θηντός**, -ή, -ον [θνήσκω], *liable to death, mortal.*

**Θόρυβος**, -ον, *noise, uproar, confusion.*

**Θρῆξ**, Θράκος, δ, *Thracian, a native of Thrace.*

**Θραστός** [θρασύς, bold], *adv., boldly, confidently.*

**Θρόνος**, -ον [bor., Eng. throne], *seat, throne.*

**Θυγάτηρ**, -τρός, ἡ [cogn., Eng. daughter], *daughter.*

**Θύμβριον**, -ον, *Thymbrium*, a city of southern Phrygia.

**Θύμοειδῆς**, -ές [θύμος, spirit, εἶδος, appearance], *spirited.*

**Θύμωματι**, θύμωσομαι, τεθύμωμαι, ἔθυ-

**μάθην** [θῦμος, *spirit*], *be angry or incensed at*, with dat.

**Θύρα**, -ās [cogn., Lat. *foris*, *door*, Eng. *door*], *door, gate* (usually in pl., of double or folding doors); figuratively, *ἐπὶ ταῖς θυραῖς*, *at the gates*; by the use of the part for the whole, *house, palace; court*, esp. of the Persian king; *headquarters of a general*.

**Θυσία**, -ās [θύω], *sacrifice*.

**Θύω**, *θεω*, θύσα, *θύσια*, *τέθυκα*, *τέθυμαι*, *ἔτύθην*, *sacrifice*, merely as an honor to a god (cp. mid.); *τὰ Δύκαια θεειν*, *celebrate the Lycaean festival with sacrifice*; mid., *sacrifice for one's own benefit*, in order to gain information about the future through omens.

**Θωράκις**[ς], *ἔθωράκισα*, *τεθωράκισμαι*, *ἔθωράκισθην* [θύραξ], *arm with a breastplate*; mid., *put on the breastplate*; pf. and aor. pass. ptcs., *armed with the breastplate*.

**Θύραξ**, -ākos, ὁ [bor., Eng. *thorax*, *thoracic*], *breastplate, corselet, cuirass*. See Introd. § 58, and Figs. 11, 29, pp. 55, 88.

## I

**τάσματι**, *τάσματι*, *τάσματην*, *τάσην*, *heal, cure, treat*.

**τατρός**, -ōv [τάσματι], *physician, surgeon*.

**ἴδειν**, see *δράω*.

**ἴδιος**, -ā, -ov [bor., Eng. *idiom*, *idiosyncrasy*], *one's own, private, personal*; *εἰς τὸ ίδιον*, *for private use*.

**ἴδιότης**, -ητος, ἡ [ίδιος], *peculiar nature, peculiarity*.

**ἴδιάτης**, -ou [*ίδιος*; bor., Eng. *idiot*], *private person; private soldier, private*.

**ἴδοι**, *ἴδοθι*, see *δράω*.

**Ιδρός**, Ιδρώσα [root σφίδ; cogn., Lat. *sūdor, sweat*, Eng. *sweat*], *sweat, perspire*.

**ἴδων**, see *δράω*.

**ἴειν**, see *εἰμι*.

**ἴερες**, *ἴερο*, see *ἱημι*.

**ἱερέιον**, -ov [*ἱερός*], *victim for sacrifice*; as portions of the animal sacrificed were reserved to be eaten, the word was also used (in the pl.) for *meat*. **ἱερός**, -ā, -ōv [bor., Eng. *hierarchy*, *hieroglyphic*], *sacred, holy*; *τὰ λεπά*, *the sacrifice, the vitals of the victim*, the omens derived therefrom; cp. *σφάγιον*. See p. 45, footnote, and Fig. 38, p. 107.

**Ἱερόνυμος**, -ov, *Hieronýmus*, a captain in Cyrus's Greek army.

**ἴειμι**, *ἴω*, *ἴκα*, -eīka, -eīmu, -eīthη, *send, throw, let drive, shoot, abs., with acc., or dat. of instrument; mid., throw oneself, rush, charge*.

**ἴκανός**, -ή, -ōv [cp. *ἀρικνέομαι, arrive*], *sufficient, adequate, enough; competent, able*.

**ἴκανώς** [*ἴκανος*], *adv., sufficiently, well enough*.

**Ἴκονιον**, -ov, *Iconium*, a city situated in southern Phrygia in the time of Xenophon, but later included in Lycaonia.

**ἴλη**, -ης [εἰλω, *roll up, pack close*], *crowd; troop of soldiers, esp. of cavalry, numbering about 70*.

**ἴμας**, -ātros, ὁ, *thong, strap*.

**ἴπατιον**, -ov, *cloak, mantle*, worn over the tunic (*χιτών*), corresponding to the Roman toga; pl., *clothes*.

**ἴνα**, conj., *that*, introducing clauses of purpose, with subj. or opt.

**ἴοιεν**, *ἴοντος*, see *εἰμι*.

**ἴππαρχος** -ov [*ἵππος*, *ἄρχω*, *command*], *cavalry captain, hipparch*. See Introd. § 57.

**ἱππασθαι**, -ās [*ἱππάσωμαι*, ride horse-back], *riding, riding about.*

**ἱππεύς**, -ēws, ὁ [*ἱππος*], *horseman; pl., cavalry.* See Introd. § 59.

**ἱππικός**, -ī, -ōv [*ἱππος*], *pertaining to horses or cavalry, cavalry.* Neut. as subst., *cavalry.*

**ἱππόδρομος**, -ōv [*ἱππος*, δρόμος, *race course; bor.*, Eng. *hippodrome*], *race course.*

**ἱππος**, -ōv [cogn., Lat. *equus*, *horse; bor.*, Eng. *hippogriff, hippopotamus, Philip*], *horse; ἀπὸ ἵππου, ἐφ' ἵππου, on horseback*, the former phrase indicating the place from which weapons were thrown, the latter merely showing the position of the rider.

**ἱπποςτη**, **ἱπποθή**, see *οἶδα*.

**ἱσθμός**, -ōv, *isthmus*, esp. *the Isthmus of Corinth*, connecting the Peloponnesus with the mainland.

**ἱστην**, see *οἶδα*.

**ἱσόπλευρος**, -ōv [*ἴσος*, πλευρά, *side*], *of equal sides.*

**ἴσος**, -η, -ōv [bor., Eng. *isosceles, isothermal*], *equal; ἐν ίσῳ, with even step; ἐξ ίσου, on an equal footing; εἰς τὸ ίσον, to the same level.* Neut. acc. as adv., *equally, alike.*

**ἱσοχειλής**, -ēs [*ἴσος*, χεῖλος, *lip, brim*], *on a level with the brim, i.e. floating on the top in a full vessel.*

**Ἴσσος**, -ōv (commonly **Ἴσσες**, -ōv), *Issus, a city in southeastern Cilicia, near which Alexander the Great defeated Darius in 333 B.C.*

**ἵστε**, see *οἶδα*.

**ἵστημι**, στήσω, ἔστησα, ἔστην, ἔστηκα, ἔστάθην [cogn., Lat. *stō, stand, Eng. stand*], *cause to stand, stop, halt, station; set up a trophy; intr., in mid. (except 1 aor.), also in 2 aor., pf., plurf., 2 pf., and 2 plurf. act.*

(the pf. and 2 pf. have pres. force), *stand, be stationed, take a position, stop, halt; stand one's ground; with εἰς, come, get.*

**ἱστρίον**, -ōv [diminutive of *ἱστρός* (*ἱστημι*), *upright beam of a loom*], *web, cloth; sail.*

**ἱσχύρος**, -ā, -ōv [*ἱσχύς*], *strong, powerful.*

**ἱσχύρως**, comp. *ἱσχύρωτερον* [*ἱσχύρος*], adv., *strongly, vigorously, strenuously, severely; very, exceedingly* (cp. Eng. 'mighty' for 'very').

**ἱσχύς**, -ōs, ἡ, *strength, force; forces, of an army.*

**ἱσος** [*ἴσος*], adv., *equally; perhaps, possibly, often used without implication of doubt, merely to soften an assertion.*

**ἱτέον** (verbal of *εἰμι, go*), impers., *necessary to go.*

**ἱτης**, -ōs, ἡ, *edge, rim of a shield.*

**ἱτωσαν**, see *εἰμι*.

**ἱχθύς**, -ōs, ὁ [bor., Eng. *ichthyology*], *fish.*

**ἱχνιον**, -ōv [diminutive of *ἱχνος*], *track, hoofprint.*

**ἱχνος**, -ōs, τό [bor., Eng. *ichneumon*, *an animal which hunts by tracking its prey*], *track, footprint.*

**Ἰωνία**, -ās, *Ionia*, a strip of territory, peopled largely by Greeks, on the western coast of Asia Minor. It included the coast and islands from Aeolis on the north to Caria on the south.

**Ἰωνικός**, -ī, -ōv [*'Ιωνία*], *of Ionia, Ionian.*

**ἱωστη**, see *εἰμι*.

## Κ

**κάγγα**, by crasis for *καὶ ἄγγα*.

**καθ'**, see *κατά*.

**καθέζομαι**, *καθεδοῦμαι*, *impf. ἐκαθεζό-*

**μῆτη** [έδυμαι, sit, from root σεδ; cogn., Lat. sedēd̄, sit, Eng. sit, set], sit down; encamp. Lat. cōnsidō.

καθειστήκα, see καθίστημι.

καθέδω, καθευδήσω, impf. καθηδόν  
and ἔκαθενδον [εύδω, sleep], lie  
down to sleep, sleep, be inactive.

καθηδυτάθεω, καθηδυτάθησα [ἡδυτά-  
θέω (ἡδύς, sweet, τάθος, experience),  
enjoy oneself], squander in luxury.

καθήκω [ήκω, be come, come], come  
down, reach down; impers. καθήκει,  
is the duty of, is incumbent on, with  
dat.

καθημα, impf. ἐκαθήμην and καθήμην  
[ήμαι, sit], sit, be seated, Lat. sedeō;  
sit down; be encamped.

καθίζω, καθιώ, ἐκάθισα [ἴξω, seat],  
make to sit down, seat.

καθίστημι [ἰστημι, cause to stand, set],  
set down, station, arrange, bring;  
establish, appoint; intr., in mid.  
(except 1 aor.), also in 2 aor., pf.,  
and plupf. act., set oneself down, be-  
come established; take one's place or  
post, be stationed; come out, turn  
out.

καθοράω [όράω, see], look down at;  
see, perceive, observe, catch sight of.

**καλ-**, conj., and, too, also, even, Lat. et.

Idiomatic uses: with words of  
sameness, as, Lat. atque; καλ . . .  
καλ or τε . . . καλ, both . . . and, not  
only . . . but also, Lat. et . . . et; καλ . . . δέ, and furthermore, and too,  
where καλ is intensive, δέ the con-  
nective; καλ el, even if; for καλ γάρ,  
see γάρ; with a concessive ptc., al-  
though, even though (cp. καίπερ);  
frequently καλ is not to be translated,  
esp. in rel. or conditional clauses, as  
ὦ τις καλ ἀλλος, as anybody else.

**Καναλ-**, -ῶν, Caenae, a Mesopotamian  
city on the Tigris

καλέω, κανῶ, ἐκανο, κέκορα, poetic =  
κτελέω, kill, slay.

καίπερ [καλ + intensive τέρ], conj., al-  
though, with circumstantial ptc. of  
concession.

καιρός, -οῦ, the right time, opportunity,  
moment, juncture, crisis; ἐν καιρῷ,  
opportunely; προσωτέρω τοῦ καιροῦ,  
farther than was advisable.

καίτοι [καλ + τοι, in truth], conj.,  
and yet.

καίω (and κάω), καίσω, ἐκανσα, -κέ-  
κανκα, κέκανμαι, ἐκαθῆν [bor., Eng.  
caustic, holocaust, cauterize],  
burn; kindle, keep burning.

κάκεινος, by crasis for καὶ ἔκεινος.

κακόνος, -ου [κακός, νοῦς, mind],  
ill disposed, hostile.

κακός, -ή, -η, comp. κακίω, sup. κακί-  
στος [bor., Eng. cacography, ca-  
cophany], bad, injurious, wicked,  
base, cowardly.

Neut. as subst., ill, wrong, harm,  
injury; κακόν τι ποιεῖν τίνα, do one  
an ill turn; κακὰ ποιεῖν, do wrongs,  
do harm.

κακούργος, -ου [κακός, ἔργον, deed],  
wrongdoer, malefactor.

κακώ, κακώσω, ἐκάκωσα, κεκάκωμαι,  
ἐκακώθην [κακός], injure, hurt.

κακώς [κακός], adv., badly, ill, poorly,  
wretchedly; κακώς ποιεῖν, do harm,  
do harm to, injure, use ill, abs. or  
with acc.; κακώς πάσχειν, suffer  
loss, be ill used; κάκιον πράττειν,  
fare worse; κακώς ἔχειν, be in a bad  
way, go wrong.

κάκωσις, -εως, η [κακώ], abuse, ill  
treatment.

κάλαμος, -ου [bor., Eng. calumet],  
reed, straw, plant, herb.

καλέω, καλῶ, ἐκάλεσα, κέκληκα, κέκλη-  
μαι, ἐκλήθην [cogn., Eng. hale,  
haul], call, summon; mid., call to

*oneself*; pass., *be called, be named*; ptc. καλούμενος, *so-called*.

**Καλλίμαχος**, -ου, *Callimachus*, a captain in the Greek army of Cyrus.

κάλλιον, κάλλιστα, see καλώς.

κάλλιστος, see καλώς.

κάλλος, -ους, τὸ [καλός], *beauty*.

καλλωπισμός, -οῦ [καλός and root which appears in πρόσωπον, *face*], *adornment, ornamentation*.

καλός, -ή, -ός, comp. καλλίτω, sup. καλλιστός [bor., Eng. calisthenics, calomel, calligraphy, kaleidoscope], *beautiful, fine, handsome; fair, noble, honorable; of sacrifices, favorable, propitious*; καλός καὶ ἀγαθός, see ἀγαθός.

Neut. as subst., *honor*; els καλλύηκετε, *you have come opportunely or in the nick of time*.

καλῶς, comp. κάλλιον, sup. κάλλιστα [καλός], adv., *beautifully, well, successfully, nobly, honorably; καλῶς ἔχειν, be well, be well settled, be properly attended to; καλῶς ἔχει δρᾶσθαι, present a fine appearance; καλῶς πράττειν, fare well, prosper. κάμνω, καροῦμαι, ἔκαμον, κέκμηκα, work; be tired; be sick.*

κάν, by crasis for καὶ ἔαρ.

κάνδυς, -ους, δ, *robe, caftan*, an upper garment with sleeves, worn by Persians. See Fig. 2, p. 18.

κάντεύθεν, by crasis for καὶ ἐντεῦθεν.

κάπειτα, by crasis for καὶ ἔκειτα.

καπηλεόν, -ου [κάπηλος, *retail dealer*], *retailer's shop, restaurant, tavern*.

καπίθη, -ης, *capithe*, a Persian dry measure, equiv. to about two quarts.

καπνός, -οῦ, *smoke*.

**Καππαδοκία**, -ᾶς, *Cappadocia*, a country in the interior of Asia Minor, part of the satrapy of Cyrus.

κάπρος, -οῦ [cogn., Lat. *caper, goat*], *wild boar*.

**καρβάτινα**, -ῶν, *brogues*, shoes of untanned hide, worn by peasants, and by soldiers in an emergency. They consisted of a single piece of hide, which came up over the foot and round the ankles, and was tied with thongs. Such shoes have been worn by the poor in modern times in Ireland, the Scotch Highlands, and Italy. For the common form of Greek shoe, see ὑπόδημα, and cp. Figs. 67 and 68, p. 204.

**καρδία**, -ᾶς [cogn., Lat. *cor, cordis, heart*, Eng. *heart*; bor., Eng. *cardiac, pericardium*], *heart*.

**Καρδούχεος**, -ᾶς, -ου [*Καρδούχοι*], *of the Carduchians, Carduchian*.

**Καρδούχοι**, -ῶν, *Carduchi* or *Carduchians*, an independent people east of the Tigris and south of Armenia, who fiercely opposed the passage of the Greeks through their country. Their race survives in the Kurds of Kurdistan, whose country is much larger than the ancient territory.

καρπόματι, καρπώσομαι, ἐκαρπωσάμην, *kekárptwmai* [καρπός], *reap crops from; of an enemy, plunder*.

καρπός, -οῦ [cogn., Lat. *carpō, pluck*], *fruit of the earth or of trees, crops*.

**Κάρσος**, -ου, *Carsus*, a small river which empties into the Mediterranean, and forms the boundary between Cilicia and Syria.

κάρφη, -ῆς [κάρφω, *dry up*], *dry material; hay*.

**Καστωλός**, -οῦ, *Castolus*, a place probably near Sardis; Καστωλοῦ πεδίον, *Castolus Plain*, the rendezvous of the military contingents of Lydia, Phrygia, and Cappadocia.

**κατά**, by elision and euphony **κατ'** or **καθ'** [bor., Eng. *cataract*, *catarrah*], prep. with gen. or acc., *down, along* (keeping the course of).

With gen., *down, down from, down over.*

With acc., *down along*; often without any idea of 'down' (as in 186, II), *along, over*; the idea of 'along' (following the course of) is usually clear even when a different translation is required; *during, on, against; opposite, facing; at, in, by, according to; κατὰ γῆν, by land; κατ' ἀντιπέρας, over against; καθ' ἀρπαγήν, for plundering; κατὰ κράτος, with all their might* (but according to it, and so with some reserve of power; cp. ἀνὰ κράτος), *καθ' ἡσυχίαν, at their ease; κατὰ τοῦτο, at this point; κατὰ μῆνα, monthly; καθ' ἥντα, one by one; τὸ κατὰ τοῦτον εἶναι, so far as this fellow is concerned.*

In cpds., *down, against; completely, utterly, esp. of consuming, destroying, spending*; cp. Eng. words beginning with *cata-*, as *cataclysm*, *catacomb*, *catalogue*, *catastrophē*, or *cate-*, as *catechism*, *category*, or *cath-*, as *cathedral*, *catholic*, see also above.

**καταβαλνω** [*balvw, go*], *go down, come down, descend; march down to the coast* (cp. *ἀναβαλvw*); *enter a contest*, Lat. *in harenam descendō*, 225, 15.

**κατάβασις**, -*ew*, *ἡ* [*καταβαλνω*], *a going down, descent; place of descent.*

**καταγγέλλω** [*άγγελω, announce*], *inform against, denounce.*

**κατάγειος**, -*ov* [*γῆ, earth*], *under-ground.*

**καταγέλω** [*γελάω, laugh*], *laugh at,*

*ridicule, make sport of, with gen.; laugh in derision or defiance.*

**κατάγνυμι** [*άγνυμι, δέω, ξαξα, ξαγα, έληη, break, poetic*], *break in pieces, break.*

**κατάγω** [*άγω, lead*], *lead down; bring back from exile, restore; mid., arrive.*

**καταδαπανάω** [*δαπανῶ, spend*], *spend entirely, entirely consume.*

**καταδιώκω** [*διώκω, pursue*], *pursue closely, chase away.*

**καταδέω** [*δέω, enter*], *make to go down, sink a ship; mid., intr., sink.*

**καταθέομαι** [*θέομαι, lock on*], *look down upon, take a survey.*

**καταθέω** [*θέω, sacrifice*], *sacrifice.*

**καταισχύνω** [*αἰσχύνω, dishonor*], *completely dishonor, disgrace.*

**κατακαίνω** [*καλώ, kill*], *kill, cut down.*

**κατακαίω** [*καλώ, burn*], *burn down, burn completely, burn up.*

**κατακείμαι** [*κείμαι, lie*], *lie down, lie; lie idle.*

**κατακλείω** [*κλείω, -κλείσω, έκλεισα, κέκλειμαι, έκλεισθην, shut*], *shut up, shut in.*

**κατακόπτω** [*κόπτω, cut*], *cut down, cut to pieces, slay.*

**κατακτένω** [*κτείνω, kill*], *kill, murder.*

**καταλαμβάνω** [*λαμβάνω, take*; bor., Eng. *catalepsy*], *capture, seize, occupy a place; overtake, catch, hit; come upon, find.*

**καταλέγω** [*λέγω, tell*; bor., Eng. *catalogue*], *enumerate, count as.*

**καταλείπω** [*λείπω, leave*], *leave, leave behind, abandon; pass., be left behind, stay behind.*

**καταλέω** [*λεύω, -λεύσω, -έλευσα, έλευσθην, stone, from λᾶς, a stone*], *stone to death.*

καταληφόμενος, see καταλαμβάνω.  
 καταλιπόντες, see καταλεῖται.  
 καταλλάττω [ἀλλάττω, ἀλλάξω, ἡλ-  
     λαξα, -ῆλλαχα, ἥλλαγμαι, ἡλλάχθην  
     and ἡλλάγην, change], change, esp.  
     from enmity to friendship, reconcile.  
 καταλύω [λύω, loose], unyoke pack  
     animals, halt; sc. πόλεμον, end hosti-  
     ties, make peace.  
 καταμανθάνω [μανθάνω, learn], learn  
     thoroughly, observe well, see.  
 κατανοέω [νοέω, perceive], observe  
     carefully, perceive.  
 καταπέμπω [πέμπω, send], send down  
     to the seacoast (cp. καταβαίνω).  
 καταπεσεῖν, see καταπίττω,  
 καταπετρώω [πετρώω, ἐπετρώθην (πέ-  
     τρος, a stone), stone], stone to  
     death.  
 καταπηδάω [πηδάω, πηδήσομαι, ἐπή-  
     δησα, -πεπήδηκα, leap], leap down.  
 καταπίπτω [πίπτω, fall], fall down  
     or off.  
 καταπλήττω [-πλήττω, -πλήξω,  
     -ἐπλήξα, πέπληγμαι, ἐπλή-  
     γην and (regularly in cpds.) -επλά-  
     γην, strike], strike down; esp. with  
     fear, terrify.  
 καταπλάττω [πράττω, do], do com-  
     pletely, accomplish.  
 κατασκέπτομαι [σκέπτομαι, view],  
     view closely or carefully, inspect.  
 κατασκευάζω [σκευάζω, σκευάσω,  
     ἐσκενάσα, ἐσκενασμαι, -εσκευάσθην,  
     prepare], prepare fully, equip, fur-  
     nish; administer well, improve;  
     mid., make careful preparations.  
 κατασκηνάω [σκηνάω (σκηνή, tent),  
     put under a tent], encamp.  
 κατασκηνώ [σκηνώ (σκηνή, tent),  
     encamp], encamp.  
 κατασπάω [σπάω, draw], draw or  
     drag down.  
 καταστήσας, see καθίστημι.

καταστρατοπεδεῖομαι [στρατοπεδεύ-  
     ομαι, encamp], settle down in camp,  
     encamp.  
 καταστρέψω [στρέψω, turn; bor.,  
     Eng. catastrophe], turn down;  
     mid., overthrow, subdue.  
 κατασφάττω [σφάττω, slaughter], cut  
     down, kill.  
 κατασχεῖν, see κατέχω.  
 κατατείνω [τείνω, stretch], stretch  
     tight; intr., stretch or strain one-  
     self, strive earnestly, insist.  
 κατατέμνω [τέμνω, cut], cut down into  
     the ground, dig; cut up, cut to  
     pieces.  
 κατατίθημι [τίθημι, put], put or lay  
     down; mid., for one's own benefit,  
     lay up or aside, store away, give  
     into one's keeping, deposit.  
 κατατιρώσκω [τιτρώσκω, wound'],  
     wound severely.  
 καταφαγεῖν, see κατεσθίω.  
 καταφανής, -ές [φαίνω, show], in  
     sight, visible.  
 καταφεύγω [φεύγω, flee], flee down,  
     flee for refuge.  
 καταφρονέω [φρονέω, think] (think  
     down on), look down on, despise.  
 κατάβαν, see κατάγνυμ.  
 κατεθέμην, see κατατίθημι.  
 κατεΐδον, see καθορά.  
 κατελήφει, κατελήφθη, see καταλαμ-  
     βάνω.  
 κατεργάζομαι [ἔργάζομαι, work],  
     achieve, accomplish, bring to pass.  
 κατεσθίω [έσθιω, eat], eat up. For  
     κατά, cp. Eng. 'gobble down.'

κατέστησε, see καθίστημι.  
 κατετήμητο, see κατατέμνω.  
 κατέτροցάν, see κατατιρώσκω.  
 κατέχω [ἔχω, hold'], hold down, hold  
     fast, restrain; constrain, compel;  
     hold, occupy a place; cover a space.  
 κατίδοιεν, κατίδοντας, see καθορά.

κατορθτω [δρόττω, *dig*], *dig down; bury, hide in the ground.*

κάτω [κατά], adv., *down, downwards; below; τὸ κάτω, the lower part.*

καύμα, -ατος, τὸ [καλώ, *burn*], *burning heat.*

Καιστρου πεδίον, -ου, τὸ, *Cayster Plain, Caysterfield* (cp. Northfield, Springfield, etc.), a city of Phrygia. κέγχρος, -ου, *panic grass, related to millet, used as fodder; its seeds are also ground into meal.*

κέμααι, κελσουαι, *lie, lie outstretched, lie dead, lie in ruins;* (used as a pf. pass. of τίθημι, *have been put or laid; τὰ ὄπλα ἔκειντο, used as pass. of θέονται τὰ ὄπλα), the arms had been grounded or the troops were standing under arms.*

κέκτησθε, see κτάσαι.

Κελαιναί, -ῶν, al., *Celaenae*, a city of southern Phrygia, situated at the sources of the Maeander and the Marsyas.

κελεύω, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην, *order, command, direct, bid, urge, advise.*

κενός, -ή, -όν [bor., Eng. *cenotaph*], *empty, vacant, unoccupied, without, with gen. of want; vain, groundless.*

κεντρώ, κεντήσω [cp. κέντρον, *goad, center; bor., Eng. center*], *goad, torture.*

Κεντρίτης, -ου, *Centrites*, a tributary of the Tigris, the boundary between Armenia and the Carduchian country.

κεραμεοῦς, -ᾶ, -οῦν [κέραμος, *potter's clay; bor., Eng. ceramic*], *of clay, clay.*

Κεράμων ἀγορά, -ᾶς, *Cerāmōn Agōra, Tilemarket* (cp. Haymarket, New-market, etc.), a town of Phrygia.

κεράννυμι, ἐκέρασα, κέκραμαι, ἐκεράσθην, and ἐκράθην, *mix, mingle.*

κέρας, κέρατος and κέρως, τὸ [cogn., Lat. *cervus*, *deer, cornū, horn, hart, horn*; bor., Eng. *ceratoid, rhinoceros*], *horn, trumpet; wing of an army; κατὰ κέρας, in column, see Introd. § 62.*

κερδαίνω, κερδανῶ, ἐκέρδανα, -κεκέρδηκα [κέρδος], *gain, make profit.*

κερδαέος, -ῆ, -ον [κέρδος], *profitable.*

κέρδος, -ους, τὸ, *gain, profit, wages.*

κεφαλαλγής, -ές [κεφαλή, ἀλγός (cp. neuralgia), *pain*], *causing headache, apt to cause headache.*

κεφαλή, -ῆς [bor., Eng. *cephalic, hydrocephalus*], *head.*

κηδεμόν, -όρος [κηδομαι, *care for*], *protector, guardian.*

κηρύον, -ου [κηρός, *beeswax*; cogn., Lat. *cēra, wax*], *honeycomb.*

κηρυξ, -ῦκος, δ, *herald, an officer who carried official messages not only to his fellow-soldiers but also to the enemy. When discharging his duties his person was inviolable, and he carried as badge of office the κηρύκειον, a staff, which was represented in art with two intertwining serpents or shoots. See Fig. 40, p. 114.*

κηρύττω, κηρόξω, ἐκήρυξα, -κεκήρυχα, κεκήρυγμαι, ἐκηρύχθην [κηρυξ], *proclaim as a herald or through a herald; command, with acc., or with inf.; ἐκήρυξε (sc. δ κηρυκέ), proclamation was made, 172, 22.*

Κηφισόδωρος, -ου, *Cephisodorus*, a captain in the Greek army.

Κηφισόφων, -ῶντος, δ, *Cephisóphon*, an Athenian.

Κιλικία, -ᾶς [Κιλιξ], *Cilicia*, a district of southeastern Asia Minor, bordering on the sea. As a reward

for submitting without opposition to Cyrus the Great, the kings of Cilicia were allowed to retain their province practically as Persian satraps.

**Κατεξ**, -ικος, δ, *Cilician*, a native of Cilicia.

**Καλιστα**, -ης [Καλιξ], *Cilician woman, Cilician queen.*

κινδυνεύω, κινδυνεύων, etc. [κινδύνος], *be in danger, encounter danger; ἐκινδύνευσεν ἀν διαφθαρῆναι, would have been in danger of utter destruction*, 180, 21.

κινδύνος, -ου, *danger, peril; κινδύνος (sc. ἔστι), there is danger, with inf. or μή.*

κινέω, κινήσω, etc. [cogn., Lat. cieō, *move*, Eng. hie; bor., Eng. kinetic, cinematograph], *move; mid., move about.*

**Κλεάνωρ**, -οπος, δ, *Cleānor*, elected a general in the Greek army.

**Κλέαρχος**, -ου, *Clearchus*, the foremost general in the Greek army of Cyrus, an exile from Sparta, captured by treachery and killed at the Zapatas River. See Introd. §§ 14, 18, 19.

κλέψω, κλέψω, *ἴκλεψα, κέκλοφα, κέκλεμμα, ἐκλάπην* [cogn., Lat. clepōd, *steal*; bor., Eng. cleptomania], *steal, smuggle, seize stealthily.*

**κλίμαξ**, -ακος, ή [κλίνω, *cause to lean*, cp. κλίνη; bor., Eng. climax, *clime*], *ladder (leaner).*

**κλίνη**, -ης [κλίνω, *cause to lean; cogn., Lat. inclinō, incline, bend, Eng. lean; bor., Eng. clinic, en-clitic*], *bed, couch, used like the modern bed and couch or sofa, also for reclining at meals and as a bier for the dead. See Fig. 65, p. 201.*

**κλοπή**, -ῆς [κλέπτω], *stealing.*

κλέψη, κλωπός, δ [κλέπτω], *thief, marauder.*

κνέφως, -ους, τό, poetic, *dusk, twilight.*

κνημίτης, -ίδος, ή [κνήμη, *leg between knee and ankle*], *greave, a plate of metal, fitted to the leg and padded for comfort. It was held in place partly by the spring of the metal, partly by straps or buckles behind. It might be compared to a football shin guard, but the greave inclosed the leg nearly all round. See Figs. 11, 15, pp. 55, 60.*

**κογχιλιάτης**, -ου [κογχύλη = κογχη (bor., Eng. conch), *mussel, a shell-fish*], adj., *shelly.*

**κοιμάσθη**, κοιμήσω, *ἐκοιμησα, ἐκοιμήθη* [cp. κεῖμαι, *lie*; bor., Eng. coma, cemetery], *poetic in act., lull to sleep; mid. and pass., go to sleep, go to bed.*

**κοινῇ** [dat. fem. of κοινός], adv., *in common, together.*

**κοινός**, -ή, -όν [bor., Eng. epicene, coenobium], *common, general, shared by all; ἀπὸ κοινοῦ, from the common store, that part of the booty which had not been divided among the soldiers.*

κολάζω, κολάσω, *ἐκόλασα, κεκόλασμα, ἐκολάσθην, chastise, punish.*

**Κολοσσαῖ**, -ῶν, al., *Colossae*, a city of southwestern Phrygia, where in the first century A.D. was located the church to which Paul wrote his *Epistle to the Colossians.*

**Κόλχις**, -ίδος, ή [Κόλχοι], a district along the eastern and southeastern coast of the Black Sea, best known as the country from which Jason, according to the myth, carried off the Golden Fleece.

**Κόλχοι**, -ῶν, *Colchians, people of Colchis, a tribe of whom appear to*

have lived near Trapēzus in Xenophon's day.

κολωνός, -οῦ [cogn., Lat. *collis*, *hill*, Eng. *hill*], *hill, mound* (of stones), *cairn*.

κομίζω, κομῶ, ἐκβομίσα, κεκόμικα, κεκβομίσαι, ἐκβομίσθην, *carē for, carry away* so as to care for, *carry, bring*; mid., *bring one's own possessions or things in which one is interested*.

κονιάτός, -ή, -ον (verbal of κονιάω, *plastered*, *cemented*).

κονιορέος, -οῦ [κόνις, *dust*, δρῦμη, *stir up*], *cloud of dust*.

κόπρος, ου, ἡ, *dung*.

κόπτω, κόψω, ἔκοψα, -κέκοφα, κέκομαι, *ἐκβῆνη* [bor., Eng. *comma, syncopate, apocope*], *cut, slash; cut down trees; kill*.

κόρη, -ης [bor., Eng. *Cora*], *girl*, Lat. *puella*.

Κορσωτή, -ῆς, *Corsōtē*, a large city situated on an island formed by the Euphrātes and the Mascas canal, which was mistaken by Xenophon for a river.

κορυφή, -ῆς, *top, summit*.

κοσμέω, κοσμήσω, etc. [κόσμος; bor., Eng. *cosmetic*], *arrange, marshal; adorn*.

κόσμος, -οῦ [bor., Eng. *cosmopolitan, cosmic, microcosm*], *good order; adornment*.

κοῦφος, -η, -ον, *light; χρότος κοῦφος, hay*.

κράνος, -ούς, τό [bor., Eng. *cranium*], *helmet, commonly of metal, protecting the whole head and the neck behind. It was usually provided with a crest of horsehair. See Figs. 6, 7, 8, 11, pp. 40, 41, 55.*

κρατέω, κρατήσω, etc. [κράτος; bor., Eng. *autocracy, democracy*], *be*

*strong, rule, have sway over; be victorious, conquer, abs. or with gen.*

κρατήρ, -ῆρος, δ [κεράννυμι, *mix*; bor., Eng. *crater*], *large bowl, used by the Greeks for mixing water with wine, which they never drank clear. See Fig. 69, p. 207.*

κράτιστος, -η, -ον [κράτος] (used as sup. of ἀγαθός, really sup. of old adj. κρατύς, *strong*), *best, strongest, bravest, noblest. Neut. acc. pl. as adv. best, most bravely.*

κράτος, -ους, τό, *strength, power; ἀνά κράτος, at full speed; κατὰ κράτος, with all their might (according to their strength, hence with some reserve power).*

κραυγή, -ῆς [cp. κράξω, *cry*], *cry, shouting; uproar.*

κρέας, κρέως, τό [bor., Eng. *creosote*], *flesh; pl. meat.*

κρείττων, -ον, gen. -ονος [κράτος] (used as comp. of ἀγαθός, really comp. of old adj. κρατύς, *strong*), *stronger, mightier; better, preferable, more valuable.*

κρέμαμαι, κρεμήσομαι [cp. κρεμάννυμι], *intr., be suspended, hang.*

κρεμάννυμι, κρεμῶ, ἐκρέμασα, ἐκρεμάσθην [cp. κρέμαμαι], *transitive, hang, hang up.*

κρήνη, -ης, *spring, fountain.*

κρηπής, -ηδος, ἡ, *foundation.* .

Κρής, Κρητές, δ, *Cretan*, a native of Crete (in modern times also called Candia), an island south of the Peloponnēsus, noted in antiquity for its archers.

κρῖθι, -ῆς, always pl. in the *Anabasis, barleycorns, barley.*

κριθίνος, -η, -ον [κρῖθη], *of barley; οἶνος κριθίνος, beer, which is still generally made with barley.*

κρένη, κρινῶ, ἔκρινα, κέκριμαι,

ἐκρίθην [cogn., Lat. *cernō*, *separate*, *crimen*, *judgment*; bor., Eng. *critic*, *hypocrite*], *separate*, *pick out*, *choose*; *decide*, *judge*, *consider*.  
κρῆσ, -οῦ, *ram*.

κρίσις, -εως, ἡ [κρίω; bor., Eng. *crisis*], *decision*, *judgment*, *trial*.

κρόνω, κρόνω, ἔκρουσα, -έκρουκα, -έκρουμαι and -έκρουσμαι, -έκροβσθηρ, *strike*, *beat*, *rattle*.

κρύπτω, κρύψω, ἔκρυψα, κέκρυψμαι, ἔκρυψθηρ [bor., Eng. *crypt*, *cryptogam*, *grotto* (through Italian)], *hide*, *conceal*, *keep secret*, with two accs.

κτάσματ, κτήσομαι, ἔκτησάμην, κέκτημαι, ἔκτηθηρ, *get*, *acquire*, *accomplish*; pf., *have acquired*, hence, *have*, *possess*.

κτείνω, κτερῶ, ἔκτεινα, -έκτονα, *kill*, *slay*.

κτήμα, -ατος, τὸ [κτάσμα], *piece of property*; pl., *property*.

\* κτήνος, -ους, τὸ [κτάσμα], *piece of property*, consisting in early times chiefly of flocks and herds, hence *domestic animal*; pl., *cattle*, *stock*.

Κτησίας, -ου, *Ctesias*, a famous Greek physician and author, captured by the Persians in 415 B.C., and detained, though with high honor, as court physician to Darius II and his successor, Artaxerxes II. He wrote a history of Persia, known to us only through quotations by other writers.

Κύδνος, -ου, *Cydnus*, a stream flowing through Tarsus in Cilicia.

κύκλος, -ου [bor., Eng. *cycle*, *bicycle*, *cyclometer*, *cyclopedia*], *circle*, *ring*, *encircling wall*; κύκλω, as adv., *in a circle*, *round*, *all round*.

κυκλώ, κυκλώσω, ἔκκλωσα, κεκύκλωμαι, ἔκκλωθηρ [κύκλος; bor., Eng. *cyclone*], *encircle*, *surround*.

κύκλωσις, -εως, ἡ [κυκλώω], *an encircling*; ὡς εἰς κύκλωσιν, *with the intention of encircling them*.

κυλίνδω, impf. ἔκυλίνδοντο [bor., Eng. *cylinder*], *roll*, *roll down*; pass., intr., *roll*.

Κύρεος, -ᾶ, -ορ [Κύρος], *Cyrēan*, of or belonging to Cyrus. As subst., *Cyrēan*, *follower of Cyrus*.

Κύρος, -ου, *Cyrus*, (1) the founder of the Persian empire, *Cyrus the Great*, see Fig. 34, p. 95; (2) in the *Anabasis* commonly *Cyrus the younger*, son of Darius II, and brother of Artaxerxes II, whom he tried to depose, leading against him a force of 100,000 Asiatics and 13,000 Greek mercenaries. His death at the battle of Cunaxa caused the failure of the expedition. See Introd. §§ 1-15.

κύων, κυνός, δ, ἡ [cogn., Lat. *canis*, *dog*, Eng. *hound*; bor., Eng. *cynic*, *cynosure*], *dog*.

κωλύω, κωλύσω, etc., *hinder*, *oppose*, with inf. of action hindered; *prevent* or *hinder from*, with gen. of inf.; τὸ κωλύον, as subst., *the obstacle*, *the hindrance*.

κώμαρχος, -ου [κώμη, ἀρχω, *rule*], *village chief*.

κώμη, -ης [cogn., Eng. *home*], *unwalled village*.

κωμήτης, -ου [κώμη], *villager*.

## Δ

λαβεῖν, see λαμβάνω.

λαγχάνω, λήξομαι, ἔλαχον, ελληχα, εληγμαι, ἔληχθηρ, *obtain by lot*, *obtain*, *get*, with gen. or acc.

λαγώς or λαγάς, -ῶ or -ώ, δ, *hare*.

λαθεῖν, see λανθάνω.

λάθρᾳ [cp. λαθεῖν], adv., *secretly*, *without the knowledge of*, with gen.

**Δακεδαιμόνιος**, -ᾶ, -ον [Λακεδαιμων, *Lacedaemon, Sparta*], *Lacedaemonic*, *Spartan*. Masc. as subst., *Spartan*.

**λάκκος**, -ον [cōgn., Lat. *lacus*, *lake*, whence is bor. Eng. *lake*], *cistern*, dug in the ground and plastered.

**λακτῖο**, *λακτιώ*, *θλάκτισα*, *λελάκτικα*, *θλακτίσθην*, *kick*.

**λάκων**, -ωρος, δ, *Laconian, Spartan*.

**λακωνικός**, -ή, -ον [*λάκων*; bor., Eng. *laconic*], *Laconian, Spartan*.

**λαμβάνω**, *λήψουμαι*, *λαβού*, *εληφα*, *εληψαμαι*, *ελήφθην* [bor., Eng. *catalepsy, epilepsy*], *take, get, procure, receive, accept; find, catch, seize, capture; of want, befall; take part of or some of, with partit. gen.; take hold of, with acc. and partit. gen.*; *λαβών* is often equiv. to *ἔχων*, *with*.

**λαμπρότης**, -ητος, ή [*λαμπρός*, *brilliant*], *brillancy, splendor*.

**λάμπω** [bor., Eng. *lamp*], act. or mid., *shine, blaze up*.

**λανθάνω**, *λήσω*, *λαθού*, *λέληθα*, *λέλητσαι* [bor., Eng. *lethargy, Lethe*], *lie hid, escape notice, be unseen; commonly used with a supplementary ptc., the ptc. being rendered by a finite verb, and *λανθάνω* by an adv. or phrase, as secretly, without attracting attention; τρεφθεντος ἐλάνθανεν, was secretly supported, 53, 26; with acc., λαθεῖν αὐτὸν ἀπελθών, to get away without his knowing it, 67, 26; ptc. λαθόρρας, without being seen, 211, 18*.

**λαρίσα**, -ης, *Larīsa*, a ruined city on the Tigris, passed by the Ten Thousand; see on 164, 20. See Fig. 53, p. 165.

**λαχών**, see *λαγχάνω*.

**λέγω**, *λέξω*, *λεξα*, *λέγεμαι*, *ελέχθην*; *ετρηκα* (see *ετρω*) is used for the pf.,

and *εἰπω* frequently for the aor.; *say, speak, tell, report, abs. or with acc.; with dir. disc.; with indir. disc., commonly introduced by δτι or ως, sometimes expressed by inf.; mention, speak of, with acc., or acc. and ptc. with ως, 67, 11; act as spokesman, with dir. disc.; tell, bid, with inf.; in the pass. Greek prefers the pers. to the impers. constr., as λέγεται Ἀπόλλων ἔκειρα, *Apollo is said to have slain*, though the impers. constr. occurs, as ἔλέγετο Κύρος συγγενέσθαι, *it was said that Cyrus had intercourse*; λεγύμενος, *counted, reckoned, 80, 19*.*

**λεῖος**, -ᾶ, -ον [cōgn., Lat. *lēvis, smooth*], *smooth; genily sloping*.

**λείπω**, *λείψω*, *λείπονται*, *λελειπμαι*, *ελείφθην* [cōgn., Lat. *linquō, leave*, Eng. *loan*; bor., Eng. *eclipse*], *leave, quit, abandon, Lat. relinquō; pass., be left, remain; survive; be left behind*.

**λελειφεται**, *λελοιπός*, see *λείπω*.

**λέψον**, see *λέγω*.

**λεοντίνος**, -ον, *Leontine*, a native of Leontini, a city of eastern Sicily, the name of which survives in the modern *Lentini*.

**λευκοθώραξ**, -ᾶκος [*λευκός*, *θώραξ*, *corselet*], adj., *with white corselet*.

**λευκός**, -ή, -ον [*λεῦχ*, *light, luceō, shine*], *bright, white*.

**λευθόντων**, see *λέγω*.

**λεωνύμος**, -ον, *Leonýmus*, a private in the Greek army.

**λήγω**, *λήξω*, *ληνξα*, *end, abate*.

**λῆγομαι** [*λεῖα*, *booty*], *plunder, pillage*.

**ληθηναι**, *λήψουμαι*, see *λαμβάνω*.

**λίθινος**, -η, -ον [*λίθος*], *of stone*.

**λίθος**, -ον [bor., Eng. *lithograph, monolith*], *stone*.

**λιμός**, -οῦ, *hunger, famine*.

**λινοῦς**, -ῆ, -οῦ, contracted from λίνεος, -ᾶ, -ον [λίνος, *linen*; cogn., Lat. *linum, flax*], of *linen*.

**λογιζόμαι**, λογιοῦμαι, ἐλογισθῆναι, λελογισμαῖαι, *count, reckon, consider, suppose.*

**λόγος**, -ου [λέγω; bor., Eng. *logarithm, logomachy, theology, catalogue, dialogue*], *word, speech; debate, discussion; report, rumor; book, narrative; pl., words, conversation; els λόγους ἔρχεσθαι, come to a conference, with dat. of person.*

**λόγχη**, -ῆ, -η, *spear head, spear.* See Introd. § 58, and Fig. 72, p. 218.

**λοιδορέω**, λοιδορήσω, etc. [λοιδόρος, *abusive*], *abuse, revile.*

**λοιπός**, -ῆ, -ην [λεπτῷ], *left, remaining; λοιπὸν μοι εἰτέναι, it remains for me to say; δὲ λοιπός, the other; οἱ λοιποὶ, the rest, those who were left; τὴν λοιπήν (sc. ὅδον), the rest of the way; τὸ λοιπόν, as subst., the rest, as adv., the rest of the time, for the future.*

**λούσιεν**, -έως, δ, *Lusian*, a native of Lusi, a town in northern Arcadia.

**λόφος**, -ου, *crest, ridge, hill.*

**λοχαγία**, -ᾶς [λοχαγός], *office of captain, captaincy.*

**λοχαγός**, -οῦ [λόχος, ἄγω, *lead*], *leader of a λόχος, captain.* See Introd. § 56.

**λόχος**, -ου [cp. λέγω, in old meaning *lay, mid., lie*], *ambush, men lying in ambush; company, normally, but not always, of 100 men.* See Introd. § 56.

**λυδία**, -ᾶς, *Lydia*, a district in western Asia Minor, bordering on the Aegean, part of the satrapy of Cyrus.

**λυδός**, -ῆ, -ον [λυδός], *of Lydia, Lydian.*

**λυδός**, -οῦ, *Lydian, a native of Lydia.*

**λύκαια**, -ῶν, τὰ, *the Lycaeae*, the festival of Lycaean Zeus, who was worshiped on Mt. Lycaeus, in the southwestern part of Arcadia. Athletic games were a feature of the festival.

**λυκάδοις**, -ῶν, οἱ, *Lycaonians*, people of Lycaonia; they did not acknowledge the Persian sway and often raided the neighboring districts of the empire.

**λυκαονία**, -ᾶς, *Lycaonia*, a district of Asia Minor, lying between Phrygia and Cilicia.

**λύκιος**, -ου, *Lycius*, (1) a Syracusan; (2) an Athenian, chosen to command the cavalry of the Greeks on the retreat.

**λύμανθομαί**, λύμανθομαι, ἐλύμηνθάμηνη, λελύμησμαι, ἐλύμανθην [λύμην, *outrage*], *outrage, ruin, spoil.*

**λύπτω**, λύπτησω, etc. [λύπη], *give pain to, grieve, annoy, harass.*

**λύπη**, -ῆ, -ης, *pain, grief.*

**λύπηρός**, -ή, -ον [λύπη], *painful, troublesome, annoying.*

**λύσω**, λύσω, ἐλύσα, λέλυκα, λέλυμαι, ἐλύθην [cogn., Lat. *luō, loose*, Eng. *loose, lose*; bor., Eng. *analysis*], *loose, release, unbind, untie; break down, destroy, remove; break, violate; pay, be profitable (poetic use = λυστελεῖν)*, 172, 25.

**λυτοφάγοι**, -ῶν, οἱ [λυτός, *lotus*, φάγον, see ἑσθίω, *eat*], *lotus eaters.* The lotus, which may have been one of the jujube fruits still used in northern Africa, was said to be so delicious that all who ate it forgot home and friends.

**λυφάω**, λυφήσω, ἐλύφησα, λελύφηκα, *abate, cease.*

**λύων**, λύων, gen. -ονος (used as comp. of ἀγαθός), *better, preferable.*

## M

**μά** [cp. μέν and μήν], intensive adv., surely, used in neg. oaths, with acc., μὰ τὸς θεός, νο, by the gods!

μάθης, see μανθάνω.

**Μαλανδρός**, -ou [bor., Eng. meander], *Maeander*, a river of Asia Minor, entering the Aegean near Milētus; famous for its winding course.

**μανιομαί**, μανοῦμαι, μέμηντα, ἐμάντην [cp. μανᾶ, *madness*, whence is borrowed Eng. *mania*], be mad or insane; aor., go mad.

**μακαρίζω**, ἐμακάριστα, ἐμακάρισθην [μάκαρ, *happy*], count happy, consider fortunate.

**μακαριστός**, -ή, -όν [μακαρίζω], deemed happy, enviable, an object of envy.

**μακρός**, -ά, -όν [bor., Eng. *macron*, *macrocosm*], long; μακράν (sc. δόδυν), a long distance; similarly μακροτέραν, by a longer route; μακρὸν ἦν, it was too far, with inf.; μακρύτερον, adv., farther.

**Μάκρωνες**, -ων, ol., *Macrōnes*, a tribe south of Trapēzus, the exact location of which is uncertain.

**μάλα**, by elision μάλ', adv., very, very much; comp. μᾶλλον, more, rather, better; sup. μᾶλιστα, most, preëminently, specially, best, for the most part; ὡς μᾶλιστα, ὡς μᾶλιστα ἐδύνατο, ὃ δυνατὸν μᾶλιστα, ὡς οἶδεν τε μᾶλιστα, as much (as well) as possible; ὡς τις καὶ ἄλλος μᾶλιστα ἀνθρώπων, as well as anybody else in the world.

μανέντες, see μανομαι.

**μανθάνω**, μαθῆσομαι, ἐμαθον, μεμάθηκα [bor., Eng. *mathematics*, *philomath*], learn, find out.

**μαντεῖς**, -ᾶς [cp. μάντις; bor., Eng.

chiromancy, necromancy], prophecy, response.

**μάντις**, -ew, δ [μαντομαι], one possessed or frenzied by divine power, prophet, seer, soothsayer, securing omens from the observation of the vitals of sacrificed victims. See Introd. p. 45, footnote.

**Μάρδοι**, -wv, ol., *Mardi*, a tribe in Armenia.

**μάρσιπος**, -ou [bor., Lat. *marsūpium*, pouch, whence Eng. *marsupial*], pouch, bag.

**Μαρσύας**, -ov, *Marsyas*, (1) a Phrygian deity; according to the Greek story he was a Phrygian satyr, who was beaten by Apollo, the god of music, in a contest of musical skill, and flayed as a penalty for his presumption in venturing to vie with the god; see Fig. 12, p. 57; (2) a river emptying into the Maeander near Celaenae.

**μαρτυρέω**, μαρτυρήσω, etc. [μάρτυς, witness; bor., Eng. *martyr*], be a witness, testify.

**μαρτύριον**, -ou [μάρτυς, witness], evidence, proof.

**Μάσκας**, -ā (Doric gen.), *Mascas*, a canal about Corsōtē; it seems to have been taken for a river by Xenophon, 76, 15.

**μαστεύω**, poetic, seek, strive.

**μαστίγω**, μαστίγωσω, ἐμαστίγωσα, ἐμαστίγωθην [μάστιξ], *whip, flag*.

**μάστιξ**, -ήγος, ἡ, *whip*; ὑπὸ μαστίγων, under the lash.

**μαστός**, -ού [bor., Eng. *mastodon*], breast, nipple; round hill.

**μάχαιρα**, -ᾶς [μάχομαι], *cuillass, saber*. See Introd. § 58, end, and Fig. 31, p. 89.

**μαχαίριον**, -ou [diminutive of μάχαιρα], *knife, dirk*.

μάχη, -ης [μάχομαι ; bor., Eng. 10-  
gomachy], *fight, battle.*

μάχομαι, μαχόμαι, ἐμαχεσάμην, μεμά-  
χημαι, *fight*, abs. or with dat. ; *fight  
in person, go into the battle*, 85, 8.

μέ, see ἔγω.

μεγαλοπρεπές [μεγαλοπρεπής (μέγας,  
τρέπω, *be fitting*), *befitting a great  
man, magnificent*], *adv., magnifi-  
cently, with princely generosity.*

μεγάλως [μέγας], *adv., greatly, grossly.*

Μεγαρέως, -έως, δ, *Megarian*, a citizen  
of Megāra, the chief city of the state  
of Megāris, situated on the isthmus  
about midway between Corinth and  
Athens.

μέγας, μεγάλη, μέγα, comp. μείζων,  
sup. μέγιστος [cogn., Lat. magnus,  
great, Eng. much, mickle, muckle;  
bor., Eng. megacephalic, megalomaniac,  
megaphone], *great, large.*

Idiomatic uses : *weighty, important,  
valuable, fine; powerful, loud;*  
μέγας βασιλεύς, *the great king of  
Persia*; μείζονa ή ὡς, *too great to  
be*; τὰ μεγάλα, *affairs of state*; τὰ  
μεγάλα εὖ ποιέιν, *do great services*;  
βλάψαι μεγάλα, *do great harm.*

Neut. acc. as adv., μέγα, *greatly*;  
sup. τὸ μέγιστον, *chiefly*; τρώτον  
καὶ μέγιστον, *first and foremost*; οἱ  
μέγιστα δυνάμενοι, *the most power-  
ful*; δον ἐδύναντο μέγιστον, *as  
loud as they could.*

Μεγαφέρνης, -ου, *Megaphernes*, a Per-  
sian noble.

μέγεθος, -ους, τὸ [μέγας], *greatness,  
size; width.*

μέγιστος, see μέγας.

μεθ', see μετά.

μεθιστῆμι [ἰστημι, *cause to stand,  
set*], *set elsewhere, remove*; intr.,  
2 aor., *withdraw, retire*; mid.,  
*cause to withdraw.*

Μεθυδριέως, -έως, δ, *Methydrian*, a citizen  
of Methydrium, a little town in  
central Arcadia.

μεθίνω [μέθυ, *wine*; cogn., Eng. mead;  
bor., Eng. amethyst], *be drunk.*

μεῖων, see μένων.

μεῖναι, see μένων.

μεράκιον, -ου [μεῖραξ, *lass*], *lad, boy,*

*of 14 to 20 years.*

μεῖων, μεῖον, gen. μελονός [cogn., Lat.  
minuō, *lessen, minor, less*; bor.,  
Eng. Miocene] (used as comp. of  
μικρός and δλήγος), *smaller, less,  
fewer*. Neut. acc. as adv., *less*;  
μεῖον ἔχειν, *have the worst of it, be  
worsted.*

μελανία, -ᾶς [μελᾶς], *blackness.*

μελᾶς, μελαινα, μελαν [bor., Eng. mel-  
ancholy, Melanesia], *black, dark.*

μελεῖ, μελήσει, ἐμελησε, μεμεληκε, im-  
pers., *it is a care, it concerns, with  
dat.*; ἐμοι μελήσει, *I will take care,*  
*I will see to it*, with δπως and fut.  
indic. or opt.

μελετάω, μελετήσω, ἐμελέτησα, μεμε-  
λέτηκα [μέλει], *care for; practice.*

μελετηρός, -ά, -όν [μελετάω], *diligent  
or assiduous in practicing.*

μελινή, -ης, *millet*, a kind of grain;  
pl., *millet fields.*

μελλω, μελλήσω, ἐμέλλησα, *be about  
to, be going to, expect, intend, be  
likely to, with inf.; intend, with  
acc.; delay.*

μεμνήσο, μεμνησα, see μεμνήσκω.

μέμφομαι, μέμψομαι, ἐμεμψάμην and  
ἐμέμφθην, *blame, find fault with,  
with acc.*

μέν (a weak form of μήν), postposi-  
tive adv., commonly correlative with  
a following δέ, or sometimes with  
δλλά, ἔπειτα, or μέντοι; it may  
occasionally be rendered by *on the  
one hand*, and δέ by *on the other*, but

far more frequently it is to be translated only by emphasizing the word with which it belongs.

Idiomatic uses: δέ μὲν . . . δέ δέ, one . . . the other, pl. some . . . others, see also δέ; ἀλλὰ μὲν, but in point of fact; οὐ μὲν δῆ, and yet of course . . . not; ταῦτα μὲν δῆ, THIS then.

**μέντοι** [μέν + τοι, you know], adv. and conj., (1) intensive, moreover, surely; (2) oftener adversative, however, though, yet, nevertheless.

**μένω**, μένω, ἔμενα, μεμένηκα [cogn., Lat. *maneō*, remain], remain, stay, wait, Lat. *maneō*; remain in force; transitive, wait for, Lat. *expectō*.

**Μένων**, -wos, δέ, Menon, a general in Cyrus's Greek army.

**μέρος**, -ous, τό, part, portion, detachment; specimen, sample; ἐν τῷ μέρει, each in turn.

**μεσημβρία**, -ās [μέσος, ἡμέρα, day], midday; hence from the position of the sun at noon, the south.

**μέσος**, -η, -ov [cogn., Lat. *medius*, middle; bor., Eng. Mesopotamia, Mesozoic], rarely in attributive position, middle, in the middle, at the center; commonly in pred. position, the middle of, the midst of; μέσαι νύκτες, midnight.

Neut. as subst., with or without τό, the middle, the space between, the center of an army; μέσον ἡμέρας = μεσημβρία, midday; ἐκ τοῦ μέσου, from between them, 80, 2; διὰ μέσου, ἐν μέσῳ, between; ἐν μέσῳ τῆς ὁδοῦ, flowing directly across their road, 140, 8; ἐν μέσῳ κεῖται . . . ἄθλα, are offered for competition as prizes, 144, 22.

**Μέσπιλα**, Mespila, the modern Kuyunjik, part of the ruins of Ninéveh. See on 165, 8.

**μεστός**, -η, -bv, full; filled with, full of, with gen.

**μετά**, by elision and euphony *μετ'* or *μεθ'* [bor., Eng. metaphor, method], prep. with gen. or acc., among.

With gen. (among), with, along with (Xenophon is the only Attic writer who employs *μετά* with the gen. less frequently than σύν with the dat.); by means of, with the aid of.

With acc. (into the midst of), after, next to; *μεθ'* ἡμέραν, after daybreak, by day.

In cpds. *μετά* usually denotes participation or change, more commonly the latter; cp. Eng. words beginning with *met(a)-*, as metal, metamorphosis, metaphysics, metapsychosis, meteor, metonymy, or *meth-*, as Methodist, also see above.

**μεταγιγνώσκω** [γιγνώσκω, think], change one's mind.

**μεταδίδωμι** [δίδωμι, give], distribute among, share with, with dat. of person and gen. or acc. of thing.

**μεταμέλει** [μέλει, it is a care], impers., it is a care afterwards, it repents one, one repents or is sorry, with dat.; *μεταμέλει σοι*, you are sorry.

**μεταξύ** [*μετά*], adv., in the midst;

*μεταξὺ ὑπολαβών*, interrupting; as prep. with gen., between.

**μετάπεμπτος**, -ov (verbal of *μετάπεμπω*), sent for, summoned.

**μεταπέμπω** [πέμπω, send], send for or after; usually mid., send for to come to oneself, summon.

**μεταστάντες**, *μεταστησάμενος*, see *μεθίστημι*.

**μέτεστι** [εἰμι, be], impers., there is a

- share*, with dat. of person and gen. of thing; οὐδενὸς ἡμῶν μετεῖη, we had no share.
- μετέωρος, -ον [*deiphos, raise*; bor., Eng. *meteor*], raised from the ground.
- μετρέω, ἐμέτρησα, ἐμέτρηθην [*mētron*], measure.
- μετρώος [*mētros, moderate*], adv., with moderation, moderately.
- μέτρον, -ον [*cogn., Lat. mētior, measure*; bor., Eng. *meter, symmetry*], measure.
- μέχρι, (1) adv., up to, as far as, with another adv. or with gen.; μέχρι οὐ, to where; (2) conj., until, with indic., or οὐ and subj.
- μή, adv., not, the neg. in expressions of the will and thought, as οὐ is the neg. in statements of fact; consequently it is used in neg. commands or in exhortations; regularly with the inf., except in indir. disc. in expressions which would have οὐ in dir. disc.; with the inf. depending on a verb of escaping or hindering, from; in conditions and conditional rel. clauses and with circumstantial ptcs. implying condition; εἰ μή, if not, except, unless; εἰ δὲ μή, otherwise; in clauses of purpose; after verbs of fearing, expressed or implied, that, lest, μή οὐ, that not; οὐ μή with subj., as a strong fut. neg., 112, 15; μή οὐ with inf. after an expression of shame or in a question containing the idea of hindering, not, from, 116, 18; 143, 2. The same usages appear with the cpds. of μή.
- μηδαμῶς [*μηδαμός, not one*], adv., by no means, on no account.
- μηδέ [*μή + δέ*], conj. or adv., and not, but not, nor; not even, not either.
- Μήδεια, -ᾶς, *Medea*, wife of Astyages, last king of the Medes.
- μηδείς, μηδεμία, μηδέν [*μηδέ + εἷς, one*], not one, no one, nobody, nothing.
- μηδέποτε [*μηδέ + ποτέ, ever*], adv., never.
- Μηδία, -ᾶς, *Media*, the name used by Xenophon for Assyria, the district lying along the Tigris above Babylon; it was conquered by the Medes about 606 B.C. τὸ Μηδασ τεῖχος, the wall of Media; its exact position cannot be determined from existing ruins. It ran from the Euphrates, near Pylae, north-east to the Tigris, and was built by the Babylonians perhaps early in the sixth century B.C., as a defense against the invading Medes.
- Μῆδος, -ῶν, οἱ, *Medes*, inhabitants of Media.
- μήθ', see μήτε.
- μηκέτι [*μή + ἔτι, still, with κ inserted on the analogy of οὐκέτι*], adv., not again, no longer.
- μήκος, -ούς, τό [*cp. μακρός, long*], length.
- μήν [*cp. μέν*], intensive or adversative postpositive adv., surely, yet; however, though, sometimes with γέ, which is translated only by emphasis; καὶ μήν, and yet; ἀλλὰ μήν, but surely, but still, in fact; οὐδὲ μήν, and surely not; ή μήν, on one's word of honor.
- μήν, μηνός, δ [*cogn., Lat. mēnsis, month; Eng. moon, month*], month; κατὰ μήνα, month by month, monthly.
- μηνῶ, μηνῶσ, etc., reveal, inform against.
- μηποτε [*μή + ποτέ, ever*], adv., never.
- μήπω [*μή + πώ, yet*], adv., not yet.
- μήτε [*μή + τέ, and*], conj., and not,

Lat. *neque*; μήτε . . . μήτε, *neither . . . nor*, Lat. *neque . . . neque*; μήτε . . . τε, *not only not . . . but also*, Lat. *neque . . . et*.

**μήτηρ**, *mētrēs*, ή [cogn., Lat. *māter*, Eng. *mother*; bor., Eng. *metropolis*], *mother*.

**μηχανάομαι**, *μηχανήσομαι*, *έμηχαν-*  
*σάμην*, *μεμηχάνημαι* [*μηχανή*], *con-*  
*trive*.

**μηχανή**, -ῆς [bor., Lat. *māchina*, *machine* (whence is bor. Eng. *machine*), Eng. *mechanic*], *machine*; *contrivance, device, means*.

**μίλα**, see *els.*

**Μίδας**, -ου, *Midas*, a mythical king of Phrygia, proverbial for his 'golden touch,' which he gained as a reward for releasing the satyr Silēnus after having entrapped him.

**Μιθριδάτης**, -ου, *Mithridates*, a trusted friend of Cyrus, who transferred his allegiance to Artaxerxes after the battle of Cunaxa.

**μῖκρός**, -ά, -άν [cp. Eng. *microscope*, *microphone*, *microbe*], *small, little, weak*. Neut. acc. as adv., *barely, narrowly*. Neut. as subst., *a short distance, a little while*.

**Μίλητος**, -ᾶ, -ου [*Mīlētōs*], *Milesian, of Miletus*. As subst., masc. pl., *Milesians*; fem. sing., *Milesian woman*.

**Μίλητος**, -ου, ή, *Miletus*, a prominent Greek city of Ionia, south of Ephesus.

**Μίλτοκύθης**, -ου, *Miltocýthes*, a Thracian cavalry commander, who deserted from the Greeks to the Persians after the battle of Cunaxa.

**μίμεομαι**, *μημήσομαι*, *έμμησάμην*, *μεμί-*  
*μημαι*, *έμμηθην* [*μῖμος*, *actor*; bor., Eng. *mimic, pantomime*], *imitate*.

**μιμησίκω**, *μνήσω*, *έμνησα*, *μέμνημαι*, *έμνησθη* [cogn., Lat. *meminī*, *re-*

*member, Eng. mind*], act., *remind*, not used in prose, cp. ἀναμνήσκω; mid. and pass., *remind oneself, remember*, the pf. μέμνημαι being used as pres., like Lat. *meminī*, *meminisse* as fut., and ἔμνησθην as aor. *μισθοδοστά*, -ᾶς [*μισθός*, *δίδωμι, give*], *payment of wages*.

**μισθοδότης**, -ον [*μισθός*, *δίδωμι, give*], *one who pays wages, paymaster*.

**μισθός**, -οῦ, *wages, pay; reward*.

**μισθοφόρος**, -ον [*μισθός*, *φέρω, bear*], *drawing wages. Masc. pl. as subst., mercenaries*.

**μισθώ**, *μισθώω, etc.* [*μισθός*], *hire out, let; mid., hire; pass., be hired*.

**μνᾶ**, *μνᾶς*, *mina*, a sum of money (not a coin), equiv. to 100 drachmas or about §18.

**μνημονέω**, *μνημονεύω, etc.* [*μνήμων*, *mindful*, cp. *μνήσκω*; bor., Eng. *mnemonic*], *recall, recollect, with gen.*

**μνησικακέω**, *μνησικακήσω*, *έμνησικά-*  
*κησα* [cp. *μνήσκω*, *κακός, wrong*], *remember past injuries against one, bear a grudge, with dat.*

**μόλις**, adv., *with difficulty*.

**μολυβδός**, -ίδος, ή [*μολυβδός*], *leaden ball, bullet for a sling*. See Fig. 51, p. 163.

**μολύβδος**, -ου, *lead*.

**μοναχή** [dat. fem. of *μοναχός* (from *μόνος*), *solitary; bor., Eng. monk*], adv., *alone, only; ὑπερ μοναχῆ, where alone*.

**μόνος**, -η, -ον [bor., Eng. *monad, monogamy, monogram, monopoly, monotheist*], *alone, only*. Neut. acc. as adv., οὐ *μόνον . . . ἀλλὰ καὶ, not only . . . but also*, Lat. *nōn sōlum . . . sed etiam*.

**μόσχειος**, -ον [*μόσχος, calf*], *of a calf; κρέα μόσχεια, veal*.

**μοθ**, **μοι**, see **θγώ**.

**μούσω**, *suck*.

**Μυριανδος**, -ou, ἡ, *Myriandus*, a Syrian coast city.

**μυριάς**, -άδος, ἡ [μύπλος; bor., Eng. *myriad*], *the number ten thousand, myriad*.

**μύπλος**, -ᾶ, -ov, *countless*; pl., with changed accent, **μύροι**, -ai, -a, as definite numeral, *ten thousand*; so in the sing., with collective noun, 85, 15.

**μέρον**, -ou, *fragrant oil, perfume*.

**Μύσιος**, -ᾶ, -ov [Mūsbs], *Mysian, belonging to Mysia*, a country in the northwestern part of Asia Minor.

**Μύροι**, -ῶν, *Mysians, people of Mysia, hostile to Persia*.

**μυχός**, -οῦ, *nook, recess*.

**μύρος**, -ᾶ, -ov [bor., Eng. *sophomore*], *stupid, foolish*.

## N

**νάπη**, -ης, *wooded vale, dell, glen*.

**ναύαρχος**, -ou [ναῦς, ἄρχω, *command*], *commander of ships, admiral*.

**ναῦς**, **νεύς**, ἡ [cogn., Lat. nāvis, *ship*; bor., Eng. *nausea*], *ship*, including both merchantmen (*ἀλκάδες*), high-hulled and broad of beam, and the long, low, and comparatively narrow men of war (*νῆσις μακραῖ*), with a ram on or just below the water line. The prevailing type of war vessel in Xenophon's time was the trireme (see *τριήρης*). Both merchantmen and men of war were steered by two oars, one on either side of the stern post. The trading ships were propelled by sails, and so were the fighting ships when not in action or in haste; but the trained crews of the vessels of war were capable of propelling them by oars

at a very respectable speed, even for considerable distances. See Fig. 19, p. 69.

**ναυτίπορος**, -ov [ναῦς, πόρος, *passage*], *passable for ships, navigable*.

**ναυτικός**, -ῆ, -ov [ναῦς; bor., Eng. *nautical, nautilus, Argonaut*], *naval, nautical*.

**νεανίσκος**, -ou [*diminutive of νεανίας, young man*], *youth, young man*, applicable from boyhood up to forty years of age; contemptuously, *my young fellow*, 108, 8.

**νεκρός**, -οῦ [cogn., Lat. *nex*, *death, necō, kill*; bor., Eng. *necrology, necropolis*], *dead body*; pl., *the dead*.

**νέφος**, **νεμώ**, ἔνειμα, -νενέμητκα, *νενέμημα, ἔνειμθην, distribute; drive to pasture; mid., go to pasture, feed, graze; pass., νέμεται αἴξι, is pastured with goats*.

**νεόδαρπος**, -ov [*νέος, δέρω, flay*], *newly flayed*.

**νέος**, -ᾶ, -ov, comp. **νεώτερος**, sup. **νεώταρος** [cogn., Lat. *novus, new*, Eng. *new*; bor., Eng. *neologism, neolithic, neophyte*], *young*.

**νευρά**, -ᾶς [cp. *νεύπορ*], *cord of sinew, bowstring*.

**νεύρον**, -ou [cogn., Lat. *nervus* (whence is bor. Eng. *nerve*), *sinew*; bor., Eng. *neuralgia, neurasthenia, neuritis*], *sinew; cord*.

**νευρόμενοι**, see **νέω**.

**νεφέλη**, -ης [cogn., Lat. *nebula, mist*; bor., Eng. *nepheloscope*], *cloud*.

**νέω**, **νεύσομαι** and **νευσοῦμαι**, -ένευσα, -ένευκα [cogn., Lat. *nuō, swim*], *swim*.

**νέων**, see **ναῦς**.

**νεωστὶ** [*νέος*], adv., *recently*.

**νῆ**, intensive adv., used in affirmative oaths, with acc., *νῆ Δλα, yes, by Zeus!*

*νῆσος*, see *νῦν*.

*νῆσος*, -ou, ἡ [νέω, swim; so νῆσος originally = floating land; bor.,

Eng. Polynesia, Melanesia], *island*.

**Νίκαρχος**, -ou, *Nicarchus*, (1) an Arcadian private in the Greek army; (2) an Arcadian captain, who deserted the Greeks.

*νικάω*, *νικήσω*, etc. [νίκη], *conquer*, *surpass*, *outdo*; often pres. with pf. force, *have conquered*, *be victorious*; μάχην νικᾶν, *be victorious in battle*.

*νίκη*, -ης [bor., Eng. Nicholas, Eunice, French Nice], *victory*; ἐπὶ νίκη, if a victory were at stake, 77, 22.

**Νικόμαχος**, -ou, *Nicomachus*, a leader of light infantry in the Greek army. *νοέω*, *νοήσω*, etc. [νοῦς], *perceive*, *observe*.

*νόθος*, -η, -ou, *bastard*, *illegitimate*.

*νομῆι*, -ης [νέμω; bor., Eng. nomad], *a herd in pasture*, *herd*.

*νομίζω*, *νομῶ*, ἔνθιστα, *νερόνυμικα*, *νερόνυμοι*, *ἔνομισθην* [νύμος], *regard as a custom*; *consider*, *deem*, *believe*, *think*, with acc. and inf., with two accs.; *imperative*, *be assured*, *understand*, 80, 8; *pass.*, *be customary*, *be usual*; *be considered*.

*νόμιμος*, -η, -ou [νύμος], *customary*, *lawful*.

*νόμος*, -ou [νέμω, *distribute*; bor., Eng. *astronomy*, *economy*, *Deuteronomy*], *usage*, *custom*; *law*.

*νοῦς*, *νοῦ* [cp. *νοώ*], *mind*, *thought*; τὸν νοῦν προσέχειν, *pay attention*, *turn one's attention*, *be attentive*, with dat.; ἐν νῷ ἔχειν, *purpose*, *intend*.

*νυκτερέω*, ἔνυκτέρευσα [νύκτερος, by night], *spend the night*, *bivouac*.

*νύκτωρ* [νύξ], *adv.*, *in the night*, *at night*, Lat. *noctū*.

*νῦν* [cogn., Lat. *nunc*, *now*, Eng.

now], *adv.*, *now*, *at this time*; ἔτι νῦν, *even to this day*; τὸ νῦν εἶναι, *for the present*.

**νύκτος**, ἡ [cogn., Lat. *nox*, *night*; Eng. *night*], *night*; νυκτός, *by night*; of a particular night, τῆς νυκτός, *during or in the night*; μέσαι νύκτες, *midnight*.

*νῦν*, see *νῦν*.



**Ξανθίκλης**, -έous, δ, *Xanthicles*, elected a general in the Greek army.

**Ξενίας**, -ou, *Xenias*, a Greek general in the service of Cyrus, who deserted at Myriandus.

**ξενικός**, -ή, -όν [*ξέρω*], *foreign*. Neut. as subst. (sc. στράτευμα), *mercenary force*.

**ξένιος**, -ά, -ον [*ξέρω*], *of foreigners* or *guest friends*; Zed's *ξένιος*, see *Ζέβς*. Neut. pl. as subst., *gifts of friendship* or *of hospitality*.

**ξένος**, -ou, *foreigner*, *stranger*; one connected with another by the ties of hospitality, usually as a *guest*, but sometimes as *host*; as these ties were hereditary, one might be a *ξένος* who had never in his own person been either guest or host. There is no exact Eng. equivalent of the term, and the word *guest friend* has been coined to translate it; also a soldier serving in a foreign state for pay, *mercenary*.

**Ξενοφῶν**, -ώντος, δ, *Xenophon* of Athens, author of the *Anabasis*. Accompanying the expedition as friend of Proxenus, one of the Greek generals, he became the leader of the Greeks after the treacherous capture of their officers at the Zapatas. See Introd. §§ 21–23, 27 ff.

**Ξέρξης**, -ou, *Xerxes*, King of Persia

from 485 to 465 B.C., best known for his ill-starred expedition against Greece in 480-479.

**ξεστός**, -ή, -όν (verbal of *ξέω*, *polish*), *polished*.

**ξηραίνειν**, *ξηρανώ*, *ξηράνα*, *ξηρασμαι*, *ξηράνθην* [*ξηρός*], *dry*.

**ξηρός**, -ά, -όν, *dry*.

**ξίφος**, -ούς, τό, *sword*. See Introd. § 58, and Figs. II, 39, pp. 55, III.

**ξυήλη**, -η [*ξύνω*, *scrape*, cp. *ξεστός*], *curved dagger*. See Introd. § 58.

**ξύλιζομαι** [*ξύλον*], *gather wood*.

**ξύλινος**, -η, -ον [*ξύλον*], *of wood*, *wooden*.

**ξύλον**, -ον [bor., Eng. *xylophone*], *wood*; *pole*; *pl.*, *wood*, *firewood*; *timbers*.

## O

**δ**, **ἡ**, **τό**, *definite article, the*; originally a dem. pron., the force of which is to some degree retained in δ μὲν . . . δ δέ, *one . . . the other*, οἱ μὲν . . . οἱ δέ, *some . . . others*, τὰ μὲν . . . τὰ δέ, *now . . . now*, τῇ μὲν . . . τῇ δέ, *in one respect . . . in another*, *here*

. . . *there*, and in δ δέ without preceding μέν, indicating change of subject, *and he*, *but he*, οἱ δέ, *but they*, *and some*, also without following δέ, οἱ μέν, *they*, τὰ μέν, *some*, τὰ μὲν ἔπαθεν, *he received some wounds*.

The use of the definite article in Greek corresponds in general to the Eng. usage, but it is often found where we should omit it, as with proper names when they have been previously mentioned or are well known, with names of countries, abstract nouns, approximate round numbers, an inf. used as a noun, and dem. prons.

The article is sometimes omitted contrary to the Eng. usage, as with

**τρεσβότερος**, 51, 2; so with names of peoples and of heavenly bodies, with βασιλεύς meaning the king of Persia, and with ordinals.

Other noteworthy uses are: for the possessive pron. when the context makes it clear; *the famous*, *the well-known*, Lat. *ille*, 57, 8; *the proper* or *deserved*, 68, 18; distributively, *each*, *a*, as τοῦ μηνὸς τῷ στρατώγη, *a month to each soldier*, 68, 24; often used without a subst., when limited by an adj., ptc., gen., prepositional phrase or an adv., as τὸν βουλμενόν, *any one who wished*; οἱ συνεπεμενοι, *those who had accompanied them*; τὰ Κύρου πρὸς ἡμᾶς, *the relations of Cyrus to us*; οἱ σὺν αὐτῷ, οἱ ἑκέντοι, *his men*; οἱ οἰκοι, *the people at home*; τὰ περὶ Προξένου, *the news about Proxenus*; with an abs. inf., τὸ κατὰ τοῦτον εἶναι, *so far as this man is concerned*, 82, 24.

δ, see δς.

**օβολός**, -οῦ, *obol*, an Athenian coin, worth about three cents.

**όγδοηκοντα** [*οκτώ*, *eight*; cogn., Lat. *octogintā*, *eighty*], indecl., *eighty*.

**όγδοος**, -η, -ον [*οκτώ*, *eighth*], *eighth*.

**όδε**, **ἥδε**, **τόδε** [δ as dem. pron. + -δε, *here*], dem. pron., *this*, *this very*, referring to what is close at hand, but more emphatic than οὗτος, and often accompanied by a gesture; often referring to what follows (cp. οὗτος), *the following*, τάδε, *as follows*.

**όδοτοιέω**, **ώδοτοιησα**, **ώδοτοιημαι** [*όδοτοιός* (*όδος*, *ποιέω*, *make*), *pioneer*], *make a road, repair a road*.

**όδος**, -οῦ, ἡ [bor., Eng. *exodus*, *method*, *Methodist*], *way*, *road*, *route*; *expedition*, *march*, *journey*; *way*, *means*; *distance*; τὴν ταχιστὴν δόδον, *by the quickest way*.

**θεν** [*θι + -θεν, from*], rel. adv., whence, from which, from whom.

**θεντρός** [*θεν + intensive τέρ*], rel. adv., more precise than **θεν**, the very place from which.

**οι**, enclitic, reflexive pron., see **οιμαί**.

**οιδα**, 2 pf. with pres. meaning, fut. *εἰσομαι*, plupf. *ηδη* and *ηδειν* as impf. [root *εἰδ*, whence *εἶδον* (see *δράω*), saw; cogn., Lat. *videō*, see, Eng. wit, wise, old Eng. *wot*], know, understand, with acc., *ετι*, nom. or acc. ptc., indir. question; *χάρις εἰδέναι*, be grateful; *ἐκασταχθεί εἰδέναι*, know the way in every direction; *εἰδώς*, from actual knowledge, 83, 7.

**οἰαι**, see **οιμαί**.

**οἰκαδε** [*οἰκος + -δε, -ward*], adv., homeward, home.

**οἰκεῖος, -ᾶ, -ον** [*οἰκος*], of one's house, related; friendly, intimate. Masc. pl. as subst., kinsmen, relatives.

**οἰκέτης, -ου** [*οἰκος*], member of one's household; pl., family, servants, slaves.

**οἰκέω**, *οἰκήσω*, etc. [*οἰκος*; bor., Eng. ecumenical] (have one's house), live; live in, inhabit, with acc.; pass., be inhabited, be situated; *πόλις οἰκουμένη*, inhabited city, distinguished from *πόλις ἔρημη*, deserted city.

**οἰκία, -ᾶ** [*οἰκος*], house.

**οἰκοδομέω**, *οἰκοδομήσω*, etc. [*οἰκοδόμος* (*οἰκος, δέμα, build*), builder; cogn., Lat. *domus*, house], build a house, build.

**οἰκοθεν** [*οἰκος + -θεν, from*], adv., from home.

**οἰκοι** [*οἰκος*], adv., at home; *οι οἰκοι*, the people at home; *τὰ οἰκοι*, life at home.

**οἰκονόμος, -ον** [*οἰκος, νέμω, distribute*,

manage; bor., Eng. economics, economy], house steward, manager.

**οἰκος, -ον** [cogn., Lat. *vicus*, village, Eng. -wick, -wich in names of towns, as Berwick, Ipswich], house, home.

**οἰκτήρω**, *φύκτηρα* [*οἰκτός, πίτη*], pithy.

**οἰμαί**, see **οιμαί**.

**οἶνος, -ον** [cogn., Lat. *vīnum*, wine, whence is bor. Eng. wine], wine.

**οἰνοχόος, -οῦ** [*οἶνος, χέω, pour*], wine pourer, cupbearer.

**οἴμοι** and **οἱμαί**, *οἰτομαί*, *φήθητη*, suppose, think, fancy, Lat. *opīnōr*.

**οἶος, -ᾶ, -ον** [cp. *ποῖος*, what sort of], rel. adj., of which sort, Lat. *quālis*; with correlative *τοιοῦτος*, such, expressed or implied, such as; proper, with inf., 116, 23; in indir. questions, of what sort, what sort of, what, *ἐν οἷοις*, in what straits; *οἶτε τε* (with or without a form of *ἔστι*), it is possible, with inf.; *ὡς οἶτος τε μάλιστα . . . , as . . . as possible*, 124, 17; strengthening a sup., *οἷος χαλεπώτατος*, as inaccessible as possible. Neut. acc. as adv., as; with causal ptc., because.

**οἴστηρ**, *οἴτηρ*, *οἴνηρ* [*οἶος + intensive τέρ*], rel. adj., more precise than *οἶος*, just such as.

**οἴου**, see **οιμαί**.

**οἶς, οἶς, ἡ** [cogn., Lat. *ovis*, sheep, Eng. ewe], sheep.

**οἴστη**, see **οἴδα**.

**οἰστός, -οῦ**, arrow. Rare in Attic for *τόξευμα*.

**Οἰταῖος, -ον**, *Oetaean*, a native of the district round Mt. Oeta in Thessaly.

**οἴχομαι**, *οἰχήσομαι*, pres. with pf. meaning (cp. *ἴκω*), have gone, be gone, often with ptc. of manner, as *οἴχονται διώκοτες*, they were gone in

*pursuit*; the ptc. frequently contains the main idea, as ὁχέρο ἀπελαύνων, *he rode away; be missing, be dead* (cp. the Eng. euphemism ‘pass away’).

οἰωνός, -οῦ [cogn., Lat. *avis*, *bird*], *bird of prey*; then, since the cries and movements of such birds were supposed to indicate the will of the gods, *sign, omen*. See p. 45, footnote.

ἐκνέω, ἐκτήσω, ἐκνησα [ἐκνος], *shrink from, hesitate, with inf. ; fear, dread, with μή and subj. or opt.*

ὅκνος, -ου, *hesitation, reluctance.*

ὅκτακοσιοι, -αι, -α [ὅκτώ], *eight hundred.*

ὅκτώ [cogn., Lat. *octō*, *eight*, Eng. *eight*; bor., Eng. *octagon*, *octopus*], *indecl., eight.*

ὅκτωκατέκα [ὅκτώ καὶ δέκα, *eight and ten*], *indecl., eighteen.*

δλεθρος, -ου [δλλῦμι, *destroy*, see ἀπόλλυμ], *destruction, death.*

ἀλίγος, -η, -ον [bor., Eng. *oligarchy*], *few, a few, only a few ; small, short ; δλλγον δεῖν, lack little of, come within an ace of, with inf. ; ἐπ' δλλγων, a few men deep.* Neut. acc. as adv., *a little.*

ἀλισθάνω, 2 aor. ἀλισθον, *slip.*

ἀλισθηρός, -ή, -ον [ἀλισθάνω], *slippery.*

ἀλκάς, -άδος, ή [Ἐλκω, *draw*], *a towed ship, merchantman.* See ναῦς.

ἀλοπτροχος, -ου [cogn., Lat. *volvō*, *roll* ; τρέχω, *run*], *rolling stone.*

ἀλος, -η, -ον [cogn., Lat. *salvus*, *sound, safe, solidus, solid*; bor., Eng. *holocaust, catholic*], *whole, entire, all, usually in pred. position.*

\*Ολύνθος, -ου, *Olynthian*, a citizen of Olynthus, an important city of Chalcidicē, at the head of the Toronāic gulf.

δμαλής, -ές [cp. δμοῦ, and ἄμα, *at the same time*], *level, even ; δμαλὲς λέναι, march over level ground.*

δμαλός, -ή, -ον [cp. δμαλής; bor., Eng. *anomalous*], *level, even ; ή δμαλή (sc. γῆ), level ground.* Neut. as subst., *plain.*

δμαλῶς [δμαλός], adv., *evenly, with even step.*

δμηρος, -ου, *hostage.*

δμιλέω, δμιλήσω, ὠμιλησα, ὠμιληκα [δμιλος (cp. δμοῦ, θη, *crowd*), *crowd*; bor., Eng. *homily, homiletic*], *associate with.*

δμιχλη, -ης, *mist, fog.*

δμνῦμι and δμνώ, δμοῦμαι, ὠμοσα, δμώμοκα, δμώμο(σ)μαι, ὠμδ(σ)θην, *swear, take oath, with cogn. acc., dat., and fut. inf.*

δμοιος, -ᾶ, -ον [cp. δμοῦ ; bor., Eng. *homoeopathy*], *like, similar, with dat.* As subst., masc. pl., *peers, used of Spartan citizens possessing full rights ; neut. sing., ἐν τῷ δμοιφ, on equal terms with them,* 213, 4.

δμοιος [δμοιος], adv., *alike, equally.*

δμολογέω, δμολογήσω, etc. [cp. δμοῦ, λέγω, *say*, bor., Eng. *homologous*] (*have common speech about anything*), *agree, admit, acknowledge, confess.*

δμολογυμένως [δμολογέω], adv., *admittedly ; with ἐκ πάντων, as was admitted by all.*

δμομήτρος, -ᾶ, -ον [cp. δμοῦ, μήτηρ, *mother*], *by the same mother.*

δμόστα, see δμνῦμι.

δμόστε [cp. δμοῦ], adv., *to the same place ; to close quarters.*

δμοτράπεζος, -ον [cp. δμοῦ, τράπεζα, *table*], *at the same table.* Masc. as subst., *table companion, a title of privileged courtiers in Persia, who were allowed to eat in the same*

room, though not at the same table, with the monarch or overlord.

**ὅμοι** [gen. of ὁμός, *common, same*; cogn., Lat. *similis, like*, Eng. *same*; bor., Eng. *homogeneous, homogeneous*], adv., *together, at the same time*; ὅμοι ελθεῖ, *meet, with gen.*

**ὅμφαλός**, -οῦ [cogn., Lat. *umbilicus, navel*], *navel*.

**ὅμως** [ὁμός, *common, same, see ὁμοῖ*], conj., *nevertheless, all the same, still, however, yet*.

**ὅν**, see *εἷλι*.

**ὅν**, see *δις*.

**ὅναρ**, τό, only nom. and acc. sing., other forms being supplied from a different stem, ὀνείρατος, ὀνείρατα, etc. [bor., Eng. *oneirocritic, oneiro-mancy*], *dream, vision*.

**ὅνείρατα**, see *ὅναρ*.

**ὄνομα**, -atos, τό [cp. γιγνώσκω; cogn., Lat. *nōmen, cognōmen, name*, Eng. *name*; bor., Eng. *onomatopoeia, patronymic, anonymous, pseudonym, synonym*], *name; fame*; as acc. of specification, *by name*.

**ὄνος**, -ou [cogn., Lat. *asinus, ass*], *ass, donkey*; ὄνος ἀλέτης, *upper millstone, turned by ass power on a lower stationary millstone*.

**ὄντα**, see *εἷλι*.

**ὄξος**, -ous, τό [δέσις, *sharp, sour*; cogn., Lat. *ācer, sharp, acētum, vinegar*; bor., Eng. *oxygen, oxytone*], *sour wine*.

**ὄπερ**, see *ὄπερ*.

**ὄπῃ** [ $\pi\hat{\eta}$ , *how?* *where?*], rel. adv., *where, wherever; whither, whithersoever, in what direction; of manner, in whatever way; ὄπῃ δύναντο τάχιστα, as quickly as they could*.

**ὄπισθεν**, adv., *in the rear, behind, from the rear; ol. ὄπισθεν, those in the rear; τὰ ὄπισθεν, the rear; εἰς*

*τοῦ πισθεν, behind, backwards; ἐκ τοῦ πισθεν, behind, in the rear; with gen. *behind*.*

**ὄπισθοφυλακέω**, ὄπισθοφυλάκησα [ὄπισθοφύλαξ], *compose the rear guard, bring up the rear, command the rear guard*.

**ὄπισθοφυλακίᾳ**, -ᾶς [ὄπισθοφύλαξ], *command of the rear guard*.

**ὄπισθοφύλαξ**, -akos, ὁ [ὄπισθεν, φυλάττω, *guard*], *one guarding the rear; pl., rear guard, rear; as an adj., of the rear guard*.

**ὄπλιτος**, ὄπλισα, ὄπλισμαι, ὄπλισθην [ὄπλον], *arm, equip; mid., arm oneself*.

**ὄπλιστις**, -ew, η [ὄπλιζω], *equipment, accoutrements*.

**ὄπλιτης**, -ou [ὄπλον], *heavy-armed infantryman, hoplite*. See Introd. §§ 56, 58.

**ὄπλιτικός**, -ή, -ον [ὄπλιτης], *of or belonging to hoplites*. Neut. as subst., *hoplite division*.

**ὄπλομαχ(α)**, -ᾶς [ὄπλον, μάχομαι, *fight*], *fighting in heavy armor, heavy infantry fighting*.

**ὄπλον**, -ou [bor., Eng. *panoply*], *tool, implement; pl., implements of war, arms*; = ὄπλιται, *hoplites, III, I*; sometimes the *camp arsenal*, where the arms were kept during encampment (see Introd. § 65); εἰς τὰ ὄπλα, *To arms!* τρέχειν ἐπὶ τὰ ὄπλα, *run to arms*; ἐν τοῖς ὄπλοις, *under arms*.

**ὄπόθεν** [cp. πόθεν, *whence?*], rel. adv., *whence, from whatever place, from whatever division*.

**ὄποι** [cp. ποῖ, *whither?*], rel. adv., *whither, where*.

**ὄποιος**, -ᾶς, -ou [cp. ποῖος, *what sort of?*], rel. adj., *what sort of; ὄποιοι τι, whatever sort of thing, whatever*.

**ὅτιστος**, -η, -ον [cp. πέτος, *how large?*], rel. adj., of what quantity; as large as, pl. as many as; how large, pl. how many. Neut. acc. as adv., as far as.

**ὅτεταν** [δέπτε + ἀν], conj., whenever, when, with subj.

**ὅτερ** [cp. πέτε, *when?*], conj., when, less often since, seeing that, with indic.; whenever, with opt. (cp. δέπτεταν with subj.).

**ὅτερος**, -ᾶ, -ον [cp. πέτρεψος, which of two?], rel. pron., which of two, whichever, Lat. *uter*.

**ὅπου** [cp. ποῦ, *where?*], rel. adv., where, to the place where, with indic.; wherever, with ἀν and subj., or with opt.; οὐδὲ μή, except where.

**ὅπρός**, -ή, -όν, baked.

**ὅπως** [cp. πώς, *how?*], rel. adv. or conj., how.

As adv., *how, in what way, as, as best*; οὐκ ἔστιν ὅπως οὐ, with fut. indic., *there is no question but that he will, etc.*; with an obj. clause depending on a verb of planning, taking care, or striving, *that, how, usually with fut. indic., occasionally with subj., opt., or ἀν and potential opt.; introducing an exhortation, see to it that, with fut. indic.*

As conj., with a clause of purpose (commoner in Xenophon than *τρά* or *ώς*), *that, in order that, with subj. or opt.*

**ὅράω**, δύομαι, 2 aor. εἶδον, ἔβρακα and ἔώρακα, ἔώραμαι and ὄμματι, ὄφθην [roots ὥρα, ὥπ (cp. Eng. *optic*), φίδ (whence *olda*)], *see, look, perceive*; with acc. and ptc., δέτι, or an indir. question. Pres. pass. ptc. as adj., *seen, visible*.

**ὅργη**, -ῆς, *temper, temperament; esp. anger; δργῆ, in anger.*

**ὅργιζομαι**, δργιοῦμαι, ὥργισμαι, ὥργι- σθην [δργή], *be angry, be enraged, with dat.*

**ὅργυς**, -ᾶς [δρέγω, *reach*] (*the reach of the outstretched arms*), fathom, 6 Greek feet = 5 feet 10 inches Eng. measure.

**ὅρθιος**, -ᾶ, -ον [δρθῖς], straight up, steep; in column; λόχοι δρθιοι, companies in column, company columns (see Introd. § 67). Neut. as subst., steep hill; δρθιον λέναι, march up a steep hill; πρὸς τὸ δρθιον, υψ (lit., facing) the steep hill, against the steep incline.

**ὅρθος**, -ή, -όν [bor., Eng. *orthodox*, *orthography, orthopedic*], straight, upright.

**ὅρθος**, -ον, dawn.

**ὅρθῶς** [δρθῖς], adv., rightly, correctly, with justice; δρθῶς ἔχειν, be right or proper.

**ὅρια**, -ων, τὰ [cp. δρίξω], borders, boundary, frontier.

**ὅριζω**, -οριῶ, δρισα, δρικα, δρισμαι, ὥρισθην [ὅρος, *boundary*; bor., Eng. *horizon*, aorist, *aphorism*], separate, be the boundary between.

**ὅρκος**, -ον, oath; τῶν θεῶν δρκοι, oaths by the gods.

**ὅρμαω**, δρμήσω, etc. [δρμή], start, with inf.; with οὖν, start on a journey; mid., with aor. ὥρμηθην, set out, start, Lat. *proficisci* or.

**ὅρμέω** [δρμος, *anchorage*], be moored, lie at anchor.

**ὅρμή**, -ῆς, motion, start; movement, expedition; ἐν δρμῇ, on the point of starting; μιᾷ δρμῇ, with one accord.

**ὅρμίζω**, δρμιοῦμαι, δρμισα, δρμισμαι, ὥρμισθην [cp. δρμέω], anchor, moor.

**ὅρνιθειος**, -ᾶ, -ον [δρνῖς], of birds or fowls; κρέα δρνιθεια, fowl, chicken.

**δρῦς, δρυῖθος, ὁ, ἡ** [bor., Eng. *ornithology*], *bird, esp. fowl, chicken.*

**'Οροντᾶς, -ᾶ** (Doric gen.), *Orontas*, (1) a noble Persian, executed by Cyrus for high treason; (2) a noble Persian, son-in-law of Artaxerxes, and satrap of Armenia.

**δρός, -ους, τό, mountain, mountain range.**

**δρυκτός, -ή, -όν** (verbal of δρύττω), *dug, artificial; tunneled out.*

**δρύττω, -ορέξω, δρυξα, -ορώρχα, δρώρυγμα, ὠρύχθην, dig, quarry.**

**'Ορχομενός, -ου, Orchomenian, citizen of Orchomenus, a town in Arcadia.**

**δράψη, see δράω.**

**ὅς, ἦ, δ, rel. pron., who, which, what, with indic.; as conditional rel., with ἀν and subj. or with opt.; often attracted to the case of an antecedent in the gen. or dat.; the antecedent may be incorporated into the rel. clause, or attracted to the case of the rel.; ἐν φ (sc. χρόνῳ), while, during this time; ἀφ' οὗ, since; μέχρι οὗ, to where; in old dem. force, καὶ ὅς, and he. For ἦ and οὐ as advs., see the words.**

**δοτός, -ᾶ, -ον, holy, righteous, devout.**

**δοσ, -η, -ον, rel. adj., properly correlative to τοσοῦτος or τὰς, which may be omitted; how great, pl., how many; as great as, as long as, as much as, pl., as many as; often hardly to be distinguished from ὅς; so great that, 107, 25; with τοσοῦτος it may be translated as; δον or τοσοῦτον . . . δον, with inf., enough for, 179, 7; δοψ with comp., the, δοψ θάττον, the quicker.**

Neut. acc. as adv., so far that; δον εὖναντο μέγιστον, as loud as they could; with numerals, about, as many as.

**δοσοτέρ, δοητέρ, δοσοτέρ [θοσ + intensive πέρ], rel. adj., more precise than ὅς, just as many as; often hardly to be distinguished from ὅς.**

**δοτέρ, ήτερ, θτέρ [θς + intensive πέρ], rel. pron., more precise than ὅς, just who, just what, who certainly, the very thing which; often hardly to be distinguished from ὅς.**

**δοτριον, -ον, leguminous plant; pl.,**

**peas and beans.**

**δοτις, ήτις, δ τι, gen. οὐτιος or δρον, ητοιος [θς + τις, anybody], indefinite rel. pron., whoever, whatever; often hardly to be distinguished from ὅς; as conditional rel., with ἀν and subj. or with opt.; often in indir. questions; introducing a clause of result after οὐτε, that he; έστιν δοτις, some one; so δρον δή, 219, 22; δ τι, why, 121, 19.**

**δοτρι [θτε + ἀν], conj., whenever, when, with subj.**

**δτε, rel. adv. or conj., when, with indic.; whenever, with opt. (cp. δοτρι with subj.); έσθ δτε, sometimes.**

**δτι [neut. of δοτις], conj., that, introducing indir. disc., with indic. or opt.; sometimes introducing dir. disc. and not to be translated; introducing a causal clause, because, with indic.; strengthening a sup. (cp. ως and δον), δτι δταπασκευτατον, as unprepared as possible.**

**δ τι, δτφ, see δοτις.**

**οὐ, before a smooth vowel οὐκ, before a rough vowel οὐχ [bor., Eng. *Utopia*], adv., not, no, denying a statement of fact, Lat. *nōn*; with μή, see μή. It has the acute accent at the end of a sentence or clause.**

**οψ [gen. of ὅς], rel. adv., where, to the place where.**

**οὐ**, dat. *οὐ* (the only sing. form found in the *Anabasis*), pl. *σφῆς, σφῶν*, reflexive pron., enclitic in sing., *him, himself, themselves*, usually as indir. reflexive.

**οὐδαμόθεν** [*οὐδαμός, not one, + -θεν, from*], adv., *from no place or quarter.*

**οὐδαμοῦ** [cp. *οὐδαμόθεν*], adv., *nowhere.*

**οὐδέ** [*οὐ + δέ, but, and*], conj. and adv., *but not, and not, nor; not either, not even, by no means; οὐδὲ άλλος, nobody else either; οὐδὲ . . . οὐδέ, not even . . . nor either* (cp. *οὔτε . . . οὔτε*).

**οὐδεὶς, οὐδεμία, οὐδέν,** gen. *οὐδερός, οὐδεμᾶς* [*οὐδέ + εἰς, one*], *not even one, not any, no.* As subst., *nobody, nothing.* Neut. acc. as adv., *in no respect, not at all, by no means, not a whit.*

**οὐδέποτε** [*οὐδέ + ποτέ, ever*], adv., *never.*

**οὐθή**, see *οὔτε.*

**οὐκ**, see *οὐ.*

**οὐκέτι** [*οὐκ + ἔτι, any longer*], adv., *no longer; οὐκέτι μή* with subj., as a strong fut. neg., 112, 15.

**οὐκούν** [*οὐκ + οὐν*], inferential adv., *not . . . then, well . . . not,* Lat. *nōn igitur.* Cp. *οὐκοῦν.*

**οὐκοῦν** [*οὐκ + οὐν*], interrogative and inferential adv., *not . . . then? well . . . not?* in questions which expect an affirmative reply, Lat. *nōnne igitur.* In affirmations, *well then, now then.* Cp. *οὐκούν.*

**οὖν**, postpositive inferential and confirmatory adv., *accordingly, then, so, therefore, now, well then;* in resuming an interrupted narrative it may often be omitted from the translation; *δ' οὖν, after what has been*

stated doubtfully or on another's authority, denotes return to certain ground, *at any rate, but certainly; καὶ γὰρ οὖν, and so of course, and so naturally.*

**οὗτος** [gen. of *οὗτος*], rel. adv., more precise than *οὐ, the very place where, just where.*

**οὔποτε** [*οὐ + ποτέ, ever*], adv., *never.*

**οὔπω** [*οὐ + πώ, yet*], adv., *not yet, not before.*

**οὔπάποτε** [*οὐ + πάποτε, ever yet*], adv., *never yet, never before.*

**οὐρά**, -ās [bor., Eng. *cynosure, squirrel*], tail; of an army, rear, Lat. *novissimum agmen.*

**οὐραγός, -οῦ** [*οὐρά, ἄγω, lead*], rear leader, last man in a file, becoming leader if the file faced about.

**οὐρανός, -οῦ** [bor., Uranus, *Urania, uranography*], sky, heaven.

**οὖς, ωτός, τύ** [cogn., Lat. *auris, ear, audiō, hear*, Eng. *ear*; bor., Eng. *otology*], ear.

**οὐστα**, see *εἰπλ.*

**οὐτε** [*οὐ + τέ, and*], conj., *and not, Lat. neque; οὐτε . . . οὐτε, neither . . . nor, Lat. neque . . . neque; οὐτε . . . τε, not only not . . . but also, Lat. neque . . . et.*

**οὐτινός**, see *δοτις.*

**οὗτος, αὗτη, τοῦτο**, dem. pron., *this, commonly referring to what precedes, sometimes to what follows; in pred. position when used with subst.; frequently hardly to be distinguished from a pers. pron., he, she, it; ταῦτα frequently represents a singular idea and is to be translated this; καὶ ταῦτα, adding an important qualification, and that too; καὶ οὗτος, he too, even he; καὶ τοῦτων πονηρῶν, and villains at that, 129, 23; ἐν τούτῳ (sc. τῷ χρόνῳ),*

*at this moment, hereupon, meanwhile.*

**οὗτος**, *αὐτή*, *τοῦτο* [*οὗτος* + deictic -*i*], *this . . . here*, with a gesture.

**οὕτως**, or *οὕτω* commonly before consonants [*οὗτος*], adv., *in this way, under these circumstances, so, usually referring to what precedes* (cp. *οὗτος*) ; sometimes referring ahead, *as follows* ; *οὕτω . . . ὡσπερ, exactly . . . as.*

**οὐδχ**, see *οὐδε*.

**οὐδχι**, stronger form of *οὐδε, not*.

**ὁφείλω**, *ὁφειλήσω, ὠφειλησα, 2 aor. ὠφελον, ὠφειληκα, ὠφειλήθην, owe; pass., be owing, be due, with dat. ; 2 aor., with inf., ought, used to express a hopeless wish, ὠφελε Κύρος ζῆν, would that Cyrus were alive ! (Cyrus ought to be alive !)*

**διφελος**, *τὸ, only in nom. and acc., advantage, help, use; στρατηγοῦ διφελος οὐδέν, a general is of no use.*

**διφθαλμός**, *-οῦ [bor., Eng. ophthalmia, ophthalmoscope], eye; ἐν διφθαλμοῖς, in sight.*

**διχετός**, *-οῦ [διχέω], channel or ditch for irrigation.*

**διχέω** [cogn., Lat. *vehō*, carry, Eng. wagon], *carry; pass., be carried, ride.*

**διχημα**, *-αρος, τό [διχέω], vehicle.*

**διχηη**, *-ης* (poetic), *high bank, bluff.*

**διχλος**, *-οῦ [bor., Eng. ochlocracy], crowd, throng; body of non-combatants, camp followers* (see Introd. § 61) ; *trouble, bother.*

**διχυρός**, *-ά, -όν [έχω, hold], capable of being held, strong, of a military position*; cp. *έχυρος*. Neut. pl. as subst., *strongholds*.

**διψή**, adv., *late.*

**διψεσθαι**, see *δράω*.

**διψίζω**, *ώψισθην [διψέ], be late, come late.*

**δύψις**, *-εως, ἡ* [cp. *δύεσθαι* (see *δράω, see*) ; bor., Eng. *thanatopsis*], *look, appearance.*

## II

**παγκράτιον**, *-ον [πᾶς, all, κράτος, strength], pancratium, all-round contest, a combination of boxing and wrestling, the severest of all Greek athletic exercises, calling into play, as the name denotes, all the powers of the combatants. Straps were not used on the hands (see on 225, 7), as they would have been a hindrance in wrestling ; and blows could not be struck with the clenched fist, but only with the fingers bent. The struggle continued till one of the contestants was completely used up.*

**παγχαλέπω** [*παγχάλεπος* (*πᾶς, all, χαλεπός, difficult*), *very difficult*], adv., *with great difficulty.*

**παθεῖν**, see *πάσχω*.

**πάθος**, *-ους, τό [πάσχω, suffer, cp. ἔπαθον ; bor., Eng. pathos, homoeopathy, sympathy], suffering, trouble, misfortune.*

**παιᾶν[ίω, παιᾶνσα** [*παιᾶν, παῖαν*], *chant the παῖαν, sing the war song to Apollo or Artemis* (see Introd. § 66) ; *sing a hymn of thanksgiving.*

**παιδεῖα**, *-ᾶς [παιδεῖν ; bor., Eng. cyclopedia], training, education.*

**παιδεῖν**, *παιδεῖσθαι, etc.* [*παῖς*], *train up or educate a child.*

**παιδικά**, *-ῶν, τά [παῖς], favorite, usually a boy ; with the pl. cp. Lat. *aēliciae, darling, favorite.**

**παιδίον**, *-οῦ [diminutive of παῖς], little child, baby.*

**παιδίσκη**, *-ης [diminutive of παῖς], little girl.*

**παῖς**, **παιδός**, *ὁ, ἡ* [bor., Eng. *peda-*

- gogue, orthopedic]**, child, boy, girl, son, daughter; ἐκ ταῦτων, from boyhood, Lat. *a pueris*.
- ταῦτα**, ταῦτων, ἔπαιστα, -τέταικα, ἔταισθης [bor., Eng. *anapaest*], strike, beat, transitive or intransitive.
- τάλαι**, adv., long ago, long since, for a long time; a pres. tense with it has the force of a pf., but ήκω, which regularly has pf. meaning in the pres., takes plurif. force, 202, 20.
- τάλαιος**, -ά, -ον [τάλαι; bor., Eng. *palaeography*, *palaeontology*], old; comp., rather old, 209, 11. Neut. acc. as adv., τὸ τάλαιον, in ancient times, once on a time.
- τάλαίον**, ἔτάλαισα, ἔταλασθην [τάλη; bor., Eng. *palaestra*], wrestle.
- τάλη**, -ης [τάλλω, *poise*], wrestling; see on 225, 7. See Fig. 75, p. 224.
- τάλιν** [bor., Eng. *palinode*, *palingenesis*, *palimpsest*], adv., back; again, a second time.
- ταλλακής**, -ής [τάς, all, τλῆθος, *concubine, mistress*.
- ταλτόν**, -ού [τάλλω, *poise*], spear, javelin, used by the Persian cavalry. Cp. δόρυ.
- ταμπληθής**, -ές [τάς, all, τλῆθος, *great number*], in full numbers, vast.
- τάμπτολνς**, -τόλλη, -τολν [τάς, all, τολνς, *much*], very large, pl., very many, a great many.
- τανοθρύος**, -ον [τάς, all, cp. ἔργον, *work*], willing to do anything, always in bad sense, unscrupulous, villainous.
- ταντάπτοι**, -σιν before vowels [τάς, all] : adv., altogether, entirely, utterly; with neg., at all.
- τανταχοῦ** [τάς, all] adv., everywhere.
- ταντελῆς** [ταντελής (τάς, all, τέλος, completion), all complete], adv., completely, utterly.
- τάντη** [τάς, all], adv., on every side, everywhere.
- ταντοδαπός**, -ή, -ον [τάς, all], of every kind, of all sorts.
- ταντοθεν** [τάς, all, + -θεν, from], adv., from every side, on all sides.
- ταντολος**, -ά, -ον [τάς, all], of all kinds or varieties.
- τάντυ** [τάς, all], adv., altogether, very, exceedingly, ever so; οὐ τάντυ τρός, not very near, at some distance from, with dat.
- (**τάσσω**), τάσσομαι, ἔτασάμην, τέταμαι (poetic except in Xenophon; the pres. is not found at all), get, acquire; commonly pf., have acquired, possess.
- ταρά**, by elision **ταρ'** [cogn., Eng. fore, for; bor., Eng. parable, paragraph, parallel], prep. with gen., dat., or acc., beside.
- With gen., from beside, from; rarely of agency, by.
- With dat., beside, near, with; under (second in command to); **ταρά βασιλεῖ**, at court; **τὰ ταρ'** έκοι, life with me.
- With acc., to the side of, to, usually of persons, in friendly relations (cp. ἔτι and τρός); of motion along beside or to a position beside, along, near, beside, (of ships) off, with; of time, at, during; of passing beside and beyond what is proper or expected, contrary to, in violation of.
- In cpds., to, along, beside, past, beyond, contrary to; cp. Eng. words beginning with *par(a)-*, as parabola, paradox, paralysis, parasite, paregoric, parenthesis, parody, also see above.
- ταραβάτων** [βατνω, go], go beyond, violate.

**παραβοηθέω** [βοηθέω, go to aid], go to help, go to the rescue.

**παραγγέλλω** [ἀγγέλω, announce], pass a message along, send word, give the word, command, the order passing from officer to officer, or from man to man; **παραγγέλλει εἰς τὰ διτλα,** he gives the command 'To arms!' 79, 15; κατὰ τὰ παρηγγελμάτα, according to orders; **παρηγγέλτο,** impers., word had been passed along. Cp. παρεγγυάω.

**παράγγελσις**, -eis [παραγγέλλω], word of command.

**παραγίνομαι** [γίγνομαι, become], be on hand; come, arrive.

**παράγω** [ἄγω, lead], lead along, lead on.

**παράδεισος**, -ou [Persian word; bor., Eng. paradise]; park, an inclosed pleasure ground, usually stocked with game.

**παραδίδωμι** [δίδωμι, give], give up, hand over, surrender, Lat. trādō.

**παραδραμέν**, see παρατρέχω.

**παραδόρρων** [θαρρόνω, encourage], encourage, cheer.

**παραδέναι**, see παρατίθημι.

**παραδέω** [θέω, run], run past.

**παραίνω**, παραινέσω, παρήνεσα, παρήνεκα, παρήνημα, παρηγνέθην [αἰνέω, praise], exhort, advise.

**παρακαλέω** [καλέω, call; bor., Eng. paraclete], call to, call in, summon, invite; encourage, exhort.

**παρακελεύομαι** [κελεύω, urge], urge, advise, exhort.

**παρακέλευσις**, -eis [παρακελεύομαι], urging on, cheering.

**παρακολουθέω** [ἀκολουθέω, ἀκολουθώσω, etc., follow; bor., Eng. accompany].

**παραλίπτω** [λῦπέω, annoy], be troublesome, be refractory.

**παραμείβομαι** [ἀμείβω, ἀμείψω, ἀμείψα, -ημείφθη], change one's position or direction, change.

**παραμελέω** [ἀμελέω, be careless], pay no heed to, neglect, with gen.

**παραμένω** [μένω, remain], stay near or by, remain loyal.

**παραμηρίδα**, -ov, τά [μηρός, thigh], armor for the thighs, thigh pieces.

**παραπέμπω** [πέμπω, send], send along, dispatch.

**παραπλήσιος**, -ā, -ov or -os, -ov [πλησίος, near], close beside, like, similar, with dat.

**παραρρέω** [ῥέω, flow], flow beside; of melting snow, slip off, run off. Cp. περιρρέω.

**παρασάγγης**, -ou (Persian word, modern Persian farsang), parasang, equiv. to 30 stades, about 3½ miles. The day's march of Cyrus's army averaged about six parasangs. It seems likely that Xenophon used it as a rough measure of time rather than of length (cp. 'it's an hour's walk from here'), so that the distance included in a parasang would vary according to the rough or easy character of the road. See Introd. § 64.

**παρασκευάζω** [σκευάζω, σκευάσω, ἐσκευάσα, ἐσκευάσμα, -εσκευάσθη], prepare, prepare, provide; mid., get oneself ready, prepare for oneself, provide, procure; pf., be ready, be prepared.

**παρασκευή**, -ῆς [cp. παρασκευάζω], preparation, armament.

**παρασκηνάω** [σκηνάω (σκηνή, tent)], put under a tent, encamp beside.

**παρασχεῖν**, see παρέχω.

**παρατάττω** [τάττω, draw up; bor., Eng. parataxis], draw up side by side; **παρατεταγμένος**, drawn up in

- battle array, in line of battle, Lat. *instrūctus*.**
- παρατείνω** [τείνω, stretch], stretch along, extend.
- παρατίθημι** [τίθημι, put], put beside, set before, serve food.
- παρατρέχω** [τρέχω, run], run along, run over or across.
- παρεγγύάω** [ἔγγυάω, ἔγγύσα, ἔγγύημαι, ἔγγυήθην, pledge], pass the word along, command, the order passing from officer to officer or from man to man; παρεγγύφτο, impers., the word was passed. Cp. παραγγέλλω.
- πάρειμι** [εἰμι, be], be beside, be present or be there, be on hand; come, arrive; with dat. of possessor, have; impers., with inf. as subject, be possible, 202, 25; οἱ παρόντες, the bystanders; τὰ παρόντα (with or without πράγματα), the present circumstances; ἐν τῷ παρόντι, in the present crisis.
- πάρειμι** [εἴμι, go, come], go along, come along, go by, pass by.
- παρεκλήθησαν**, see παρακαλέω.
- παρελαύνω** [ἔλανω, drive], ride past or along, march past.
- παρέρχομαι** [ἐρχομαι, come, go], pass by, pass through, pass, go along; of time, pass, be up; pf. ptc. as adj., past, 190, II.
- παρέστω**, see πάρειμι, be beside.
- παρετέστατο**, see παρατείνω.
- παρέχω** [ἔχω, hold], hold beside or in readiness, furnish, provide, supply, afford, offer; cause, inspire; make, render; mid., πειθομένους . . . παρέχεσθαι, make . . . obedient to himself, 138, 17.
- παρήση**, see πάρειμι, go along.
- παρήνεται**, see παραινέω.
- παρθένος**, -ou, ἡ [bor., Eng. Parthenon], maiden, girl.
- παρέναι, παριόντας**, see πάρειμι, go along.
- πάροδος** [ὁδός, way], way past, passage; way to, approach.
- παροιχόμαται** [οἴχομαι, be gone by]; τὰ παροιχόμενα, the past.
- Παρράστος**, -ou, Parrhasian, a native of Parrhasia, a district in southwestern Arcadia.
- Παρύσατις**, -ιδος, ἡ, Parysatis, wife and half-sister of Darius II, mother of Artaxerxes II and Cyrus the Younger. Having great power at her son's court, she did not hesitate to use it most unscrupulously to rid herself of all her enemies and those of her favorite son Cyrus. See Introd. §§ 1, 2.
- πᾶς, πᾶσα, πᾶν**, gen. παντὸς, πᾶσης [bor., Eng. panacea, pandemonium, pantheon], regularly in pred. (rarely attrib.) position, all the, the whole of; without article, in sing., every, every kind of, in pl., all.
- As subst., πᾶντες, all, everybody; πᾶντα, all things, everything; περὶ παντὸς ποιεῖσθαι, consider it all-important; εἰλι πᾶν ἔλθειν, have recourse to every expedient.
- Neut. acc. pl. as adv., in all respects, utterly.
- Παστων**, -ωνος, δ, Pasion, of Megara, one of the Greek generals, who deserted the expedition at Myriandus.
- πάσχω, πεισομαι, ἐπαθον, πέπονθα** [cp. πάθος, suffering], experience, suffer, be hurt; εὖ πάσχειν, be well treated, receive benefits; κακῶς πάσχειν, suffer loss, be ill used.
- πατάσσω, πατάξω, ἐπάταξα, strike.**
- Πατηγύας**, -ᾶ (Doric gen.), Pategýas, a Persian in the suite of Cyrus.
- πατήρ, πατρός, δ** [cogn., Lat. pater, father, Eng. father; bor., Eng.

**patriarch, patriot, patronymic], father.**

**πατρίς, -ίδος, ἡ [πατήρ], native land, Lat. *patria*.**

**πατρός, -ᾶ, -ον [πατήρ], belonging to or inherited from a father, father's, paternal, ancestral.**

**πάσι, πάσιν, ἔπαντα, πέπαντα, πέπαν-μαι, ἔπανθην [cogn., Lat. *pauclī*, *few*, *pausa*, *pause*, Eng. *few*], cause to cease, put an end to, stop, give up; mid., cause oneself to cease, desist, stop, rest, abs., with gen., or with ptc.; pass., be ended.**

**Παφλαγών, -όνος, ὁ, *Paphlagonian*, a native of Paphlagonia, a country in the northern part of Asia Minor.**

**παχύς, -εῖα, -έν [bor., Eng. *pachyderm*, *pachymeter*], thick, large.**

**πεδῆ, -ης [cp. πόνος, *foot*], fetter, shackle.**

**πεδίον, -ου, plain, level ground.**

**πεζῇ [dat. fem. of πεζός (sc. δόθι, way)], adv., on foot.**

**πεζός, -ή, -όν [cp. πόνος, *foot*], on foot, of infantry, infantry. Masc. as subst., foot soldier; pl., infantry.**

**πεθαρχός, ἐπειθάρχησα [πειθάρχος (*πειθομαι*, *ἀρχή*, rule), obedient to authority], obey, with dat.**

**πειθώ, πεισω, ἔπεισα, πέπεικα and πέ-τοιδα, πέπεισμαι, ἐπεισθην [root πιθ; cogn., Lat. *fidē*, trust; Eng. *faith*], persuade, win over, convince, with acc.; mid. and pass., be persuaded, be won over, comply, obey, with dat.; πειστέον εἴη Κλεάρχω, *Clearchus must be obeyed*, 135, 17; πειθμένος, as adj., obedient.**

**πεινάω, πεινήω, ἔπεινσα, πεκείνηκα, be hungry.**

**πέμψα, -ᾶς [cogn., Lat. *experior*, try; bor., Eng. *empirical*], trial, experience; intimate acquaintance, close**

**friendship; πέμψα ἔχετε, you have made trial, 153, 11.**

**πειράματα, πειράσματα, ἐπειράσματα, πε-τειράμαι, ἐπειράθην [πέμψα], try, ex-pe-deavor; make trial of, test, with gen. πεισθά, see πειθώ.**

**πεισθομαι, see πάσχω and πειθώ.**

**πελάγω, πελάσω and πελῶ, ἐπελάσσα, ἐπελάσθην [πέλας, near], draw near, approach.**

**Πελοποννήσος, -ᾶ, -ον [Πελοπόννη-σος], of *Peloponnesus*, *Peloponnesian*.**

**Πελοποννήσος, -ου, ἡ [Πέλοπος νῆσος, *Pelops' island*], *Peloponnesus*, the southern part of Greece, now Morea.**

**Πέλτα, -ῶν, *Peltae*, a city of Phrygia, on the Maeander.**

**πελταστής, -οῦ [πέλτη], one who carries a πέλτη, *peltast*, targeteer. See Introd. §§ 57, 59, and Fig. 8, p. 41.**

**πελταστικός, -ή, -όν [πελταστής], of peltasts. Neut. as subst. (sc. στράτευμα), *peltast force*.**

**πέλτη, -ης, light shield, target, crescent-shaped, the distinctive arm of the peltast. In 103, 20, it has been commonly, but probably wrongly, explained as *pole* or *spear*. See Introd. § 59, and Fig. 8, p. 41.**

**πέμπτος, -ή, -ον [πέντε], fifth.**  
**πέμπω, πέμψω, ἔπειμψα, πέπομψα, πέ-πεμψαι, ἐπέμψθην [bor., Lat. *pompa*, procession, Eng. *pomp*], send, convey, send word.**

**πένομαι [cp. πόνος, *toil*; cogn., Lat. *pénuria*, want; bor., Eng. *penury*], be poor.**

**πεντακόσιοι, -αι, -α [πέντε], five hundred.**

**πέντε [cogn., Lat. *quinque*, five, Eng. *five*; bor., Eng. *pentagon*, *Pentateuch*], indecl., five.**

**πεντεκαλύπτα** [πέντε καὶ δέκα, five and ten], indecl., *fifteen*.

**πεντήκοντα** [πέντε ; cogn., Lat. *quinquaginta*, fifty ; bor., Eng. *Pentecost*], indecl., *fifty*.

**πεντηκοντήρ**, -ῆρος, ὁ [πεντήκοντα], *penteconter*, commander of fifty, i.e. of half a company. See Introd. § 56.

**πεντηκοστός**, -ῶν, ἡ [πεντήκοντα], *division of fifty*, half a company. See Introd. § 56.

**πέντεντα**, see **πάσμα**.

**πεπόνθασιν**, see **πάσχω**.

**πεπτωκότα**, see **πίπτω**.

**περάνω**, **περάω**, **ἐπέραντα**, **πεπέρασμαι**, **ἐπεράνθη** [πέρας, end ; cp. πέραν], *carry out, execute, accomplish*.

**πέράν** [cogn., Eng. *far*], adv., *on the other side*; τὸ πέρα, *the other side*; as prep. with gen., *across*.

**περάω**, **περδώω**, **ἐπέρασα**, **πεπέρακα** [cp. πέραν], in Attic used only by Xenophon, *cross, go through*.

**πέρδιξ**, -ῆκος, ὁ, ἡ [bor., Lat. *perdix*, *partridge*, whence French *perdrix*, Eng. *partridge*], *partridge*.

**περὶ** [bor., Eng. *perimeter, period*], prep. with gen., dat., or acc., *round, about*.

With gen., only figuratively in prose, *about, concerning, with regard to, for; in a contest of*, 57, 5;

**περὶ πλεοντοῦ**, *of the greatest importance*; **περὶ ταῦτα**, *all-important*; τὰ περὶ Προξένου, *news of Proxenus*.

With dat., *round, about, in prose commonly of parts of the body*.

With acc., *round, about, attending* including the person attended (cp. ἀμφὶ), οἱ περὶ Ἀριαῖον, *Ariaeus and his men; busy about; with respect to; of time, about*.

In cpds., *round, about, over, sometimes denoting superiority* (see **περι-**

*γιγνομαι*) ; cp. Eng. words beginning with *peri-*, as *pericardium*, *perihelion*, *peritoneum*, also see above.

**περιβάλλω** [βάλλω, *throw*], *embrace*.

**περιγγυριμαι** [γιγνομαι, *become, be*], *be superior to, get the better of* (cp. ‘I’ll get round him’), with gen.

**περιπλέω** [εἰλέω, *pack close*], *wrap round*.

**περιπλέω** [εἰμι, *be*], *be superior, surpass, outdo, with gen., with dat. of respect*.

**περιπλέω** [εἰμι, *go*], for pres. with fut. meaning, see εἰμ; *go round, make a detour*.

**περιέχω** [ἔχω, *hold*], *surround*.

**περιέστη**, see **περιειμι**, *go round*.

**περιστῆμι** [ἰστημι, *cause to stand*], *station round; 2 aor., intr., stand round*.

**περιμένω** [μένω, *remain*], *wait round, wait; wait for, await*.

**Πέρινθος**, -ου, ἡ, *Perinthus*, a city of Thrace, on the Propontis.

**πέρι** [περὶ], adv., *round about*.

**περιόδος**, -ου, ἡ [δόδος, *way*; bor., Eng. *period*], *way round, circuit*.

**περιπατος**, -ου [πάτος, *path*; bor., Eng. *peripatetic*], *walk, stroll; ἐν περιπάτῳ είναι, be walking*.

**περιποτέμνω**, see **περιπάτω**.

**περιστηγνῦμι** [πήγνυμι, *freeze*], *make freeze round; pass., intr., freeze round, freeze on*.

**περιπτέτω** [πίπτω, *fall*], *fall round, fall upon one with arms about him, with dat.*

**περιπλέω** [πλέω, *sail*], *sail round, coast round*.

**περιπτύσσω** [πτύσσω, -πτύξω, ἔπτυξα, -ἐπτυγμαι, -επτύχθην, *fold*], *fold round, ouflank*.

**περιρρέω** [ῥέω, *flow*], *flow round, en-*

- circle; of fetters, drop off.* Cp. παραρρέω.
- περιστέρα, -ᾶς, dove.
- περιστήνα, see περίστημι.
- περιτρέχω [τρέχω, run], run round or about.
- περιττέον, περιττεύω, ἐπεριττεύσα [περιττός], be over and above, outnumber, outflank.
- περιττός, -ή, -όν [περί], over and above what is necessary, superfluous; ol περιττολ, the outflanking troops.
- περιφανώς [περιφανής (φαίνω, show), conspicuous], adv., conspicuously, manifestly.
- περίφοβος, -ον [φόβος, fear], in great fear, much alarmed.
- Πέρσης, -ου, Persian, originally confined to the inhabitants of Persia proper, on the northern shore of the Persian Gulf, but as the Persian empire absorbed other races, the word was used of any subject of the great king; used also as adj.
- περσίζω [Πέρσης], speak Persian.
- Περσικός, -ή, -όν [Πέρσης], Persian.
- περσιτή [περσίζω], adv., in Persian.
- πεσεῖν, see πίπτω.
- πέτομαι, -πτήσομαι, -επτόμην [cogn., Lat. penna (for petna), feather, Eng. feather], fly.
- πέτρα, -ᾶς, rock, cliff, boulder.
- πέτρος, -ου [bor., Eng. Peter (cp. Matthew 16. 18), petrify, petrography, petroleum], stone.
- πεφίλεεσθαι, see φίλεω.
- πεφυλαγμένως [from pf. mid. ptc. of φυλάττω, guard'], adv., guardedly, cautiously.
- πῇ, enclitic adv., in any way.
- πηγή, -ῆς, source, spring, headwaters; always pl. in the *Anabasis*.
- πήγνυμι, πήξω, ἐπηξα, πέπηγα, ἐπά-
- γην [cogn., Lat. pangō, make fast, página, page, pāx, peace], freeze.
- πηλός, -οῦ, mud, mire.
- πῆχυς, -εως, δ, cubit, equiv. to 1½ Greek feet, or 17½ inches Eng. measure. The word meant forearm, which, like foot, palm, etc., was used as a convenient measure.
- Πίγρης, -ητος, δ, Pigres, Cyrus's Greek interpreter.
- πέλω, πέσω, ἐπέσα, ἐπέσθη, press, press hard; pass., be hard pressed, be crowded; be weighed down, be overburdened.
- πικρός, -ή, -όν, bitter.
- πίμπλημι, πλήσω, ἐπλησσα, -πέπληκα, -πέπλησμαι, ἐπλήσθην [cogn., Lat. impleō, fill, plēnus, full, Eng. full, fill], fill, with gen. of material.
- πίνω, πλομαὶ, ἔπιον, πέπωκα, -πέπομαι, -επόθην [cogn., Lat. pōtō, drink], drink.
- πέπτω, πεσοῦμαι, ἐπεσον, πέπτωκα [cp. πέπομαι], fall, esp. in battle; be involved in.
- Πισίδαι, -ῶν, ol, Pisidians, inhabitants of Pisidia, a mountainous country in the southern part of Asia Minor. They did not acknowledge the Persian sway.
- πιστεῖν, πιστεύω, ἐπιστεύσα, πεπιστεύμαι, ἐπιστεύθην [cp. πιστός], put trust or confidence in, rely on, trust, be confident, with dat., or inf. in indir. disc.
- πιστή, -εως, ἡ [cp. πιστός], faith; good faith, fidelity; pledge of faith, pledge; διὰ πιστῶς, trustingly.
- πιστός, -ή, -όν [πιστός, persuade; cogn., Lat. fidus, faithful, Eng. faith], faithful, trusty. As subst., ol πιστολ, the Faithful, a title given to selected counselors of the Per-

sian king; πιστά, pledges, interchange of pledges.

πιστότης, -ητος, ἡ [πιστης], faithfulness, fidelity.

πίτις, -νος, ἡ, pine tree.

πλάγιος, -ā, -ov, sideways, slanting; εἰς πλάγιον, sideways. Neut. pl. as subst., flanks of an army.

πλαστιον, -ou, rectangular figure; of soldiers, square, which might be either solid or hollow. See Introd. § 63, and plan, p. 168.

πλανόμαι, πλανήσομαι, πεπλάνημαι, ἐπλανήθην [πλάνη, wandering; bor., Eng. planet], wander, go astray.

πλάττω, ἔπλασα, πέπλασμαι, ἐπλάσθην [bor., Eng. plastic, plaster, protoplasm], shape, make up, fabricate.

πλατύς, -ēa, -ū [bor., Eng. place, plate, plateau], wide, broad.

πλεθριαῖος, -ā, -ov [πλέθρον], of a plethron.

πλέθρον, -ou, plethron, a Greek linear measure, 100 Greek feet or about 97 Eng. feet.

Πλεισθέντης, -ous, δ, Pleisthenes, a private in Cyrus's Greek army.

πλείων, πλείστος, see πολύς.

πλέκω, ἔπλεξα, -πέτλοχα, πέπλεγμαι, ἐπλέχθην and -επλάκην [cogn., Lat. plicō, fold, plectō, weave], plait.

πλέκων, see πολύς.

πλεονεκτέω, πλεονεκτήσω, ἐπλεονέκτησα [πλεονέκτης (πλέον, έχω, have), one who has more], have more, have a larger share.

πλευρά, -ās [bor., Eng. pleurisy], rib, usually pl., side; of a hollow square, flank. See plan, p. 168.

πλέω, πλεύσομαι and πλευσοῦμαι, ἔπλευσα, πέπλευκα, πέπλευσμαι [cogn., Lat. pluō, rain, Eng. fleet, float, flow, flood], sail,

πληγή, -ῆς [πλήγη, strike; bor., Eng. apoplexy], blow, flogging.

πλήθος, -ους, τό [πλήθω; cogn., Lat. plēbs, common people], multitude, great number, numbers; great amount; size, extent; common soldiers, 147, 24.

πλήθω [cp. πλιμπλημη; bor., Eng. plethora], be full; only in pres. ptc. in prose, ἀγορὰ πλήθουσα, time of full market, middle of the forenoon.

πλήν, adv., used frequently as conj. and as prep. with gen., except, except that.

πλήρης, -εις [πιμπλημη], full, full of, abounding in, with gen.

πλησιάζω, πλησιάσω, etc. [πλησιάζω], draw near, approach.

πλησίος, -ā, -ou, sup. πλησιατάτος, near; positive not found in Attic prose, the advs. πλησίον and ἐγγύδες being used instead. Neut. acc. as adv., near; attributively, neighboring.

πλινθίνος, -η, -ov [πλινθός], of brick, brick.

πλινθός, -ou [bor., Eng. plinth], brick.

πλοίον, -ou [πλέω], ship, boat, craft, a general term; opposed to τριήρης, in scorn, craft, tub, γι, 8.

πλούσιος, -ā, -ov [πλούτος, wealth], rich.

πλούτεώ, πλούτησω, ἐπλούτησα, πεπλούτηκα [πλούτος, wealth, bor., Eng. plutocracy, Pluto], be rich.

πνεῦμα, -ατος, τό [πνέω; bor., Eng. pneumatic, pneumonia], wind, blast.

πνέω, πνεύσομαι and πνευσοῦμαι, ἔπνευσα, πέπνευκα [bor., Eng. dyspepsia], breathe, blow.

ποδαπός, -ῆ, -bv, from what country? where from?

**ποδήρης**, -εις [πούς, foot], reaching to the feet.

-**ποδίζω**, -ποδιώ, πεπόδισμα, ἐποδίσθητη [πούς, foot], tie the feet, hobble.

**ποδόν**, see πούς.

**πόθος**, -ου, longing.

**ποίειν**, ποιήσω, etc. [bor., Eng. poet, onomatopoeia], make, fashion.

Idiomatic uses: *put, arrange, form; appoint; hold games; summon an assembly; allow, cause, bring to pass; carry out, act, do; εὖ ποιεῖν, benefit, do a service, abs. or with acc.; κακῶς ποιεῖν, injure, maltreat, abs. or with acc.; ἀγαθὸν τι ποιεῖν τινα, do one a good turn; κακὰ ποιεῖν τινα, do wrongs or harm to one.*

Mid., often to be translated like the act., but expressing the subject's interest in the act; also *consider, with pred. acc.*; so with *περὶ πλείστου* and *περὶ παντός*, for which see *περὶ*; *pass.*, *be done, be going on.*

**ποιητός**, -ᾶ, -ον (verbal of ποιέω), must be done.

**ποικίλος**, -η, -ον, many-colored, variegated.

**ποῖος**, -ᾶ, -ον [cp. *olos*, of which sort], interrogative adj., what sort of? what?

**πολεμέω**, πολεμήσω, etc. [πόλεμος], be at war, make war, fight, with dat. or πρός and acc. of the opponent; with σύν and dat. of the helper; δοτα ἐπολεμήση, what acts of war were committed.

**πολεμικός**, -ῆ, -όν [πόλεμος; bor., Eng. *polemic*], of or fit for war, skilled in war, warlike. Neut. as subst., signal for battle; pl., military matters, warfare.

**πολέμιος**, -ᾶ, -ον [πόλεμος], of or belonging to war; of or like an en-

emy, the enemy's, hostile. As subst., η πολεῖται (sc. χώρα, country), the enemy's country; οἱ πολέμοι, the enemy, Lat. hostes (cp. ἔχθρος); τὰ πολέμα, matters of war, military science.

**πόλεμος**, -ου, war, warfare.

**πολιορκέω**, πολιορκήσω, ἐπολιόρκησα, -πεπολιόρκημαι, ἐπολιόρκηθην [πόλις, εργά, shut in], hem in a city, besiege; the force of πόλις in the cpd. sometimes disappears, as in hemmed in, of persons on a hill, 187, 21.

**πόλις**, -εως, ἡ [cp. πόλις; cogn., Lat. *po-pulus* (reduplicated), people; bor., Eng. metropolis, politics, police], city; as a political unit, state.

**πόλισμα**, -ατος, τό [cp. πόλις], town.

**πολίτεων**, πολίτεων, etc. [πολίτης (from πόλις), citizen], be a citizen, live as a citizen.

**πολλάκις** [πολύς], adv., frequently, often.

**πολλαπλάσιος**, -ᾶ, -ον [πολύς, and root πλα, which is cogn. with Eng. *-fold*], manifold, many times as many or as much.

**πολλαχοῦ** [πολύς], adv., in many places, on many occasions.

**πολυάνθρωπος**, -ον [πολύς, ἄνθρωπος, human being], populous.

**Πολυκράτης**, -ους, ὁ, Polycrates, a captain in the Greek army.

**πολύς**, πολλή, πολύ [cogn., Eng. full, fill; bor., Eng. polygon, polysyllable, Polynesia], much, great, large; of time, long; pl., many; often joined with another adj. by καὶ, which is not translated. As subst., οἱ πολλοί, the majority; πολύ, much, a great part; τὸ πολύ, the greater part; ἐκ πολλοῦ, with a long start; ἐπὶ πολύ, for a long distance; ὡς ἐπὶ τὸ πολύ, as a rule,

generally. Neut. acc. as adv., πολύ, much, far; πολλά, often, 190, 10.

Comp. πλειών or πλέων, more, greater, larger, louder; pl., more, in greater numbers. As subst., ἐκ πλεονός, when at a greater distance, 103, 6. Neut. acc. as adv., πλέον, more.

Sup. πλειστος, most, very abundant; pl., very many; strengthened by οὐ or ὡς, as many as possible. As subst., οἱ πλειστοι, most of them, the majority; τὰ πλειστα, the larger part; τερπὶ πλειστου, of the greatest importance. Neut. acc. as adv., πλειστον, most, most thoroughly; ὡς πλειστον, as far as possible.

**Πολύστρατος**, -ου, *Polystratus*, an Athenian.

πολυτελής, -έ [πολύς, τέλος, tax, outlay], requiring large outlay, costly. πονέω, πονήσω, etc., but -επονήθην [πόνος], toil, undergo hardship. πονηρός, -ά, -εν [πόνος], troublesome, bad, worthless, knavish. Masc. as subst., criminal, knave.

πονηρώς [πονηρός], adv., with difficulty.

πόνος, -ου [πέριμαι, be poor], toil, difficulty, hardship.

πόντος, -ου [bor., Lat. pontus, sea, Eng. Hellespont], sea; in prose generally used of proper names, as Εὔξεινος Πόντος, *Euxine* or *Black Sea*.

πορεία, -ᾶς [πορεύομαι], journey, march, route.

πορεύομαι, πορεύσομαι, πεπορεύμαι, ἐπορεύθην [πόρος], go, proceed, march, travel, often with cogn. acc.

πορευτός, -ά, -ον (verbal of πορεύομαι), to be traversed or crossed; imper. πορευτέον, necessary to march.

πορίγια, ποριά, ἐπέρισα, πεπορίκα, πε-

πέρισσαι, ἐπορίσθην [πόρος], provide, furnish; mid., procure, obtain.

πόρος, -ου [cogn., Lat. porta, gate, portus, harbor, Eng. fare, ferry, ford; bor., Eng. pore], passage; of a river, ford; way, means.

πόρρω [πρό], adv., far off, far from, with gen.

πορφυρός, -ά, -ον, contracted from πορφύρεος, -ά, -ον [πορφύρα, purple-fish; bor., Lat. purpura, purple, Eng. porphyry, purple], purple, more accurately dark red, crimson.

ποτί, see πούς.

πότος, -η, -ον [cp. δόσος, how great], interrogative adj., how great? how large? how extensive?

ποταμός, -οῦ [bor., Eng. hippopotamus, Mesopotamia], river.

ποτέ, enclitic adv., once; after εἰ or a neg., at any time, ever; emphasizing a question, διοι ποτέ, where in the world?

πότερος, -ά, -ον [cp. διπέρεπος, which of two], interrogative pron., which of two? Lat. uter. Neut. acc. as adv., πότερον and πότερα, commonly correlative with ή, in double indir. questions, whether . . . or, Lat. utrum . . . an; in double dir. questions πότερον or πότερα is not translated.

πότον, -οῦ [cp. πίνω, drink], drink; pl., drinkables, drink. Wine was the common drink in Greece, but being stronger than most wines of to-day, it was regularly diluted with water. In Persia water was used as a beverage.

πότος, -ον [cp. πίνω, drink], drinking, drinking bout, symposium.

ποῦ [cp. διου, where], interrogative adv., where?

**πού** [cp. ποῦ], indefinite enclitic adv., *anywhere, somewhere.*

**πούς, ποδός, ὁ** [cogn., Lat. *pēs*, *pedis*, *foot*, Eng. *foot*; bor., Eng. *antipodes*, *tripod*, *octopus*], *foot*; as a linear measure, *foot*, equiv. to nearly 11½ inches Eng. measure.

**πρᾶγμα, -atos, τό** [πράττω; bor., Eng. *pragmatic*], *deed, matter, business; trouble, annoyance*; *πράγματα παρέχειν, give or make trouble.*

**πρᾶνής, -ές** [πρό, *forward*; cogn., Lat. *pronus*, *leaning forward*], *bent forward*; *of a hill, steep; els τὸ παράς, down the hill*, 170, 9; *κατὰ τοῦ παρανός, down the steep slope*, 225, 19.

**πρᾶξις, -ews, ἡ** [πράττω], *doing, enterprise, undertaking.*

**πράος, πράεια, πράων, gentle, tame.**

**πράττω, πράξω, ἐπράξα, πέπράγα and τέπράχα, πέτράγμαι, ἐπράχθην** [bor., Eng. *practical, practice*], *do, manage, administer*; *intr., usually with an adv., be in a state or condition, do* (cp. ‘*how do you do?*’), *fare*; *κάκιον πράττειν, fare worse; καλῶς πράττειν, fare well, prosper.*

**πράως [πράος]**, *adv., gently, slightly.*

**πρέπω, πρέψω, ἐπρέψα, be fitting, suit;** in prose commonly impers., *πρέπει, it is proper or fitting, it becomes, with dat.*

**πρεσβεύω, πρεσβεύσω, ἐπρεσβεύσα, πεπρέσβεικα, πεπρέσβευμαι** [πρεσβύτος], *serve as ambassador, with παρά and gen.*

**πρεσβύτος, -ews, ὁ** [bor., Eng. *priest, Presbyterian*], *old, poetic; its prose use as an adj. is confined to the comp. and sup., πρεσβύτερος, older, elder, πρεσβύτερος, oldest, eldest.* As subst., in prose only in the

pl., *elders, esp. ambassadors, who were usually old men.*

**πρίασθαι, see ὠνέομαι.**

**πρὶν** [cp. πρό], conj., (1) after affirmative clauses, *before, with inf.*; so πρὶν ἡ (cp. Lat. *prius quam, before*); (2) after clauses which contain or imply a neg. idea (sometimes preceded by πρότερον or πρότερεν, which is not translated), *before, until, with indic., ἀν and subj., or opt.*

**πρό** [cogn., Lat. *prō, before*, Eng. *for, fore*; bor., Eng. *programme, prologue, prophet*], *prep. with gen., before, in front of; of time, before, previous to.*

In cpds., *before, forward, for, on behalf of*; cp. some Eng. words (see above) beginning with *pro-*.

**προαγορέων** [ἀγορέων, *ἀγορέωντος*, etc., *speak, proclaim*], *announce publicly, make public declaration.*

**προάγω** [ἀγω, *lead*], *lead forward.*

**προαισθάνομαι** [αἰσθάνομαι, *perceive*], *perceive beforehand, perceive in time.*

**προβαλων** [βαλων, *step, go*], *go forward, advance; of time, pass, wear on.*

**προβάλλω** [βάλλω, *throw*; bor., Eng. *problem*], *throw before; mid., hold before oneself; προβάλλειν τὰ διλα, advance arms, put them in position to make or repel an attack* (cp. modern ‘charge bayonets’).

**πρόβατον, -ου** [προβαλων] (*anything that walks forward*), commonly pl., *cattle; esp. small cattle, sheep, or sheep and goats, collectively.*

**προβούλευω** [βούλεων, *plan*], *plan for or in behalf of.*

**πρόγονος, -ου** [γέγοναί, *be born*], *forefather, ancestor.*

**προδίδωμι** [δίδωμι, *give*], *give up to*

- an enemy, betray, desert, be false to, Lat. *prōdō*.
- προδότης**, -ου [*προδίωμι*], betrayer, traitor.
- προδραμόντες**, see *προτρέχω*.
- προδρομή**, -ῆς [cp. δρόμος, *running*], running forward, sally.
- προδῶ**, see *προδίωμι*.
- προεῖδον**, see *προοράω*.
- πρόειμι** [*εἰμι, go*], go forward, go ahead, advance.
- προειπόν** [*εἰπον, tell*], tell forth, proclaim, give orders.
- προειστήκει**, see *προτοτημη*.
- προελαύνω** [*ἔλανω, drive, ride*], ride or march forward.
- προέρχομαι** [*ἔρχομαι, go*], go forward, advance.
- προέσθαι**, see *προτημη*.
- προέχω** [*ἔχω, have*], have the advantage.
- προγέγει**, see *πρόειμι*.
- προθύμομαι**, **προθύμησομαι** and fut. pass. *προθύμησομαι* as mid., *προθύμηθην* [*πρόθύμος*], be zealous or eager, desire earnestly, be set on doing a thing, abs. or with inf.
- προθύμια**, -ᾶς [*πρόθύμος*], zeal, ardor.
- πρόθυμος**, -ον [*θύμος, spirit*], forward-spirited, eager, zealous, ready.
- προθύμως** [*πρόθύμος*], adv., zealously, eagerly, readily.
- προΐδοιν**, see *προοράω*.
- προΐέναι**, see *πρόειμι*.
- προΐημι** [*ἴημι, send*], send forth; mid., give up oneself or what is dear to one, *intrust, surrender, abandon*.
- προϊστημι** [*ἰστημι, cause to stand, set*], place at the head of, set over; mid. with 2 aor., pf., and plups. act., be over, command, with gen.
- προκαλέπτω** [*καλέπτω, καλέψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην, cover*], put a cover before, cover over.
- προκατακαλω** [*καλω, burn*], burn down before, go ahead and burn.
- προκαταλαμβάνω** [*λαμβάνω, take*], seize before some one else, seize beforehand.
- προκατελημμένην**, see *προκαταλαμβάνω*.
- Προκλῆς**, -έous, δ, *Procles*, governor of Teuthrania, a district in western Asia Minor, including Pergamus.
- προμετωπίδιον**, -ου [*μέτωπον, forehead*], frontlet, a protection for a horse's forehead. See Introd. § 51, and Fig. 5, p. 37.
- Πρόξενος**, -ου, *Proxenus*, of Thebes in Boeotia, one of the Greek generals, and a personal friend of Xenophon.
- προοίτο**, see *προτημη*.
- προοράω** [*όράω, see*], see before oneself, see coming.
- προπέμπω** [*πέμπω, send*], send forward or ahead.
- προπίντω** [*πίνω, drink*], drink to the health of, with dat.
- προπονώ** [*πονέω, toil*], toil for, with gen.
- πρός** [cp. πρό; bor., Eng. proselyte, prosody], prep. with gen., dat., or acc., facing.
- With gen., from a position facing; arising from, in keeping with; from the point of view of, in the sight of, by: next to, in the direction of.
- With dat., facing; beside, near, by, at; on the frontier of; in addition to, besides.
- With acc., to a position facing, of friendly or hostile relation (cp. τῷ and παρά), towards, to, against; in reply to, with regard to, relating to, with a view to, for; with, near, at; πρὸς φίλαν, in friendship, in a friendly way; πρὸς τὸ . . . εἶναι, in order to be.

As adv., πρὸς δὲ τοι, besides.

In cpds., *to, towards, against, besides*; cp. some Eng. words (see above) beginning with *pros-*.

προσάγω [ἀγω, lead], *lead towards or against; apply, employ; intr., march against.*

προσαιτέω [αἰτέω, ask], *ask besides, ask for more, with acc.*

προσβάλω [βαλω, step, go], *step against, put the foot against.*

προσβάλλω [βάλλω, throw], *throw against; intr., rush against, charge, make an attack upon, abs. or with πρὸς and acc.*

προσβάτός, -ή, -όν (verbal of προσβάλω), *accessible.*

προσβολή, -ῆς [προσβάλλω], *attack, charge.*

προγύγνομαι [γίγνομαι, become], *be added, join.*

προσθίδωμι [δίδωμι, give], *give besides, give in addition.*

προσδοκάω, προσδέδησα (the simple δοκάω is not found), *expect, look for.*

προσδοκέω [δοκέω, seem best], *seem best besides or further.*

προσέδραμ, see προστρέχω.

πρόσειμι [εἰμι, go, come], *for pres. with fut. meaning, see εἰμι; come towards, come up, come on, approach.*

προσελαύνω [ἐλαύνω, drive, ride], *ride towards, ride up; march towards or against; be on the way.*

προστέρχομαι [έρχομαι, come, go; bor., Eng. proselyte], *come or go to; come up, approach; go over to, desert to, with dat.*

προσέχω [ἔχω, hold], *hold to; in the Anabasis, only in the phrase προστέχειν τὸν νοῦν, pay attention to, turn the attention to, with dat.*

προσῆι, προσῆσαν, see πρόσειμι.

προσήκω [ήκω, have come], *have come*

*to, reach; belong to, be related to, with dat.; impers., with inf. as subject, be fitting or proper.*

πρόσθεν [πρός], adv., *before, in front.*

Idiomatic uses: τὰ πρόσθεν, *the van; els τὸ πρόσθεν, forward, but with gen., in front of; of time, before, formerly, previously; followed by πρὶν it is not translated; πρόσθεν ἦ, sooner than, before; τὸ πρόσθεν, formerly, before; as adj., former, previous.*

προσθέθαν, see προστίθημι.

προσῆι, see πρόσειμι.

προσῆμι [ἴημι, send], *let come to; mid., let come to oneself, receive; προστεθαί εἰς ταῦτα ἡμῖν ἀντοῖς, admit to the same standing with ourselves, 146, 10.*

προσιών, προσιώτος, see πρόσειμι.

προσκαλέω [καλέω, call], *call to, summon.*

προσκυνέω, προσκυνήσω, προσεκύνησα [κυνέω, kiss, poetic], *make obeisance, prostrate oneself, bow down to, worship, abs. or with acc.; pass., receive homage.*

προσλαμβάνω [λαμβάνω, take], *take besides or in addition, take along; take hold of a piece of work, lend a hand.*

προσμείγομαι [μείγομαι, μείξω, ξμεξα, μέμειγμαι, ξμελχθην and ξμιγην, mix; cogn., Lat. miscēd, mix, Eng. mix, mash], *mingle with; intr., join, unite with.*

πρόσθοδος, -ον, ἡ [όδος, way], *way to; income, revenue.*

προσόμνημ [δμῆμι, swear], *swear besides, swear further, with inf.*

προσποιέομαι [ποιέω, do], *pretend, feign, profess, claim, with inf.*

προσπολέμω [πολεμέω, make war], *carry on war against.*

- προστάτεω, προστάτησα [προστάτης (προστῆμ), manager], be manager of, with gen.**
- προστάττω [τάττω, assign], command, give orders, with dat.**
- προστερνίδιον, -ου [στέρνον, breast], breastpiece, for horses. See Figs. 5, 30, pp. 37, 88.**
- προστίθημι [τίθημ, put], put to, add; mid., assent to, concur in, with dat.**
- προστρέχω [τρέχω, run], run to, run up to, with dat.**
- πρόσω [πρό], adv., forward; so τοῦ πρόσω, 64, 4; far away; with gen., far from, but far into, 196, 10. Comp. προστέρω, farther.**
- πρόσωπον, -ον [cp. βύφομαι, fut. of δράω, see], face, countenance.**
- προτεραῖος, -ā, -ον [πρότερος], preceding; τῇ προτεραὶ (sc. ἡμέρᾳ), on the day before.**
- πρότερος, -ā, -ον [cp. πρό, before], former, previous, to be translated usually by an adv., formerly, previously; with gen. of comparison, before, sooner.**
- Neut. acc. as adv., with or without τό, before, previously: followed by πρὶν it is not translated.
- προτίμα [τίμια, honor], honor more than another, prefer in honor; fut. mid. as pass., 73, 18.**
- προτρέχω [τρέχω, run], run forward.**
- προυδέδοκεσσαν, see προδίδωμι.**
- προφαίνω [φαίνω, show], show forth; mid., come in sight, appear.**
- προφασίομαι, προφασιῶμαι, προφασίσμην [πρόφασις], offer as an excuse, plead in excuse.**
- πρόφασις, -ew, ή [φημι, say], pretext, excuse.**
- προφύλακή, -ής [φύλακή, guard], a guard before; pl., outposts, pickets.**
- προφύλαξ, -ακος, ὁ [φύλαξ, sentinel; bor., Eng. prophylactic], sentry, picket.**
- προχερέω [χωρέω, move], move forward; impers., it goes on well for one, it is convenient or advantageous.**
- πρόφ, comp. πρωτερον [πρό, before], adv., early in the morning, early.**
- προτέω, πρωτεώω, ἐτρότερυσα [πρώτος], be first, have the first place.**
- πρώτος, -η, -ον [πρό, before; bor., Eng. protocol, protoplasm, prototype], first, foremost; often used where Eng. prefers an adv. or a phrase, first, be the first to.**
- Masc. pl. as subst., the van of an army; the most prominent men of a community.
- Neut. acc. as adv., with or without τό, first, in the first place, at first.
- πτάρνυμαι, ἔπταρον [cogn., Lat. sternuō, sneeze], sneeze.**
- πτέρυξ, -υγος, ἡ [cp. πτέρωμαι, fly; bor., Eng. apteryx], wing of a bird; pl., sometimes flaps of a cuirass (see Introd. § 58, and Figs. 6, 11, 29, pp. 40, 55, 88).**
- πυγμή, -ῆς [cogn., Lat. pugnus, fist, pugna, battle; bor., Eng. pygmy], fist; boxing; see on 225, 7. See Fig. 76, p. 225.**
- Πυθαγόρας, -ον, Pythagoras, a Spartan admiral.**
- πυκνός, -ή, -όν, close together, compact, solid.**
- Πύλαι, -ῶν, Pylae, 'The Gates,' a fortress on the frontier between Mesopotamia and Babylonia.**
- πύλη, -ης [bor., Eng. pylorus, Propylaea], gate, usually pl., of the two wings (cp. Lat. forēs, folding door); mountain pass.**
- πυθάνομαι, πενσομαι, ἐπυθθημην, πέπυσμαι, inquire, inquire about; learn by inquiry, find out.**

πῦρ, πῦος, τό [cogn., Eng. fire; bor., pyre, pyrography, pyrotechnics], fire; pl. τὰ πυρά, camp fires, signal fires.

πύραμίς, -ίδος, ἡ [bor., Eng. pyramid], pyramid.

Πύραμος, -ου, Pyramus, a river flowing through Cilicia.

πύρινος, -η, -ον [πῦρος], of wheat.

πύρός, -οῦ, always pl. in the *Anabasis*, wheat.

πέ, indefinite enclitic adv., used only after a neg., yet, up to this time.

πωλίω, πωλήσω, ἐπωλήθην [bor., Eng. monopoly], sell.

πῶλος, -ον [cogn., Lat. pullus, young of an animal, Eng. foal, filly]; colt, foal.

πῶμα, -ατος, τό [cp. πίνω, drink], drink.

πώποτε [πώ + ποτέ, ever], indefinite adv., in neg. clauses, ever yet, ever. πώς [cp. δπως, how], interrogative adv., how? in what way?

πώς [cp. πῶς], indefinite enclitic adv., in any way, somehow; for some reason or other; somewhat, about; ἀμφὶ τὴν αὐτὴν πώς ὥραν, somewhere about the same hour.

## P

ῥάδιος, -ᾶ, -ον, comp. ῥάστων, sup. ῥάστος, easy.

ῥάδιως [ῥάδιος], adv., easily; ὡς ῥάστα, as easily as possible.

ῥάθυμέω [ῥάθυμος (cp. ῥάδιος, θῦμος, spirit), easy-going], take things easy, live in idleness.

ῥάθυμία, -ᾶς [cp. ῥάθυμέω], idleness, an easy life.

ῥάον, ῥάστον, see ῥάδιος.

ῥέω, ῥένομαι and ῥυθομαι, ῥερόηκα, ἐρρόην [cogn., Eng. stream; bor., Eng. catairrh, rheum], flow.

ῥίπτω (and ῥίπτειν in pres. and impf.), ῥίψω, ῥρῆψα, ῥρῆψα, ῥρῆμμαι, ῥρῆφθην and ῥρῆφηη, throw, throw aside, hurl down.

Ῥόδιος, -ᾶ, -ον ['Ρόδος, Rhodes], Rhodian, of Rhodes, an island in the Aegean, south of Caria. Masc. as subst., Rhodian. The Rhodians were famed as slingers.

ῥόφεω, ῥοφήσομαι, ῥερρόησα [cogn., Lat. sorbere (whence is bor. Eng. absorb), suck in], suck in, gulp down.

ῥόμα, -ατος, τό [ἐρνω, draw], drawing of a bow; ἐκ τέξου ῥόματος, if he had a bowshot's start, 162, 7.

ῥόμη, -ης [ῥώννυμι, strengthen], strength; military force.

## Σ

σάγαρις, -εως, ἡ, battle ax, carried by Asiatics, and frequently represented in art as a weapon of the Amazons. See Fig. 64, p. 200.

σακλον, -ον [diminutive of σάκος, sack; bor., Lat. saccus, sack, Eng. sack], little bag or sack.

σάλπιγξ, -ιγγος, ἡ, trumpet. See Fig. 63, p. 196.

σάλπιξ, ἐσάλπιγξα [σάλπιγξ], sound the trumpet; ἐπει ἐσάλπιγξ (sc. ὁ σαλπικτής), when the trumpet sounded, 60, 21.

σαλπικτής, -ον [σαλπίξω], trumpeter. See Fig. 63, p. 196.

Σάμιος, -ᾶ, -ον [Σάμος, Samos], Samian, of Samos, an important Ionic island in the Aegean.

Σάρδεις, -εων, al., Sardis, capital of Lydia, and chief city of Cyrus's province; the starting point of the expedition of Cyrus.

σατραπέω [σατράπης], be satrap, rule as satrap, with gen. or acc.

**σαρπάτης, -ον, satrap**, governor of a Persian province, an officer intrusted with the *civil* control of one of the provinces into which the Persian empire was divided. Each province had also a general to look after its military affairs, and a secretary to represent the king and watch his colleagues. Certain favored satraps, as Cyrus, the king's son, exercised military as well as civil control over their satrapies.

**Sátyros**, -ov, *satyr*, one of a mythical race, possessing animal characteristics and human form. Their sensual, bestial nature is represented in art by bristly hair, pointed ears, horses' tails, etc. In 59, 17, Silenus is meant, the jolly drunken attendant of Dionysus, the wine god.  
**σεαυτός**, -ῆς, -οῦ, contracted form of **σεαυτοῦ** [stem of **σύ**, *you* + **αὐτός**, *self*], reflexive pron. of second pers., *yourself*; in attributive position the gen. is used as a strong possessive pron., *your own*.

**σαφής, -έτος, clear, evident.**

**σαφῶς** [σαφῆς], adv., *clearly, evidently; surely, with certainty.*

**σταυτοῦ**, see *σαυτοῦ*.

**σημαίνω**, σημανώ, ἐσήμηνα, σεσήμασμαι, ἐσημάνθην [σῆμα, sign; bor., Eng. *semaphore*], *make a sign, indicate, point out; give the signal; impers.* (sc. δ σαλπικτής, cp. 197, 1), *signal is given.*

**σημεῖον**, -ou [*σῆμα, sign*], *sign, signal; standard.*

**σησάμινος**, -η, -ον [*σήσαμον*], *of  
sesame.*

**σήσαμον**, -ou [bor., Eng. *sesame*], *sesame*, an oily Oriental plant from the seeds of which an oil is produced.

**σιγή**, -ῆς, *silence*; dat. as adv., *in silence, silently*.

**σίγλος**, -ov (Semitic word, cp. Hebrew *shekel*), *siglus*, a coin current in Persia, according to Xenophon equiv. to  $7\frac{1}{2}$  Attic obols, about 22 cents.

**Σικυώνιος**, -ου [*Σικυών, Sicyon*], *Sicyonian*, a citizen of Sicyon, an important city near Corinth.

**Σιλᾶνος**, -οῦ, *Silanus*, a soothsayer  
from Ambracia.

**στροφαί** (Ionic word, used in Attic prose only by Plato and Xenophon), *harm, injure.*

**Σινοπέας**, -*ēws* [*Σινόπη*, *Sinōpe*], *Sinopēan*, a citizen of Sinōpe, a colony of Milētus on the southern coast of the Black Sea.

**σῖτος**, -ou [sítos], food.

**σῖτος**, -ου [bor., Eng. parasite],  
grain; food; pl. σῖτα, food; σῖτος  
μελιτῆς, millet bread.

**Σιττάκη, -ης, Sittacē, a city of Babylonia, near the Tigris.**

σιωπάνω, σιωπήσομαι, ἐσιώπησα, σεσιώπηκα, -εσιωπήθην [σιωπή, silence], *be silent.*

**σκεδάννυμ<sup>1</sup>**, σκεδῶ, ἐσκέδασα, ἐσκέδασμαι, ἐσκεδάσθην, scatter.

*σκέλος, -ous, τό* [bor., Eng. *isosceles*],  
leg.

**σκεπτέον** (verbal of **σκέπτομαι**), necessary to consider.  
**σκέπτομαι** (in Attic the pres. and impf. are rare, being supplied by **σκοπέω**), **σκέψομαι**, έσκεψάμην, **ἐσκεμμαί** [cogn., Eng. spy; bor., Eng. skeptic], look carefully, see, observe; consider, reflect.

**σκευή**, -ῆς, *dress, attire.*

*gage, outfit, Lat. impedimenta.*  
σκευοφορέω, σκευοφορήσω [σκευοφόρος], *carry baggage.*

**σκευοφόρος**, -ον [σκεῦος, φέρω, bear], *baggage-carrying*. As subst., masc., *baggage carrier*; neut. pl., *baggage animals, baggage train*.

**σκηνάς, σκηνής, ἐσκήνησα** [σκηνή], *be in a tent, be encamped, be quartered; banquet*; aor., *encamp*.

**σκηνή**, -ῆς [bor., Lat. *scaena, scene*, Eng. *scene*], *tent*; pl. sometimes, *camp, quarters*, 176, 16 (the tents had been burned, 158, 15).

**σκηνών** [σκηνή], *pitch tents, encamp, take quarters*.

**σκήνωμα**, -ατος, τὸ [σκηνῶν], *tent; pl., quarters*.

**σκηντός**, -οῦ, *thunderbolt, stroke of lightning*.

**σκηντούχος**, -ον [σκηντρον, *scepter, ἔχω, hold*], *scepter bearer, staff bearer, a high official in the Persian court*.

**σκληρός**, -ά, -εν [bor., Eng. *sclerosis*], *hard, rough*. Neut. as subst., *rough place*.

**σκληρός** [σκληρός], *roughly, in hard circumstances*.

**σκοτέω** [σκοτέω], only in pres. and impf. (*σκέπτομαι* supplies the other forms), *look at, consider; have an eye to, with πρός and acc.; watch; see, learn*.

**σκοπός**, -οῦ [σκέπτομαι; bor., Eng. *scope, microscope, episcopal*], *scout, spy*.

**σκοτεῖος**, -ᾶ, -ον [σκότος], *in the dark*.

**σκότος**, -ούς, τὸ [cogn., Eng. *shadow, shade, shed*], *darkness*.

**Σκυθηνοί**, -ῶν, *Scythēni*, a tribe living near the southeastern shore of the Black Sea; their exact location is uncertain.

**σμήνος**, -ούς, τὸ, *swarm of bees*.

**Σόλοι**, -ῶν [bor., Eng. *solecism*], *Soli*, a coast city of Cilicia, noted for the

bad Greek spoken by its inhabitants.

**Σούσα**, -ῶν, τὰ (the Shushan of Esther 2, 5), *Susa*, capital of a Persian province and winter residence of the Persian monarchs. It was southeast of Babylon.

**Σοφαῖνετος**, -ον, *Sophænētus*, of Arcadia, one of Cyrus's Greek generals.

**σοφίᾳ**, -ᾶς [bor., Eng. *Sophia*], *cleverness, skill, wisdom; musical skill*.

**σοφός**, -ή, -εν [bor., Eng. *sophist, philosophy, sophomore*], *clever, accomplished, wise*.

**σπανίω, στανίω, ἐσπάνισα, ἐσπάνισμαι** [cp. σπάνιος], *lack, be in want of, with gen.*

**σπάνιος**, -ᾶ, -ον, *rare, scarce*.

**Σπάρτη**, -ῆς, *Sparta* or *Lacedaemon*, capital of Laconia, in Peloponnēsus, chief city of Greece at the time of Cyrus's expedition.

**Σπαριτίτης**, -ον [Σπάρτη], *Spartan*, a citizen of Sparta.

**σπάρτον**, -ον, *rope, cord*.

**σπάω, -σπάω, ἐσπάσα, ἐσπάσκα, ἐσπασμαι, ἐσπάσθη** [bor., Eng. *spasm*], *draw a sword*.

**σπείσατο**, see σπένδω.

**σπένδω, -σπεῖσω, ἐσπεῖσα, ἐσπεῖσμαι** [cogn., Lat. *spondeō, promise credibly, vow*], *pour a libation; mid., pour libations one with another, esp. in making a treaty, hence, make a treaty or truce*.

**σπεύδω, σπεῖσω, ἐσπεῖσα, hasten, be in a hurry, be eager**.

**σπολάς**, -άδος, ἡ, *leather jerkin*. See Introd. § 59, end.

**σπονδὴ**, -ῆς [σπένδω; bor., Eng. *spondee*], *libation, drink offering; pl., libations, esp. in concluding a treaty or truce, hence, treaty, truce*.

**σπουδάῖος**, **σπουδάσματι**, **ἐσπούδασα**, **ἐσπούδακα**, **ἐσπούδασμα** [σπουδή], *make haste, work with alacrity.*

(**σπουδαιολογίοματι**), **ἐσπούδαιολόγησθην** [σπουδαιολόγησα, **ἐσπούδαιολογήσματι**], **ἐσπούδαιολόγος** (**σπουδাইος**, *serious, λέγω, speak*), *speaking seriously*, *converse seriously or earnestly.*

**σπουδή**, -ῆς, *haste, speed.*

**στάδιον**, -ου, pl. **στάδια**, **τά**, or **στάδιοι**, **οι** [bor., Eng. *stadium*], *stadium, stade*, a Greek measure of length, equiv. to six plethra or 600 Greek feet, 582½ Eng. feet; *stadium race* or *200-yard dash*, the regular short race in Greek games, corresponding to our 100-yard dash.

**στάθμός**, -οῦ [*Ιστημι, cause to stand*], *halting place, station on the road; the space between two stations, day's march, stage.* See Introd. § 64.

**στασιάζω**, **στασίδω**, **ἐστασίασα** [στάσις, *faction*], *form a faction against, be at odds with, with dat.*

**στέγασμα**, -atos, **τὸ** [**στεγάζω** (**στέγη**), *cover*], *covering, tent covering.*

**στέγη**, -ης [cogn., Lat. *tegē*, *cover, tectum, roof*, Eng. *deck, thatch, roof, house*, Lat. *tectum*].

**στεβῶ**, -έστεψα, **ἐστεψμαι**, *tread; steebhemai οὖσι, beaten or frequented roads.*

**στελλω**, **στελῶ**, **ἐστειλα**, -έσταλκα, **ἐσταλμαι**, **ἐστάλην**, *set in order, equip.*

**στενός**, -ή, -ήν [bor., Eng. *stenography*], *narrow. Neut., sing. or pl., as subst., pass, defile.*

**στενοχωρία**, -ᾶς [**στενός, χώρος, place**], *narrow place.*

**στέργω**, **στέρξω**, **ἐστερξα**, *love.*

**στερέω**, **στερήσω**, **ἐστέρησα**, -έστέρηκα, **ἐστέρημαι**, **ἐστέρηθην** (the fut. mid.

is used as pass.), *deprive, rob of; with acc. of person, gen. of thing; pres. pass. στέρομαι with pf. meaning, be deprived of, be without, have lost.*

**στέρνον**, -ου [bor., Eng. *sternum*], *breast.*

**στέρομαι**, see **στερέω.**

**στερρός** [**στερρός = στερεός**, *stiff, firm; bor., Eng. stereopticon, stereotype*], *firmly, resolutely.*

**στέφανος**, -ου [**στέφω**, *put round; bor., Eng. Stephen*], *crown, garland, wreath.*

**στέφανός**, **στεφανώσω**, **ἐστεφάνωσα**, **ἐστεφάνωμαι**, **ἐστεφανώθην** [**στέφανος**], *crown, wreath; mid., put on a wreath.*

**στήνα**, **στήστε**, see **Ιστημι.**

**στίβος**, -ου [**στειβώ**], *track, trail.*

**στίφος**, -ous, **τό**, *compact body; of troops, mass, close array.*

**στλεγγίς**, -ίδος, **ἡ**, *strigil, flesh scraper, Lat. strigilis, used by athletes after exercise, to remove the oil and dirt from the skin before bathing. See Fig. 13, p. 58.*

**στολή**, -ῆς [**στέλλω**; bor., Eng. *stole*], *equipment, raiment, robe.*

**στόλος**, -ου [**στέλλω**], *equipment, esp. for war, armament, army; expedition, journey.*

**στόμα**, -atos, **τὸ** [bor., Eng. *stoma*, and (through Lat. *stomachus, stomach*) *stomach*], *mouth; outlet, entrance; of an army, front, van.*

**στρατεῖα**, -ᾶς [**στρατεύω**], *expedition, campaign.*

**στρατεύμα**, -atos, **τὸ** [**στρατεύω**], *army; sometimes of part of an army, division, force.*

**στρατεύω**, **στρατεύω**, **ἐστράτευσα**, **ἐστράτευκα**, **ἐστράτεμαι** [**στρατεύω**], *make an expedition, go on an expe-*

*dition, make war, take the field, serve, march,* the act. being used of commanders, the mid. of soldiers as well as of commanders.

**στρατηγός**, **στρατηγήσω**, **ἐστρατηγησα**, **ἐστρατηγηκα** [*στρατηγός*], be a general, command, abs. or with gen.; with *στρατηγλαν* (cogn. acc.), hold a command.

**στρατηγίς**, -ᾶς [*στρατηγός*, bor., Eng. strategy], office of general, command; generalship, tactics.

**στρατηγός**, -οῦ [*στρατός*, ἀγω, lead], general, leader of an army or of a division. See Introd. § 54.

**στρατιά**, -ᾶς [cp. *στρατός*], army, troops.

**στρατιώτης**, -ου [*στρατιά*], soldier, private.

**Στρατοκλῆς**, -έος, *Stratocles*, commander of the Cretan archers in the Greek army.

**στρατοπεδεύω**, usually mid., **στρατοπεδεύομαι**, **ἐστρατοπεδευσάμην**, **ἐστρατοπέδευμαι** [*στρατόπεδον*], encamp; be encamped.

**στρατόπεδον**, -ου [*στρατός*, πέδον (poetic; cp. δάπεδον, ground, τεδίον, plain), ground, camp ground, camp; army in camp].

**στρατός**, -οῦ [cogn., Lat. sternō, ptc. stratus, spread, Eng. strew, straw], encamped army, army.

**στραφέντες**, see στρέφω.

**στρεπτός**, -ή, -ον (verbal of στρέφω), twisted. Masc. as subst., necklace, of twisted metal. See Fig. 43, p. 130, the figure of Darius.

**στρέφω**, **στρέψω**, **ἐστρεψα**, **ἐστραμμαί**, **ἐστράφην** and **ἐστρέφθην** [bor., Eng. strophe, apostrophe], turn, twist, of cords; intr. and pass., turn about, face about, countermarch. See plan, p. 102.

**στρουθίος**, -οῦ, δ, ή [bor., Eng. ostrich], sparrow; ή μεγάλη στρουθός, ostrich.

**στυγνός**, -ή, -ον [*στυγέω*, hate], hateful, gloomy, stern. Neut. as subst., sternness.

**Στυμφαλίος**, -ον [*Στυμφάλος*, *Stymphalus*], *Stymphalian*, a citizen of Stymphalus, a town in northeastern Arcadia.

**σύ**, **σοῦ**, pl., ὑμεῖς, ὑμῶν [originally τύ; cogn., Lat. tū, you, Eng. thou, and (with ὑμεῖς) you], pers. pron., you. **συγγενής**, -ῆς [*γέροντος*, race], of the same family. Masc. as subst., kinsman, relative.

**συγγίγνομαι** [*γίγνομαι*, become], be with, have a conference with, meet, become acquainted with; study under; be (sexually) intimate with, with dat.

**σύγε** [*σύ + γέ*, at least], you at least, you emphasized. Cp. θύγε.

**συγκαλέω** [*καλέω*, call], call together, assemble.

**συγκατακαλώ** [*κατακαλώ*, burn up], burn up with or at the same time.

**συγκαταστρέφομαι** [*καταστρέφω*, subdue], aid in subduing, with dat.

**συγκύπτω** [*κύπτω*, κύψω, ἔκύψα, κέκύψα, stoop], draw together, converge.

**σ্বειος**, -ᾶς, -ον [*σῦς*, hog; cogn., Lat. sūs, hog, Eng. sow, swine, soil], of swine; χρήμα σ্বειον, ointment of hog's fat.

**Συνένεσις**, -ος (Ionic gen.), δ, *Syene-sis*, title of the kings of Cilicia (cp. Pharaoh, of the Egyptian kings, and Caesar, of the Roman emperors). Xenophon uses it as a proper name.

**συλλαμβάνω** [*λαμβάνω*, take; bor., Eng. syllable, syllabus], seize, ar-

- rest** (cp. the slang use of 'gather in'), *capture*.
- συλλέγω** [-λέγω, -λέξω, -ελεξα, -ειλοχα, -ειλεγμαι and -λενεγμαι, -ειλέγην and -ειλέχθην, *gather*, usually in cpds. in prose], *collect*, *gather*, *assemble*, *raise an army*; *pass.*, *come together*, *assemble*.
- συλλογή**, -ῆς [**συλλέγω**], *gathering*; of soldiers, *levy*.
- συνβάίνω** [βάλνω, *go*], *come together*; *impers.*, *come to pass*, *happen*; *ἐκ τῶν συνβάντων*, *from what happened*.
- συνβάλλω** [βάλλω, *throw*; bor., Eng. *symbol*], *throw together*, *gather*; *mid.*, *contribute*, *make suggestions*.
- συμβοηθέω** [βοηθέω, *help*], *help with others*; *join in helping*.
- συμβουλεύω** [βουλεύω, *plan*], *advise*, *give advice*, with dat.; *mid.*, *consult with*, *ask advice of*, with dat.
- σύμβουλος**, -ου [**βουλή**, *plan*], *adviser*, *counselor*.
- συμμανθάνω** [μανθάνω, *learn*], *learn with*; *become familiar with*, *get used to*.
- συμμαχος**, -ον [*μάχομαι*, *fight*], *fighting along with*, *allied*. As subst., masc., *ally*; neut. pl., *helps*, *advantages*.
- συμμείγομαι** [μειγνῦμαι, μεῖξω, ἔμειξα, μέμειγμαι, ἔμειχθη and ἔμιγην, *mix*], *mix with*; *fall in with*, *join*; *join battle*, *begin battle* (cp. slang 'mix it up with' any one), with dat.
- σύμπας**, -πᾶσα, -παν [**πᾶς**, *all*], *all taken together*, *all*. Neut. acc. as adv., *τὸ σύμπαν*, *taking all things together*, *on the whole*.
- συμπέμπω** [**πέμπω**, *send*], *send along with*, *send as escort*, with acc. and dat.
- συμπίπτω** [**πίπτω**, *fall*; bor., Eng. *symptom*], *fall together with*, *grapple with*.
- σύμπλεως**, -ων [**πλέως**, *full*, cp. **πλημ-** *πλημη*, *fill*; cogn., Lat. *plenus*, *full*, Eng. *full*], *well filled*, with gen. Cp. *ἴκπλεως*.
- συμπόδιζω** [-ποδίζω, *tie the feet*], *tie the feet together*, *hamper*, *impede*.
- συμπολεμέω** [πολεμώ, *fight*], *fight on the same side with*, *help in war*, with dat.
- συμπορεύομαι** [*πορεύομαι*, *advance*], *go along with*, *accompany*.
- συμπράττω** [**πράττω**, *do*], *help in doing*, *coöperate with*, with acc. of thing and dat. of person.
- συμπροθύμεομαι** [*προθύμομαι*, *desire earnestly*], *join in earnestly desiring*, *be equally desirous*, with acc. and inf.
- συμφέρω** [φέρω, *bear*], *bring together*, *collect*; *impers.*, *be profitable*, *expedient*, *advantageous*.
- σύν** [bor., Eng. *syl-*, *sym-*, *-syn-*, *sy-*, or *sys-*, as in *syllable*, *sympathy*, *syntax*, *system*], *prep.* with dat., often used by Xenophon where other Attic prose writers would use *μετά* with gen., *with*.
- Idiomatic uses: *on the side of*, *with the aid of*, *in coöperation with*, *in (of dress)*; *οἱ σὺν αὐτῷ*, *his men*, *his troops*.
- In cpds. it signifies *together*, or denotes *coöperation* or *accompaniment*, and becomes by assimilation or euphony *συμ-* before labials and *μ*, *συγ-* before palatals, *συλ-* before *λ*, *συρ-* before *ρ*, *συσ-* before *σ* followed by a vowel, and *συ-* before *ξ*, or *σ* followed by a consonant; cp. Eng. words (see above) beginning with *syl-*, *sym-*, *syn-*, and *sy-* or *sys-*.
- συναγέλω** [ἀγέλω, *collect*], *gather together*, *assemble*.
- συνάγω** [ἀγω, *lead*; bor., Eng. *syna-*

- gogue]**, bring together, collect, call together.
- συναδικέω** [ἀδικέω, do wrong], join in wrong-doing, be an accomplice in crime, with dat.
- συναιρέσις** [αἱρέω, take; bor., synaeresis], take together, bring into small compass; ὡς συνελόντι εἰπεῖν, to speak concisely.
- συνακολουθέω** [ἀκολουθέω, follow], follow on, accompany.
- συναλλάσσω** [ἀλλάττω, ἀλλάξω, ἄλλαξα, -ἄλλαχα, ἄλλαγμα, ἄλλαχθη and ἄλλάγην, change], change and bring together; pass., be reconciled, come to terms, with πρὸς and acc.
- συναναβαίνω** [ἀναβαίνω, go up or inland], go up or inland with, accompany inland, with dat.
- συναντάω**, συνήντησα [ἀντάω, meet, poetic], meet.
- συνάπειμ** [ἀπειμ, go away], go away with, accompany back.
- συνάπτω** [ἀπτω, fasten], fasten together; with μάχην and dat., join battle with, engage in battle with.
- σύνδειτνος, -ου** [δεῖκνον, dinner], guest at dinner.
- συνδιατρέπτομαι** [διατρέπτομαι, accomplish, stipulate], join in negotiations.
- συνειλεγμένους**, see συλλέγω.
- συνειλημμένοι**, συνειλήφασι, see συλλαμβάνω.
- σύνειμι** [εἰμι, be], be with; οἱ συνέτεις, associates, fellows.
- σύνειμι** [εἰμι, go, come], come together, assemble; meet.
- συνείπετο**, see συνέπομαι.
- συνεισέρχομαι** [εἰσέρχομαι, go into], go into a place with one.
- συνεκβαίνω** [ἐκβαίνω, go out or up], go out with, go up with.
- συνεκβίβάζω** [βιβάζω, -βιβάσω or βιβῶ, -εβίβασα, causative of βαίνω, used mostly in cpds., cause to go], help get a thing out of difficulty.
- συνεκκόπτω** [ἐκκόπτω, cut out or down], help cut down.
- συνθλαβε**, see συλλαμβάνω.
- συνεληλύθατε**, see συνέρχομαι.
- συνελόντι**, see συναιρέσις.
- συνενηγμένα**, see συμφέρω.
- συνεπέχομαι** [ἴκενχομαι, now], now at the same time.
- συνεπισπένδω** [σπεῦδω, hasten], help hurry on.
- συνέπομαι** [ἴκομαι, follow], follow along with, accompany, with dat.
- συνεργός, -όν** [ἔργον, work], working with. Masc. as subst., coworker, helper.
- συνερρόγαν**, see συρρέω.
- συνέρχομαι** [ἔρχομαι, go, come], come together, assemble.
- συνεστειραμένην**, see συστειράσσω.
- συνέσπιπων**, see συσπάω.
- συνεστάθη**, see συνιστημ.
- συνεφέπομαι** [ἴθέπομαι, follow after], follow closely after, accompany.
- συνεώρων**, see συνοράω.
- συνήσι, συνήσαν**, see σύνειμι, come together.
- συνθέμενοι**, see συντίθημ.
- σύνθημα, -ατος, τό** [συντίθημ], agreement; watchword. See Introd. § 66.
- συνθίστο**, see συντίθημ.
- συνιδεῖν**, see συνοράω.
- συνιστήμι** [ἰστημ, cause to stand], bring together, introduce.
- σύνοδος, -ου, ἡ** [ὅδος, way; bor., Eng. synod], meeting; of armies, encounter.
- σύνοιδε** [οἶδα, know], share in knowledge; with dat. of reflexive pron. and ptc. in indic. disc., be conscious of, feel in one's conscience.

- συνολολέῖω** [δλολόζω, δλολόζομαι, ὁλό-λύξα, *cry aloud*; cogn., Lat. *ululō*, *howl*, *ulula*, *owl*, Eng. *howl*, *owl*], *cry aloud at the same time.*
- συνομολογέσθω** [ὁμολογέω, *agree*], *agree with or to, consent to, with acc. of thing.*
- συνοράω** [δράω, *see*], *see all together, see at a glance; with δλλήλους, watch each other.*
- συνουσία, -ᾶς** [*σύνειμι, be with*], *being together, intercourse, conference.*
- συντάττω** [τάττω, *draw up*; bor., Eng. *syntax*], *draw up together or in line of battle, arrange, marshal; mid., form in line or in battle array.*
- συντίθημι** [τίθημι, *put*; bor., Eng. *synthesis*], *put together; mid., make a covenant or agreement; agree on.*
- σύντομος, -ον** [τέμνω, *cut*; bor., Eng. *atom, epitome*], *cut short, short.*
- συντράπεσθος, -ον** [*τράπεξα, table*], *table companion; see δμοτράπεξος.*
- συντρίβω** [*τρίβω, τρίψω, ἔτριψα, τέτριφα, τέτριμμαι, ἔτριφθη and ἔτρι-βην, rub*], *rub together, crush.*
- συντυχάνω** [*τυγχάνω, happen*], *hap- pen upon, fall in with, meet, with dat.*
- συνωφελέω** [*ώφελέω, help*], *contribute to help.*
- Συράκουσιος, -ον** [*Συράκουσαι, Syracuse*], *Syracusan, a citizen of Syracuse, an important city on the east coast of Sicily.*
- Συρία, -ᾶς**, *Syria*, a country in Asia, including the territory south of Cilicia and the Euphrates, as far as Arabia, except Phoenicia and Palestine on the Mediterranean coast. Xenophon applies the name also to Mesopotamia, 74, 23.
- Σύριος, -ᾶ, -ον** [*Σύρος*], *of Syria, Syrian.*
- Σύρος, -ον**, *Syrian*, an inhabitant of Syria.
- συρρέω** [ῥέω, *flow*], *stream together, flock together.*
- συσκενάζω** [*σκενάζω, σκενάσω, ἐσκεν-ασα, ἐσκενασμαι, -εσκενάσθην, pre-prepare*], *get together; mid., pack up one's own things.*
- συσπάω** [*σπάω, draw*], *draw together, sew together.*
- συσπειράμαι, συνεσπειράμαι, συνε-σπειράθην** [*σπειράμαι, be coiled or folded*], *be rolled together; of troops, be in close formation.*
- συσπουδάζω** [*σπουδάζω, make haste*], *make haste with, join in eager ac-tivity.*
- συστρατεύομαι** [*στρατεύω, make an expedition*], *join in an expedition.*
- συστράτηγος, -ον** [*στρατηγός, gen-eral*], *fellow-general.*
- συστρατιώτης, -ον** [*στρατιώτης, sol-dier*], *fellow-soldier, comrade.*
- συστρατοπεδεύομαι** [*στρατοπεδεύω, encamp*], *encamp with, with σύν and dat.*
- συχνός, -ή, -όν**, *considerable, long.* Neut. acc. as adv., *διαλειποντα συ-χνύν, at considerable intervals.*
- σφαγιάζομαι, ἐσφαγιασάμην** [*σφά-γιον*], *sacrifice a victim, make a propitiatory offering.*
- σφάγιον, -ον** [*cp. σφάττω*], *sacrificial victim; pl., sacrifice, usually made to propitiate a deity; omens; καὶ -τὰ λεπὰ καλὰ καὶ τὰ σφάγια καλά, the omens not only from the regular but also from the special propitiatory sac-rifice were favorable, 91, 23. Cp. λέπος, and see p. 45, footnote.*
- σφάττω, σφάξω, ἐσφάξα, ἐσφαγμαι, ἐσφάγην, slaughter, kill.**

- σφενδονάω** [σφενδόνη], *sling, use the sling.*
- σφενδόνη, -ης, sling; sling stone, bullet.** See Introd. § 59, and Figs. 50, 51, pp. 162, 163.
- σφενδονήτης, -ου** [σφενδονάω], *slinger.* See Introd. §§ 57, 59, and Fig. 50, p. 162.
- σφίστ,** see οὐ.
- σφόδρα** [σφόδρος, *vehement*], *adv., very, very much, implicitly, exceedingly.*
- σφῶν, see οὐ.**
- σχεδία, -ᾶς, raft, float.** See Figs. 25, 42, pp. 78, 125.
- σχεδόν, adv., nearly, almost, about, chiefly.**
- σχῆμα, -ατος, τὸ** [cp. σχῆσω, fut. of ἔχω, *have*; bor., Eng. *scheme*], *form, arrangement, formation.*
- σχήσαι,** see έχω.
- σχίζω, ζσχισα, έσχισθην** [cogn., Lat. scindō, *split*, Eng. *shed* (the verb, and in *watershed*); bor., Eng. *schism*], *split.*
- σχολάζω, έσχολασα, έσχολακα** [σχολή; bor., Eng. *scholastic*], *have leisure, be at liberty.*
- σχολαῖς, -ᾶ, -ον** [σχολή], *leisurely, slow.*
- σχολαῖς, comp. σχολαίτερον** [σχολαῖος], *adv., leisurely, slowly, lazily.*
- σχολή, -ῆς** [bor., Eng. *school, schoolium*], *leisure; dat. as adv., slowly.*
- σώλω, σώσω, ζσώσα, σέσωκα, σέσωμαι** and *σέσωμαι, έσώθην* [cp. σῶς; bor., Eng. *creosote*], *save, rescue; retain, keep; pass., be saved, save oneself, return safely.*
- Σωκράτης, -ους, ὁ, Socrates, (1) an Achaean, one of Cyrus's Greek generals; (2) the Athenian philosopher, friend of Xenophon. See Introd. §§ 28, 30, and Fig. 45, p. 141.**
- σώμα, -ατος, τὸ, body, life, person;** σώματα ἀνθρώπων, *men*, 211, 14.
- σῶσις, -ᾶς, οὐ, Sōsis, of Syracuse, one of Cyrus's Greek generals.**
- σωτήρ, -ηρος, ὁ** [σώζω], *savior, deliverer, a title of Zeus.*
- σωτηρία, -ᾶς** [fem. of σωτήριος], *safety, deliverance.*
- Σωτηρίδας, -ου, Soteridas, of Sicyon, a soldier in Cyrus's Greek army.**
- σωτήριος, -ᾶ, -ον** [σωτήρ], *bringing safety or deliverance. Neut. pl. as subst., thank-offerings for deliverance.*
- σωφροσύνη, -ης** [σώφρων (σῶος, φρήν, *mind*), *sound-minded, temperate*], *self-control, prudence, moderation.*

## T

**τ'**, see **τέ.****τάγαθά,** by crasis for **τὰ ἀγαθά.****τάδε, see δόθε.****τάλαντον, -ου** [cogn., Lat. tollō, *lift*], *scale; weight; talent, a sum of money (not a coin), equiv. to 6000 Attic drachmas, about \$1080.***τάλλα,** by crasis for **τὰ δλλα.****ταμιέω, ταμιεύω, τεταμίευμαι** [ταμῆς (τέμνω, *cut*), *carver, steward*], *be steward, parcel out.***Ταμός, -ώ, δ, Tamos, an Egyptian in command of Cyrus's fleet.****τάναυρια, by crasis for **τὰ ἐναυρια.******ταξιαρχος, -ου** [τάξις, ἀρχω, *command*], *commander of a division.* See Introd. § 56, footnote; § 57.**τάξις, -εως, ἡ** [τάττω], *arrangement, order; discipline; rank, line, line of battle; place assigned, post; body of soldiers of indefinite number, division, τὰ ἀμφὶ τάξεις, tactics.***Τάοχοι, -ων, Taochi, Taochians, a**

- tribe near the southeastern shore of the Black Sea.
- ταπεινός**, -ή, -ov, *low, humble, submissive.*
- τάπιτηδεια**, by crasis for τὰ ἐπιτηδεια. *ταράττω*, *ταράξω*, *ἐτάραξα*, *τετάραγμαι*, *ἐταράχθη*, *trouble, stir up, agitate, throw into confusion.*
- τάραχος**, -ou [ταράττω], *tumult, confusion.*
- Ταρσοί**, -ῶν (commonly *Tarsoīs*, -οῦ), *Tarsus*, the capital of Cilicia, birth-place of St. Paul.
- τάττω**, *τάξω*, *ἐτράξα*, *τέτραχα*, *τέταγμαι*, *ἐτάχθην* [bor., Eng. *tactics, taxidermy*], *arrange, draw up, marshal, station; assign, detail for a duty, order; mid., take a position; ἐν τῷ τεταγμένῳ, in the position assigned him*, 162, 27.
- ταῦρος**, -ou [cogn., Lat. *taurus*, *bull*, Eng. *steer*], *bull.*
- ταύτη**, by crasis for τὰ αὐτά.
- ταύτῃ** [dat. fem. of *οὗτος, this*], adv. (sc. δόθε, *way*), *in this way or direction; in this place, here; of manner, in this way, in this.*
- ταύτη**, by crasis for τὸ αὐτό.
- τάφος**, -ou [θάπτω, *bury*; bor., Eng. *epitaph, cenotaph*], *tomb, grave.*
- τάφρος**, -ou, ή [cp. **τάφος**], *ditch, trench.*
- τάχα** [*ταχός*], adv., *quickly, forthwith.*
- ταχέως** [*ταχύς*], adv., *quickly, speedily, swiftly.*
- τάχος**, -ous, τό [*ταχύς*; bor., Eng. *tachometer*], *quickness, speed.*
- ταχύς**, -εῖα, -ύ, comp. θάττων, sup. *τάχιστος* [bor., Eng. *tachygraphy, tachymeter*], *quick, swift; διὰ ταχέων, by quick measures, quickly; τὴν ταχιστὴν δόδυν, by the quickest way; τὴν ταχιστὴν, in the quickest way, as speedily as possible.*
- Neut. acc. as adv., *ταχός, quickly, soon; comp. θάττον, more quickly, more swiftly, quicker, faster; sup. τάχιστα, usually with an adv., with οὐ without a form of δύναμαι, as ὡς (or δτί) τάχιστα, as quickly as possible, ὥς (or δτη) ἐδύνατο τάχιστα, as fast as he could; ὡς (or ἐπάν or ἐπειδά) τάχιστα, as soon as.*
- τέ**, by elision and euphony, τ', θ' [cogn., Lat. -que, and], enclitic conj., *and; τὲ . . . τέ, τὲ καὶ, τὲ . . . καὶ, both . . . and, not only . . . but also*, but the first correlative may often be untranslated.
- τεθνάναι**, *τεθνήκε, see θνήσκω.*
- τέθριππον**, -ou [*τέτταρες, ἱππος, horse*], *four-horse chariot, chariot and four.* See Fig. 33, p. 92.
- τείνω, τενῶ**, *ἐτείνα, τέτρακα, τέταμαι, ἐτάθην* [cogn., Lat. *tendō, stretch, tenuis, thin*, Eng. *thin*; bor., Eng. *hypotenuse, tone, tune* (produced by stretching the vocal cords or the strings of a lyre)], *stretch; intr., exert oneself, hasten, Lat. *contendō*.*
- τεῖχος**, -ous, τό, *wall; fortification, fortress.*
- τεκμαρόματα**, *τεκμαροῦμαι, ἐτεκμηράμην* [cp. *τεκμήριον*], *judge from signs, infer.*
- τεκμήριον**, -ou, *sign, proof, evidence.*
- τέκνον**, -ou, *child.*
- τελέθω**, poetic, *become, be, come out.*
- τελευταῖος**, -ᾶ, -ον [*τελευτή*], *last, in the rear.* Masc. pl. as subst., *rear guard, rear.*
- τελευτών**, *τελευτήσω, ἐτελεύτησα, τετελεύτηκα, ἐτελευτήθην* [*τελευτή*], *finish; intr. (sc. τὸν βίον), end one's life, die. Ptc. as adv., *τελευτῶν, at last, finally; cp. τέλος.**
- τελευτή**, -ῆς [cp. *τέλος*], *end; with or*

without τοῦ βίου, *end of life, end* (cp. 'a peaceful end').

τελέω, τελώ and τελέσω, ἐτέλεσα, τετέλεσμαι, ἐτελέσθην [τέλος], *complete; of a debt or other obligation, pay.*

τέλος, -ου, τό, *end, result, outcome; pl., magistrates, as the final authority in the government. Acc. sing. as adv., at last, finally.*

τερπινίθινος, -η, -ον [*τέρπινθος, turpentine tree*], *of turpentine.*

τεταγμένοι, see τάττω.

τέταρτος, -η, -ον [*τέτταρες*], *fourth; τετάρτη (sc. ἡμέρᾳ), on the fourth day.*

τετρακισχίλιοι, -αι, -α [*τετράκις, four times, χίλιοι, thousand*], *four thousand.*

τετρακόσιοι, -αι, -α [*τέτταρες*], *four hundred; sing. with collective noun, 85, 15.*

τετραμμένη, see τρέπω.

τετρωμένος, see τιτρώσκω.

τετταράκοντα [*τέτταρες*], *indecl., forty.*

τέτταρες, -α, gen. -ων [*cogn., Lat. quattuor, four, Eng. four; bor., Eng. tetragon, tetrarch*], *four; ἐπὶ τεττάρων, four deep.*

Τευθρανία, -ᾶς, *Teuthrania*, a district in western Asia Minor, including the famous city of Pergamus.

τεύξεσθε, see τυγχάνω.

τέχνη, -ης [*bor., Eng. technical, technology*], *art, skill; way, means.*

τέως, adv., *so long; τέως αὐτοῖς ἀναβαλλοντας, all the time that they were going up, 187, 2.*

τῇ [*dat. fem. of ὁ as dem. pron.*], *adv., here; τῇ μὲν . . . τῇ δέ, in one respect . . . in another, here . . . there.*

τήκω, -τήξω, -έτηξα, *τέτηκα, ἐτάκην*

and ἐτήχθη, *melt; intr. in pass. and pf. act., melt, thaw.*

Τηλεβόᾶς, -ου, *Teleboas*, a little river of Armenia, flowing into the Euphrates.

τήμερον [*-τ-*, dem. prefix, + ἡμέρα, *day*], *to-day, Lat. hodiē; τὴν τήμερον ἡμέραν, to-day, Lat. hodiernum diem.*

Τημνίτης, -ου, *Temnite*, a citizen of Temnus, in Aeolis.

τηνικαθά, adv., *at that time, then.*

τιάρα, -ᾶς, *tiara*, a Persian head-dress, similar to the modern turban; *τιάρα ὅρθη, upright tiara, the special mark of the king, 130, 7. See Fig. 43, p. 130.*

Τίγρης, -ητος, ὁ, *Tigris*, a large river of western Asia, joining the Euphrates below Babylōn.

τίθημι, θήσω, *ἔθηκα, τέθηκα, τέθειμαι* (*rare, κείμαι being used instead*), *ἐτέθην* [*root θε, cogn., Lat. -dō, as in abdō, put away, hide, Eng. do; bor., Eng. theme, thesis, parenthesis], put, place; rest.*

Idiomatic uses : of games, *hold*; *θέσθαι τὰ ὄπλα, order arms, halt under arms*, stand with one end of spear and shield resting on the ground, ready for instant use, 79, 28; *ground arms*, lay them on the ground, to rest the men, 104, 3; with *εἰς τάξιν, get under arms in line of battle*, 114, 14; with *κατὰ χώραν, return to quarters* (lit., *put the arms in their place, i.e. in the camp arsenal, see ὄπλον*), 80, 13.

Τιμασίων, -ωνος, *Timasion*, of Dardanus in the Trōad, elected a general in the Greek army.

τιμάω, τιμήσω, etc. [*τιμή*], *honor, hold in honor.*

τιμῆ, -ῆς, *honor,*

**τίμιος, -ᾶ, -ον** [τῖμή], *honorable; honored, held in esteem.*

**τίμωρέω, τίμωρθω, etc.** [τίμωρός, *avenger*], *help, avenge; mid., take vengeance on, punish.*

**τίμωρά, -ᾶς** [τίμωρέω], *punishment.*

**Τιριβάζος, -ου, Tiribazus,** governor of western Armenia, under the satrap Orotas.

**τις, τι, gen. τινός and τοῦ, interrogative pron., either adj. or subst., who? which? what? τι as adv., why? for what? in what respect? how?**

**τις, τι, gen. τινός and τοῦ, indefinite pron., enclitic, as subst., anybody, anything, somebody, something, a man, one; pl., some; as adj., a, any, a certain, a sort of; making an adj. or pron. more indefinite, οἱ μέν τινες, some few; περὶ τις, about how large? διτοῦ τι, whatever; τι as adv., somewhat, a bit.**

**Τισσαφέρνης, -ους, Tissaphernes, satrap of Lydia and Caria, and in control of the Greek cities along the western coast of Asia Minor; contemporary with Cyrus the younger, whose plans he tried in every way to frustrate, and whose satrapy he received after the battle of Cunaxa. Parysatis, in revenge for his enmity to her favorite son, ultimately brought about his death, 395 B.C.**

**τιτρώσκω, τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην, wound.**

**τλήμων, -ον, gen. -ορος** [cp. τολμάω; cogn., Lat. tollō, *lift*], *enduring, wretched; οἱ τλήμονες, the poor sufferers.*

**τοι [originally ethical dat. of τύ = σύ, you], postpositive enclitic adv., you know, let me tell you, in truth, but often best translated by emphasis.**

**τοιγαροῦν** [τοι + γάρ, *really, + οὖν, therefore*], *adv. of inference, and so of course, and so naturally.*

**τοινύν** [τοι + νύν, *then*], *postpositive adv. of inference, therefore, then, well then.*

**τοιοσδε, -άδε, -όνδε** [τοιος, *such, + -δε (cp. δέ), here*], *dem. adj., such as this (which follows), about as follows.*

**τοιούτος, -αὗτη, -οὗτο and -οὗτον** [τοιος, *such, οὗτος, this*], *dem. adj., such as this (which precedes), of such a kind, such, to this effect (as stated above); ἐν τοιούτῳ, in such a critical situation, 84, 15; τοιούτων εἰς φίλαν, such grounds for friendship.*

**τολμάω, τολμήσω, etc.** [cp. τλήμων; cogn., Lat. tollō, *lift*], *endure, have the courage; venture, dare.*

**Τολμίδης, -ου, Tolmides,** of Elis, a noted Greek herald.

**τόξευμα, -ατος, τό [τοξεύω], arrow.**

**τόξεύω, -τοξεύσομαι, ἐτόξευσα, τετόξευμαι, ἐτοξεύθην** [τόξον], *shoot with the bow, shoot arrows; pass., be hit or shot with an arrow.*

**τοξικός, -ή, -όν** [τόξον; bor., Eng. toxicology, *toxin*], *pertaining to the bow; ἡ τοξική (sc. τέχνη), archery.*

**τόξον, -ου, bow.** See Figs. 4, 32, 49, pp. 36, 89, 161.

**τοξότης, -ου** [τόξον], *bowman, archer.* In the Greek army the bowmen were chiefly Cretans and Scythians. See Introd. § 57, and Fig. 49, p. 161.

**τόπος, -ον** [bor., Eng. topic, topography, Utopia], *place, district, region.*

**τοσσόδε, -ήδε, -όνδε** [τόσος, *so great, + -δε (cp. δέ), here*], *dem. adj., so great; pl., so many, only so many, so few.*

**τοσσούτος, -αὕτη, -οὗτο and -οὗτον** [τόσος, *so great, οὗτος, this*], *dem. adj.,*

*so great, so much, pl., so many; that great, 182, 12; only so much, merely this, merely, usually referring to what precedes, sometimes to what follows; τοσούτῳ with comp., the, so much the. Neut. as subst., such a distance, 173, 4. Neut. acc. as adv., so much, so far.*

**τότε**, adv., at that time, then; οἱ τότε, the men of that time.

τοῦμπαλιν, by crasis for τὸ ἔμπαλιν. τοῦπισθεν, by crasis for τὸ ὄπισθεν.

τράγημα, -atos, τὸ [τρώγω, nibble], commonly pl., sweetmeats, dainties.

Τράλλεις, -ew, al, *Trallēs*, a city in northern Caria.

τράπεζα, -ης [cp. τέτταρες, four, πόδις, foot; bor., trapezium, trapezoid], table, originally one with four legs.

Τραπεζούντιος, -ου, *Trapezuntian*, a citizen of Trapēzus.

Τραπεζοῦς, -οῦντος, ἡ, *Trapēzus*, the modern Trebizond, an important Greek city on the southeastern shore of the Black Sea.

τραῦμα, -atos, τὸ [τιτρώσκω, wound], wound.

τράχηλος, -ou, neck, throat.

τραχός, -εία, -ή [bor., Eng. trachea, trachoma], rough; harsh; ἡ τραχεία (sc. γῆ), rough ground.

τρεῖς, τροῖα, gen. τριῶν [cogn., Lat. trēs, three, Eng. three], three; τρεῖς καὶ δέκα, thirteen.

τρέπω, τρέψω, ἐτρέψα and ἐτραπόμην, τέτροφα and τέτραφα, τέτραμμα, ἐτρέφθην and ἐτράπην, turn, divert; with εἰς φυγὴν, put to flight; mid., turn, turn aside, indulge in; of a road, γοῦ, 177, 26.

τρέψω, θρέψω, ἐθρεύα, τέτροφα, τέθραμμαι, ἐθρέφθην (only in ptc. in Attic prose) and ἐτράφην, nourish; maintain, support; rear, raise.

τρέχω, δραμοῦμαι, ἔδραμον, -δεδράμηκα, -δεδράμημαι, run.

τρέσα, ἐτρεσα [cogn., Lat. tremō, tremble, terreō, frighten], tremble; transitive, shrink from, flee from.

τρέπα, see τρεῖς.

τριάκοντα [τρεῖς; cogn., Lat. trīgintā, thirty], indecl., thirty.

τριάκοσιοι, -αι, -α [τρεῖς], three hundred.

τριήρης, -ous, ἡ [τρεῖς, cp. ἑρέττω, row], trireme, man-of-war, a long narrow galley with three banks of oars, and fitted with a ram on or just below the water line. The crew of a trireme numbered about 200 men; of these 150 were oarsmen, who probably rowed in three shifts of 50 men each. The exact arrangement of the rowers is not certain. See Figs. 19, 20, pp. 69, 71. Cp. ράῦς.

τριπτηχυς, -η, -ον [τρεῖς, πῆχυς, cubit (= 1½ feet)], three cubits long.

τρισάσμενος, -η, -ον [τρις, thrice, δομενός, glad], thrice glad, with the greatest pleasure.

τρισχίλιοι, -αι, -α [τρις, thrice, χιλιοι, thousand], three thousand.

τρίτος, -η, -ον [τρεῖς], third; τρίτη or τῇ τρίτῃ (sc. ἡμέρᾳ), on the third day; ἐπὶ τῷ τρίτῳ, at the third blast; τὸ τρίτον, for the third time.

τριχῇ [τρεῖς], adv., threefold, in three divisions.

τρίχινος, -η, -ον [θρίξ, gen. τραχός, hair; bor., Eng. trichinosis, trichology], of hair, made of hair.

τρόπαιον, -ου [τροχή; bor., Eng. trophy], trophy, a memorial of the enemy's defeat, consisting of captured armor and weapons fastened up on a trunk of a tree or a post at the place where the enemy turned in flight (whence the name). Such trophies

(see Fig. 71, p. 214) were of course only temporary. More permanent memorials were formed by armor and weapons which were taken home and deposited as votive offerings in temples; see 152, 23.

**τροπή**, -ῆς [τρέπω, turn; bor., Eng. tropic, heliotrope], turning of the enemy, flight, rout.

**τρόπος**, -ου [τρέπω, turn; bor., Eng. trope], turn, way, manner, means; character, habits, tastes, disposition; ἐκ παντὸς τρόπου, by any means, no matter how; τρόπῳ τινὶ, after a fashion; τὸν δὲ τὸν τρόπον, in the following manner.

**τροφή**, -ῆς [τρέφω, nourish; bor., Eng. atrophy, hypertrophy], support, maintenance.

**τρύπα**, τετράπημαι [τρύπη, hole; bor., Eng. trepan], bore, pierce; τὰ ὡτα τετράπημαι, I have had my ears bored.

**τρωτός**, -ή, -ην (verbal of τιτρώσκω), liable to wounds, vulnerable.

**τυγχάνω**, τεντομαι, ἔτυχον, τετύχηκα, hit, obtain, get, secure, find, meet, with gen.; chance, happen, esp. with supplementary ptc., which may often be translated as the main verb while *τυγχάνω* is rendered adverbially, by chance, as it happened, etc.; ταρῶν ἔτυχαντε, he was present by chance, he happened to be present.

**Τυριάεον**, -ου, Tyriæum, a city of southern Phrygia.

**τύρος**, -οῦ [from βούρυπον, cow-cheese, is bor. Eng. butter], cheese.

**τύρσις**, -ιος, ἡ [cogn., Lat. turris, tower], tower, turret.

**τυχεῖν**, see τυγχάνω.

**τύχη**, -ῆς [τυγχάνω], fortune, chance.

**τῷ**, see τὸς.

## Υ

**ὑβρίζω**, ὑβριῶ, ὑβρισα, ὑβρικα, ὑβρισμα, ὑβρισθην [ὑβρις], be insolent; insult, maltreat, outrage.

**ὑβρις**, -εως, ἡ, insolence, violence.

**ὑγιαίνω**, ὑγιάνω [ὑγιής, healthy; bor., Eng. hygiene], be in good health.

**ὑδροφόρεω** [ὑδροφόρος], carry water.

**ὑδροφόρος**, -ον [ὑδωρ, φέρω, carry], carrying water. Masc. and fem. as subst., water carrier.

**ὑδωρ**, ὕδατος, τὸ [cogn., Lat. unda, wave, Eng. water, wet, otter; bor., Eng. hydra, hydrant, hydraulic, hydrophobia], water; ὕδωρ ἐξ οὐρανοῦ, rain.

**ὕλη**, -ῆς [cogn., Lat. silva, forest], forest, wood, shrub, bush.

**ὕμαις**, ὕμεις, see σύ.

**ὑμέτερος**, -ᾶ, -ον [ὑμεῖς], your, yours.

**ὗτος**, -οῦ [cogn., Eng. son], son.

**ὑπάγω** [ἀγω, lead], lead under; intr., lead on slowly, advance slowly; mid., lead on craftily, induce; suggest craftily.

**ὑπατίος**, -ον [ἄτιος, responsible], responsible, accountable; ὑπατιών τι, a thing to be accounted for, a cause for blame.

**ὑπακοέω** [ἀκούω, hear], hear submissively, listen to, with gen.

**ὑπαναχωρέω** [ἀναχωρέω, retire], retire slowly.

**ὑπαντάω** [ἀντάω, meet], go to meet.

**ὑπαρχος**, -ον [ἀρχω, rule], under-officer, lieutenant; lieutenant governor of a province.

**ὑπάρχω** [ἀρχω, begin], begin, take the lead, with supplementary ptc.; be at the beginning, be at hand, exist; be devoted to, favor, support, with dat.

**ὑπασπιστής**, -οῦ [ὑπασπίζω, carry

a shield (*άσπις*]), *shield bearer*, a slave attending an officer or a heavy-armed soldier.

**ὑπερ** [elip., *be*], *be under*, *be underneath*.

**ὑπέρ** [cogn., Lat. *super*, *above*, Eng. *over*; bor., Eng. *hyperbola*, *hyperbole*, *hypercritical*], prep. with gen. or acc., *over*.

With gen., *over*, *above*, *beyond*; *down over*; *in behalf of*, *in defense of*.

With acc., *beyond*.

In cpds., *over*, *above*, *exceedingly*, *in behalf of*; cp. Eng. words (see above) beginning with *hyper-*. **ὑπερβάλλω** [*βάλλω*, *throw*], *throw over*; *pass over*, *cross over*, *cross*.

**ὑπερβολή**, -ῆς [*ὑπερβάλλω*; bor., Eng. *hyperbola*, *hyperbole*], *crossing*, *passage*; *mountain pass*.

**ὑπερδέξιος**, -ον [*δεξίς*, *right*], *above or high on the right*, *high*, *elevated*.'

**ὑπερέχομαι** [*έρχομαι*, *go*], *go over*, *pass over*.

**ὑπερέχω** [*έχω*, *have*, *be*], *be above*, *project*, *overhang*.

**ὑπερθεν** [*ὑπέρ*], adv., *from above*, *above*.

**ὑπερύψηλος**, -ον [*ύψηλός*], *exceedingly high*.

**ὑπισχέτο**, see **ὑπισχνέομαι**.

**ὑπήκοος**, -ον [*ὑπακούω*], *obedient*, *subject to*, with dat.

**ὑπηρετέω**, *ὑπηρετήσω*, *ὑπηρέτησα*, *ὑπηρέτηκα*, *ὑπηρέτημαι* [*ὑπηρέτης*], *serve*, *help*, *supply*, with dat. of person.

**ὑπηρέτης**, -ον [*έρέττω*, *row*] (*under-rower*), *assistant*, *servant*.

**ὑποσχένεσμαι**, *ὑποσχήσομαι*, *ὑπεσχόμην*, *ὑπέσχημαι* [cp. *έχω*, *have*], *hold oneself under an engagement*, *promise*, with dat. of person, and acc. of thing or fut. inf.

**ὕνων**, -ον [cogn., Lat. *sopor*, *somnus*, *sleep*; bor., Eng. *hypnosis*, *hypnotism*], *sleep*.

**ὑπό**, by elision and euphony **ὑπ'** or **ὑφ'** [cogn., Lat. *sub*, *under*; bor., Eng. *hypocrite*, *hypodermic*, *hypothesis*], prep. with gen., dat., or acc., *under*.

With gen., *of agency or cause*, *by*, *from*, *at the hands of*; **ὑπὸ μαστιγών**, *under the lash*.

With dat., depending on verbs of rest, *under*, *at the foot of*.

With acc., depending on verbs expressing or implying motion, *under*, *at or along the foot of*.

In cpds., *under*, *underhandedly*, *somewhat*, *slightly*; cp. Eng. words (see above) beginning with *hypo-*. **ὑποδεής**, -ές [*δέω*, *lack*], found only in comp. **ὑποδεέστερος**, *somewhat inferior*, *of lower rank*.

**ὑποδέχομαι** [*δέχομαι*, *receive*], *receive under protection*, *receive hospitably*, *welcome*.

**ὑποδέω** [*δέω*, *bind*], *bind under*; of sandals or shoes, *put on*; **ὑποδεμένοι**, *with shoes on*, 204, 17.

**ὑπόδημα**, -ατος, *τό* [*ὑποδέω*], *sandal*, *shoe*, of wood or leather, sometimes with a narrow strip of leather on the front or sides, and fastened with thongs, as shown in Fig. 67, p. 204. **ὑποδύγιον**, -ον [*ὑπὸ δύγῳ*, *under the yoke*], *beast under the yoke*, *beast of burden*; pl., *pack animals*, *baggage animals*.

**ὑπολαμβάνω** [*λαμβάνω*, *take*], *take under one's protection*; *take up a conversation*, *answer*; *μεταξὺ ὑπολαβών*, *interrupting*.

**ὑπολείπω** [*λείπω*, *leave*], *leave behind*.

**ὑπολύσω** [*λύω*, *loose*], *loose beneath*; mid., *take off one's sandals or shoes*.

**ὑπομαλακίζομαι** [μαλακίζομαι, ἐμαλακίσμην, ἐμαλακίσθην, *be softened*], *grow soft a little, lose courage somewhat.*

**ὑπομένω** [μένω, *remain*], *stay behind, wait, stop, stand one's ground; transitive, wait for.*

**ὑπόμνημα, -atos, τὸ** [ὑπομνήσκω, *remind*], *reminder.*

**ὑπόπεμπτος** (*verbal of ὑποέπιτω*), *sent underhandedly, treacherously sent.*

**ὑποπέμπτω** [*πέμπω, send*], *send underhandedly or secretly, send with sly intent.*

**ὑποπτεύω, ὑποπτεύω, ὑπώπτευσα,** *ὑπωπτεύθην* [*ἱποπτος* (*verbal of ὑφοράω*), *suspected*], *view with suspicion, suspect, apprehend, with acc. or acc. and inf.; be apprehensive, fear, with μή and opt.*

**ὑποστῆναι**, see ὑφίστημι.

**ὑποστράτηγος, -ον** [*ὑπὸ στρατηγῷ, under a general*], *lieutenant general.* See Introd. § 54.

**ὑποστρέψω** [*στρέψω, turn*], *turn round unexpectedly; make a clever turn, avoid a trap.*

**ὑπόσχοιτο, ὑποσχόμενος**, see ὑποσχέναι.

**ὑποφαίνω** [*φαίνω*], *show a little; intr., dawn, break.*

**ὑποφέδομαι** [*φεδόμαι, φεσομαι, ἐφεσάμην, spare*], *spare a little.*

**ὑποχείριος, -ον** [*ὑπὸ χειρὶ, under the hand*] *in the power of, subject to, with dat.*

**ὑποχος, -ον** [*ἴχω, have*], *subject to, under the control of, with dat.*

**ὑποχωρέω** [*χωρέω, give way*], *retire gradually, make way, retreat, abs. or with dat.*

**ὑποψία, -ᾶς** [*cp. ὑποπτεύω*], *suspicion, distrust.*

**ὑστεραῖος, -ᾶ, -ον** [*ὑστερος*], *later, following; τῇ ὑστεραὶ (sc. ἡμέρᾳ) or εἰς τὴν ὑστεραῖαν, on the following day, on the next day; τὴν ὑστεραῖαν, during the next day.*

**ὑστερέω, ὑστέρησα, ὑστέρηκα** [*ὑστερος*], *be later, come too late for, with gen.*

**ὑστερός, -ᾶ, -ον** [*cogn., Eng. out, utter*], *later, behind. Neut. acc. as adv., later, afterwards; with gen., after.*

**ὑψηγόμαι** [*ὑγέομαι, lead*], *lead on slowly.*

**ὑψηρόμεθα**, see ὑφίστημι.

**ὑψήημι** [*ἴημι, send*], *let down, yield; concede, with acc. and inf.; mid., give up, submit.*

**ὑψηστημι** [*ἰστημι, cause to stand*], *station secretly; intr., in mid. and 2 aor. act., offer oneself, volunteer; stand one's ground.*

**ὑφοράω** [*ὅράω, see*], *view with suspicion, suspect.*

**ὑψηλός, -ῆ, -όν** [*ὑψος*], *high, lofty.* Neut. as subst., *height.*

**ὑψος, -ους, τὸ** [*cp. ὑπέρ, above*], *heights.*

## Φ

**φάγωσιν**, see ἔσθιω.

**φαιδρός, -ά, -όν** [*cp. φαίνω*], *bright, beaming, cheery.*

**φαίη**, see φημι.

**φαίνω, φανῶ, ζφηνά, -πέφαγκα and πέφηνα, πέφασμαι, ἐφάνθην and ἐφάνην** [*bor., Eng. phase, phantasm, fantastic, fancy, phenomenon, diaphanous*], *make appear, show.*

Idiomatic uses: *intr., shine; mid., pass., and 2 pf. act., be shown, show oneself, be seen, seem, appear; with supplementary ptc., not of appearances, but of what is manifestly true, as οὐ φθονῶν ἐφαίνετο,*

*it was clear that he did not envy, he evidently did not envy, 98, 12.*

**φάλαγξ**, -*αγγος*, *η* [bor., Eng. *phalanx*], *phalanx, line of battle, Lat. acies; ἐπὶ φάλαγγος, in line of battle;* sometimes, *main body of an army, on the march or in camp.* See Introd. § 66.

**Φαλίνος**, -*ον*, *Phalīnus*, a Greek instructor in tactics, in the service of Tissaphernes.

**φανέντος**, see *φαίνω*.

**φανέρός**, *δ*, *ὄν* [*φαίνω*], *open to view, visible, manifest, in plain sight, with supplementary ptc., often to be translated impersonally, as ἐπιβούλεων φανέρος γέγονας, it has been made clear that you are plotting, 82, 11; ἐν τῷ φανερῷ, openly.*

**φανέρῳ** [*φανερός*], *adv., openly.*

**φάνητε**, see *φαίνω*.

**φαρέτρᾳ**, -*ᾶς*, *quiver.* See Fig. 64, p. 200.

**φαρμακοποσῖ**, -*ᾶς* [*φάρμακον* (*whence is bor. Eng. *pharmacy**), *drug, πίνω, drink*], *taking poison, drugging.*

**Փաստավոլ**, -*ան* [*Փաստ*; bor., Eng. *pheasant*], *Phasiāni*, an Armenian tribe, living along the Phasis River.

**ֆատն**, see *փոյլ*.

**Փատիս**, -*աս*, *ծ*, *Phasis*, the upper Araxes, a river in northeastern Armenia, flowing into the Caspian Sea.

**ֆատկա** [*փոյլ*], *assert; allege, claim.*

**ֆերա**, *օւսա*, *ինցուկա* and *ինցուկու*, *էնի-նոչա*, *էնինցումաւ*, *ինչեթող* [cogn., Lat. *ferō*, *bear*, Eng. *bear*; bor., Eng. *metaphor*, *phosphorus*, *Christopher*], *bear, bring, carry, carry away.*

Idiomatic uses : of a road, *lead*; *draw pay*; *produce crops*; *bear, endure*; *բարեա* or *խալեա* *ֆերեւ*, *be heavy at heart, be grieved*; *ֆերեւ*

*καλ ἀγειν, plunder, see ἀγω; pass., be borne, be thrown, rush on.*

**φεύγω**, *φεύξουμαι* and *φευξόμαι*, *ἔφυ-γον, πέφενγα* [cogn., Lat. *fugiō, flee*], *flee, run away; flee from, with acc. ; flee from one's country, be exiled or banished.*

**փոյլ**, *փոշ*, *էփոշա*, common only in pres. and impf. [cogn., Lat. *fārī, speak*; bor., Eng. *euphemism, prophet*], *say, assert, abs., with inf., acc. and inf., or nom. and inf.*

Idiomatic uses : in answers, *assent, say yes, with neg., say no*; *օ՛ փոյլ with inf., say that . . . not* (*փոյլ* regularly takes the neg., which in Eng. goes with the dependent verb), *deny, refuse, Lat. negō.*

**փնտա՛տ**, see *փանա*.

**փնանա**, *փթհոսմաւ* and rarely *փթձաւ*, *էփթասա* and *էփթդ*, *come or do before some one else, anticipate, get ahead of, with acc. of the person (sometimes omitted) and supplementary ptc. of the action, as փնառեւ կառավենք, anticipate in seizing, seize first; փթառուսուն էր տա նկրա շենքուն ուն ուղեմուն, they arrive on the height before the enemy, 175, 13; often with *որև* and inf. clause, *get ahead before*; փթձաւ որև տաեն, strike the first blow, 126, 19; արտասաւ փթառտա, to capture in advance, 211, 19.*

**փնցցոմաւ**, *փթեցոմաւ, էփթեցմոդ*, *էփթեգմաւ* [bor., Eng. *diphthong*], *utter a sound, shout; of a trumpet, sound.*

**փներա**, *փերա*, *էփերա*, *էփթարկա* and *-էփթօրա*, *էփթարմաւ, էփթարու*, *destroy, lay waste.*

**փնունա**, *փթոնիսա*, *էփթնուսա*, *էփթոնիդդ* [*փննօս, envy*], *be jealous of, envy, with dat.*

**φιάλη**, -ης [bor., Eng. *phial, vial*], *cup*, resembling a large saucer, having no handles or base, used for drinking and esp. for libations to the gods. See Fig. 73, p. 219.

**φιλαίτερον**, see **φίλος**.

**φιλέω**, **φιλήσω**, **έφιλησα**, **τεφίλημα**, **έφιληθην** [**φίλος**], *love*.

**Φιλήσιος**, -ου, *Philesius*, of Achaea, elected a general in the Greek army.

\* **φιλία**, -ᾶς [fem. of **φίλος**], *friendship*.

**φιλικός**, -ή, -δν [**φίλος**], *befitting a friend, friendly*.

**φιλικώς** [**φιλικός**], adv., *in a friendly way*; **φιλικῶς διακεῖσθαι**, *be on friendly terms with*, with dat.

**φίλος**, -ᾶ, -ον [**φίλος**], *friendly*. Fem. as subst., *friendly country*.

**φίλιππος**, -ον [**φίλος**, *Ιππος*, *horse*; bor., Eng. *Philip*], *fond of horses*.

**φιλόθηρος**, -ον [**φίλος**, *θῆρα*, *hunting*], *fond of hunting*.

**φιλοκερδέω** [**φιλοκερδής** (*κέρδος, gain*)], *fond of gain*, *be eager for gain*.

**φιλοκίνδυνος**, -ον [**φίλος**, *κίνδυνος*, *danger*], *fond of danger, venturesome*.

**φιλομαθής**, -ές [**φίλος**, *μανθάνω*, *learn*; bor., Eng. *philomath*], *fond of learning, eager to learn*.

**φιλονίκη**, -ᾶς [**φιλόνικος** (*νίκη, victory*), *fond of victory*], *eagerness for victory, rivalry*.

**φιλοπόλεμος**, -ον [**φίλος**, *πόλεμος*, *war*], *fond of war*.

**φίλος**, -η, -ον, comp. **φιλαίτερος** [bor., Eng. *philanthropy, philanthile, philology*], *friendly, devoted, attached*, with dat. Masc. as subst., *friend, adherent*.

**φιλόσοφος** [**φίλος**, *σοφός*, *wise*; bor., Eng. *philosopher*], *lover of wisdom, philosopher*.

**φιλοτιμέομαι**, **φιλοτιμήσομαι**, **τεφίλο-**

**τιμημα**, **έφιλοτιμήθην** [**φιλοτιμός** (*τιμή, honor*), *loving honor*], *love honor, be ambitious, be jealous, feel piqued*.

**φιλοφρονέομαι**, **έφιλοφρονησόμαι** and **έφιλοφρονήθην** [**φιλοφρων** (*φρήν, mind*), *kindly disposed*], *feel friendly, be in a friendly mood*; with acc., *greet cordially*.

**φλυάρω**, **φλυάρησω** [cp. **φλυάρια**], *talk nonsense*.

**φλυάρια**, -ᾶς [cp. **φλυάρεω**], *silly talk, nonsense*; pl., *senseless suggestions*.

**φοβέρος**, -ά, -δν [**φόβος**], *fearful, dreadful, alarming*.

**φοβέω**, **φοβήσω**, **έφοβησα** [**φόβος**], *frighten, frighten away*.

Pass. deponent **φοβέομαι**, **φοβήσομαι**, **πεφοβημαι**, **έφοβήθην**, *fear, be afraid, abs., with acc., with μή, or with inf.*

**φόβος**, -ον [bor., Eng. *hydrophobia*], *fear, terror, panic*; pl., *threats*, 183, i.

**Φοινίκη**, -ης [**φοῖνιξ**, *palm*] (*Palm land*), *Phoenicia*, the name given by the Greeks to the central portion of the Syrian coast country containing Tyre and Sidon.

**φοινίκιοτής**, -ού [cp. 'φοινίκον'], *wearer of the purple* (or *crimson*, see **φοινικός**), a Persian noble of high rank. Some authorities take it for *purple dyer*, an officer in charge of the royal purple fisheries and dyehouses.

**φοινίκος**, -ή, -οῦν, contracted from **φοινίκεος**, -ᾶ, -ον [**Φοῖνιξ**, *Phoenician*], *purple*, or rather *dark red, crimson*. The discovery of the color was ascribed to Phoenicians.

**φοινιξ**, -ίκος, ὁ, *date palm, palm tree*; *οἶνος φοινικών*, *palm wine*, made of the sap of the tree; a drink was also

made from the juice of the dates. The cabbage (*έγκέφαλος*) was edible.

**Φοίνιξ**, -īkos, δ, *Phoenician*, a native of Phoenicia.

**φορέω**, φορήσω, ἔφορησα, -πεφόρηκα, πεφόρημαι, -εφορήθην [cp. φέρω, bear], bear or carry habitually; of clothes, wear.

**φράΐω**, φράσω, ξφρασα, πέφρακα, πέφρασμα, ἔφρασθην [bor., Eng. phrase, paraphrase, periphrastic], tell, show, direct, bid, with dat. of person, acc. of thing.

**φρέαρ**, φρέατος, τό, well.

**φρονέω**, φρονήσω, ἔφρονησα, πεφρόνηκα [φρήν, mind], think, be wise, have understanding; μέγα φρονήσας ἐπὶ τούτῳ, being greatly puffed up at this.

**φρόνημα**, -atos, τό [φρονέω], thought, spirit, confidence.

**φρόνιμος**, -ou [φρήν, mind], sagacious, sensible, prudent.

**φροντίδω**, φροντιδω, ἔφροντισα, πεφρόντικα [φροντis, thought, care], be thoughtful or anxious, think, think out, contrive, abs. or with δῶς.

**φρούραρχος**, -ou [φρουρά, garrison, ἀρχω, command], commander of a garrison.

**φρούρεω**, φρούρησω, ἔφρουρησα, -πεφρούρημαι, ἔφρουρήθην [φρούρbs (πρό, in front of, δράω, see), watcher], keep watch, guard; pass., be under guard.

**φρούριον**, -ou [φρούρbs, watcher, cp. φρούρēw], garrisoned position, garrison.

**φρύγανα**, -ων, τά [φρύγω, roast], dry sticks, brushwood.

**Φρυγία**, -ās [Φρύξ], *Phrygia*, a Persian province, part of Cyrus's satrapy, in the west central part of Asia

Minor, called Φρυγία ἡ μεγάλη to distinguish it from Lesser Phrygia on the southern shore of the Propontis.

**Φρύξ**, Φρυγίς, δ, *Phrygian*, a native of Phrygia.

**φυγάς**, -άδος, δ [φεύγω], exile.

**φυγή**, -ῆς [φεύγω], flight.

**φυγόντες**, see φεύγω.

**φυλακή**, -ῆς [φυλάττω], guard, detachment of guards, body guard; garrison; guard duty, picket duty; watch, a third part of the night (see Introd. § 65).

**φύλαξ**, -ακος, δ [φυλάττω], guard, sentinel, picket.

**φυλάττω**, φυλάξω, ἔφύλαξα, -πεφύλαχα, πεφύλαγμαι, ἔφυλάχθην [bor., Eng. phylactery, prophylactic], keep guard, be on guard; guard, defend, watch; φυλακὰς φυλάττειν, do guard duty; mid., be on one's guard, defend oneself, be on one's guard against, keep an eye on, abs., with acc., or with μή.

**φύσικῶ**, πεφύσημαι, ἔφυσήθην [φύσα, bellows], blow up, inflate.

**Φύτκος**, -ou, *Phycus*, a river flowing into the Tigris.

**φύω**, φύσω, ξφύσα and ξφύν, πέφυκα [cogn., Lat. fui, I was, Eng. be; bor., Eng. physics, neophyte], bring forth, produce.

**Φωκαῖς**, -ίδος, ἡ, *Phocaean woman*, from Phocaea, a Greek city on the coast of Asia Minor northwest of Smyrna.

**φωνή**, -ῆς [cp. φημί; bor., Eng. euphony, phonetic, phonograph, microphone, telephone], voice; language, dialect.

**φῶς**, φωτός, τό [cp. φαίνω, show; bor., Eng. phosphorus, photograph], light.

**X**

**Χαλδαῖοι**, -ων, ol., *Chaldaeans*, an independent tribe in the mountains of Armenia, thought to have been of the same stock as the Babylonian Chaldaeans; possibly the same people as the Chalibes.

**χαλεπαίνω**, *χαλεπανῶ*, *έχαλεπηνα*, *έχαλεπάνθην* [χαλεπbs], *be harsh, be angry or provoked, be angry at, abs. or with dat.*

**χαλεπός**, -ή, -ν, *hard, difficult; painful; inaccessible; harsh, stern, bitter.*

Neut. as subst., *sternness, severity.*

**χαλεπῶς** [χαλεπός], adv., *with difficulty; painfully; χαλεπῶς φέρειν, take it hard, be grieved.*

**χαλίνδος**, *έχαλινσα*, *-κεχαλίνωμαι* [χαλίνbs, bridle], *bridle a horse.*

**χαλκός**, -οῦ, *bronze, a compound of copper and tin.*

**χαλκοῦς**, -ή, -οῦ, contracted from *χάλκεος*, -ā, -ον [χαλκός], *of bronze, brazen.*

**χάλκωμα**, -ατος, τό [χαλκώ (χαλκός)], *make in bronze* [χαλκώ], *bronze utensil or vessel.*

**Χάλος**, -ου, *Chalus*, a river of northern Syria.

**Χάλυβες**, -ων, ol., *Chalibes*, a tribe on the northern frontier of Armenia.

**χαράδρα**, -ᾶς, *bed of a mountain stream left dry in summer, gorge.*

**χαρίεις**, -ιεσσα, -ιεν [χάρις], *graceful, elegant; clever.*

**χαρίζομαι**, *χαριοῦμαι, έχαρισάμην, κεχάρισμαι* [χάρις], *show kindness, do favors, be obliging, gratify, abs., with dat. of person, cogn. acc. of thing.*

**χάρις**, -ιτος, ή [χαρψ, rejoice; cogn., Lat. grātus, *pleasing*; bor., Eng. eucharist], *kindness, favor; thanks,*

*gratitude; χάριν εἰδέναι or ἔχειν, be grateful, feel gratitude, with dat.; χάριν ἀποδίδοναι, return a favor, with dat.*

**Χαρμάνη**, -ης, *Charmande*, a city of Arabia, on the Euphrates.

**χειμών**, -ώνος, δ [cp. χιών, *snow*], *winter, cold, storm.*

**χείρ**, *χειρός*, ή [bor., Eng. chirography, chiromancy, chiropody, surgeon (originally chirurgeon)], *hand, wrist; εἰς χεῖρας, in or to hand-to-hand conflict, into the power of, abs. or with dat.*

**Χειρίστοφος**, -ου, *Chirisóphus*, a Spartan general, sent by his government to aid Cyrus. After the entrapping of the generals at the Zapatas, he and Xenophon were the chief leaders of the army.

**χειροπληθής**, -ής [χείρ, τλήθω, *be full*], *hand-filling, as large as can be held in the hand.*

**χειροποίητος**, -ον [χείρ, ποιέω, *make*], *made by hand, artificial.*

**Χερρόνησος**, -ου, ή [χέρρος (older form χέρσος), *mainland, νῆσος, island*], *peninsula; in the Anabasis only of the Thracian Chersōnēse, which extends along the north and west of the Hellēspont.*

**χήν**, *χηνός*, δ, ή [cogn., Lat. āns̄er, *goose, German Gans, Eng. gander, goose*], *goose.*

**χιλιοί**, -αι, -α, *thousand.*

**χῖλος**, -οῦ, *green fodder, forage; χιλὸς ξηρός, hay.*

**χίμαιρα**, -ᾶς [bor., Eng. chimera, *chimerical*], *she-goat.*

**Χίος**, -ου, *Chian*, a native of Chios, an island in the Aegēan Sea off the coast of Lydia.

**χιτών**, -ώνος, δ, *undergarment, shirt, tunic.* See Figs. 11, 14, 59, pp. 55,

60, 185. It was ordinarily the only garment worn in the house, but in public a mantle (*ιμάτιον*) was usually worn over it; see Fig. 56, p. 171.  
**χιέν,** -*όνος*, *ἡ* [cp. *χειμών*; cogn., Lat. *hiems*, *winter*, Eng. *Himalaya* (= snow-abode)], *snow*.

**χοῖνιξ,** -*ικός*, *ἡ*, *choenix*, a Greek dry measure equiv. to about a quart.

**χολρέος,** -*ᾶ*, -*ον*, [*χοῖρος*, *young pig*], *of a pig*; *κρέα χολρέα*, *pork*.

**χοράνω,** *χορεύσω*, etc. [*χορός*, *dance*, *chorus*; bor., Eng. *chorus*, *choir*], *dance*.

**χόρτος,** -*ον* [cogn., Lat. *hortus*, *garden*, Eng. *garden*, *yard*] (originally *inclosure*, *feeding place*), *fodder*, *grass*; *χόρτος κοῦφος*, *hay*.

**χράμαι,** *χρήσομαι*, *ἔχρησάμην*, *κέχρημαι*, *ἔχρησθην*, *use*, *make use of*; *employ*, *enjoy*, *have*, *find*, *treat*, *handle*, *manage*, with dat. (cp. Lat. *ūtor*, *use*, with ablative), or with neut. pron. as cogn. acc.

**χρή** (originally a noun meaning *necessity*, used impersonally with *ἐστι* implied, *there is necessity*; impf. *χρῆν* = *χρὴ ἦν*, or with added augment *ἔχρην*), *it is necessary*, *one must*, with inf. or acc. and inf.

**χρῆμα**, *need*, *desire*, *abs.* or with inf.

**χρήμα,** -*ατος*, *τὸ* [*χράμαι*], *thing used*; pl., *things*, *property*, *possessions*, *money*.

**χρήναι**, see *χρή*.

**χρήσθαι**, see *χράμαι*.

**χρήσιμος**, -*η*, -*ον* and -*ος*, -*ον* [*χρῆσις* (*χράμαι*), *use*], *useful*, *serviceable*, *efficient*.

**χρηστός**, -*ή*, -*όν* [verbal of *χράμαι*, bor., Eng. *chrestomathy*], *useful*; *of persons*, *good and true*, *trusty*.

**χρίμα**, -*ατος*, *τὸ* [*χρίω*; bor., Eng. *chrism*], *unguent*, *ointment*.

**χρίω**, *χρίσω*, *ἔχρισα*, *κέχριμαι* [bor., Eng. *Christ*], *rub with oil or ointment*; *mid.*, *anoint oneself*.

**χρόνος**, -*ον* [bor., Eng. *chronic*, *chronicle*, *chronology*, *chronometer*, *anachronism*], *time*, *while*.

**χρυσόν,** -*ον* [diminutive of *χρῦσος*], *piece of gold*; *coined gold*, *money*.

**χρυσός**, -*ον* [bor., Eng. *chrysalis*, *chrysanthemum*, *chryselephantine*], *gold*.

**χρυσοῦνς**, -*η*, -*οῦν*, contracted from *χρύσεος*, -*ᾶ*, -*ον* [*χρῦσος*], *of gold*, *golden*; *inlaid or ornamented with gold*, *gold-mounted*.

**χρυσοχάλινος**, -*ον* [*χρῦσος*, *χαλίνος*, *bridle*], *with gold-mounted bridle*.

**χρόμεθα**, see *χρόμαι*.

**χώρα**, -*ᾶς*, *place*, esp. *military position*, *post*, *station*; *land*, *country*, *territory*; *κατὰ χώραν*, see *τίθημι*.

**χωρέω**, *χωρίσω* and *χωρίσομαι*, *ἔχωρησα*, *κεχώρηκα*, -*κεχώρημαι*, -*εχωρίθην* [*χώρος*, *place*], *give place*; *move*, *go*, *go forward*, *advance*, *march*; *of measures*, *hold*, *contain*.

**χωρίον**, -*ον* [diminutive of *χώρος*, *place*], *place*, *spot*, *space*; esp. *strong place*, *fortress*, *stronghold*, often with adjs. meaning *strong*, as *ἔχυρος*, *δυχυρός*, *ἰσχυρός*.

**χωρίς**, adv., *apart*, *separately*; with gen., *apart from*.

### Ψ

**Ψάρος**, -*ον*, *Psarus*, a river flowing through Cilicia into the Mediterranean.

**ψευδίον**, -*ον*, *bracelet*, *armlet*.

**ψευδής**, -*ές* [*ψεύδω*], *false*, *untrue*.

**ψεύδος**, -*ους*, *τὸ* [*ψεύδω*], *falsehood*, *lie*.

**ψεύδω**, *ψεύσω*, *ἔψευσα*, *ἔψευσμαι*, *ἔψευσθην* [bor., Eng. *pseudo-*, as in

**pseudonym**], rare in act., *deceive*; mid., *lie, deceive, be deceitful*; pass., *be deceived, be mistaken*; abs., with acc. or *τρόπος* and acc. of person, cogn. acc. of thing.

**ψηφίζομαι**, *ψηφιωμαι*, *ἐψηφισάμην*, *ἐψηφισμαι*, *ἐψηφίσθην* [*ψῆφος*, *pebble*, used in voting], *vote, vote upon, decide*.

**ψῆλος**, -*η*, -*ον* [cp. *epsilon*, *upsilon*], *bare, barren; unprotected, without defensive armor*.

**ψῆλων**, *ψῆλώσω*, *ἐψῆλωσα*, *ἐψῆλωμαι*, *ἐψῆλώθην* [*ψῆλος*], *strip bare, clear, with gen.*

**ψοφίων**, *ἐψοφησα* [*ψεφος*], *make a noise, ring*.

**ψόφος**, -*ου*, *noise*.

**ψυχή**, -*ης* [*ψύχω*, *blow, breathe; bor.*, Eng. *Psyche, psychic, psychology, psychotherapy*], *breath of life, life, soul, spirit*.

**ψυχος**, -*οντος*, *τό* [*ψύχω*, *blow*], *cold; pl., seasons of cold*.

## Ω

**ὦ**, interjection, *O*, usually with a vocative and not to be translated.

**ὦ**, see **δς**.

**ὣς** [*δδε, this*], adv., *in this way, thus; usually referring to what follows (see δδε), as follows, in the following manner*.

**ῳδή**, -*ης* [*ῳδω, sing; bor.*, Eng. *ode, melody, prosody, comedy, tragedy*], *song*.

**ῳετο**, *ῳηθησαν*, see *οἰομαι*.

**ῳθω**, *ῳσω*, *ἴωσα*, *ἴωσμαι*, *ἴωσθην*, *push*; mid., *push from oneself*.

**ῳμοβόειος**, -*ᾶ*, -*ον* [*ῳμός*, *βοῦς, ox*], *of or covered with raw oxhide*.

**ῳμός**, -*η*, -*ον*, *raw; rough, savage, gruff*.

**ῳμοσαν**, see *ῳμηνη*.

**ῶν**, see *ειμι*.

**ῶν**, see **δς**.

**ὠνέμων**, *ὠνήσομαι*, *ἐπριάμην*, *ἐώηημαι*, *ἐωνιθητην* [*ὁνος, price*], *buy*.

**ἔνιος**, -*ᾶ*, -*ον* [*ὁνος, price*], *for sale; τὰ ὄντα, goods for sale, wares*.

**\*Ὀπις**, -*ιος*, *ἡ*, *Opis*, a city of Assyria, on the Phycus.

**ἔρδη**, -*ᾶς* [cogn., Eng. *year*; bor., Lat. *hōra*, *hour*, Eng. *hour, horoscope*], *season of the year, time of day, hour; proper time, the time, opportunity, with inf. or dat. and inf.*

**ἔραπος**, -*ᾶ*, -*ον* [*ἔρα*], *in season; in the bloom of youth*.

**ὅς** [*δς, who*], rel. adv. and conj., *as, how*.

As adv., *as, how; as if, apparently, ostensibly, as he (they) said, alleging that, on the ground that, thinking that, with the avowed intention*, often with a circumstantial ptc. of cause or purpose, showing that the ptc. states the real, or pretended, reason or purpose as given out by the subject of the main verb or of somebody else mentioned prominently in the context, but not implying that the writer or speaker asserts it to be the actual reason or purpose; so with gen. abs. or a prepositional phrase; with numerals, *about*; with sup. (cp. Lat. *quam*), *ὡς μάλιστα*, with or without a form of *δύναμαι*, *as much as possible*, *ὡς τάχιστα*, *as quickly as possible*; *ὡς ἐδύνατο*, *as best he could*; *ὡς ἐπὶ τὸ τολόν*, *as a rule, generally*; *ὡς συνελόντι εἰκεῖν*, *to speak concisely*. As prep., only of persons, *to*.

As conj., *as, that; of cause, as, since; of time, when; ὡς τάχιστα*,

*as soon as, with indic. ; introducing indir. disc., how, that, with indic. or opt. ; of purpose, that, in order that, with subj. or opt. ; of result or intended result, so that, so as to, with inf. ; βραχύτερα ἢ ὡς ἔξικνεῖσθαι, too short a distance to reach.*

**ὣς** [*ōs, this, epic*], dem. adv., used in Attic only in certain phrases, *thus, so; οὐδὲ ὡς, not even under these circumstances.*

**ὡσαντως** [*ōs, aὐτός, same*], adv., *in this same way, likewise.*

**ὡσθ'**, see **ὡστε**.

**ὡσιν**, see **εἰμι**.

**ὡσπερ** [*ōs + intensive πέρ*], rel. adv.,

*just as, just like, as, just as if; as it seemed, apparently.*

**ὥστε** [*ōs + té, and*], conj., *so that; that, so as to, with indic. or inf. ; introducing a sentence, so that, and so; of proviso, so that it be, provided it be, with inf.*, 135, 5.

**ὥτα**, see **οὖς**.

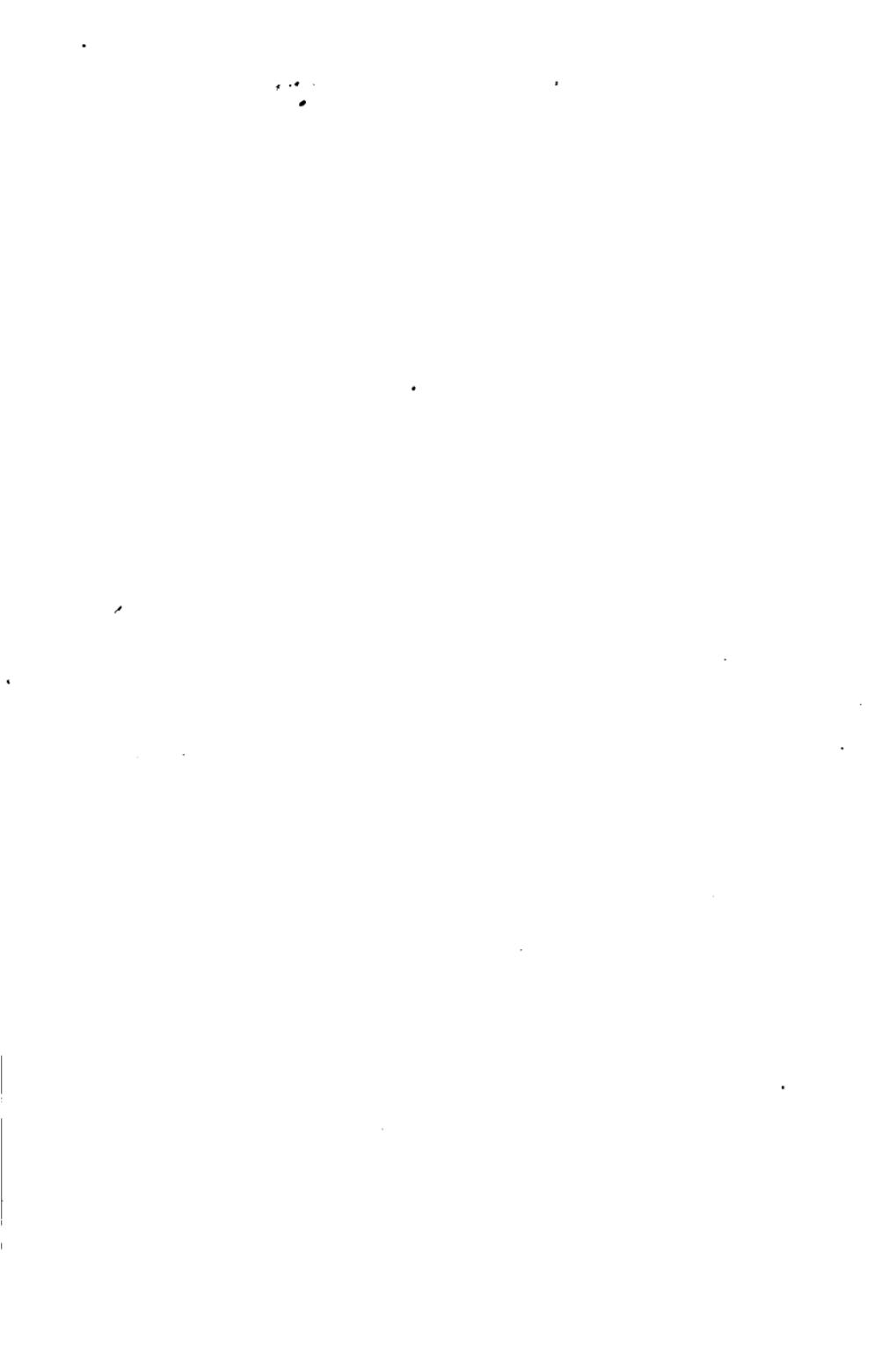
**ὥτελή**, -ῆς, *wound, scar.*

**ὥτης**, -ῆδος, ἥ, *bustard.*

**ὠφελε**, see **ὠφελώ**.

**ὠφελέω**, **ὠφελήσω**, etc. [*ὠφελός, help, advantage*], *help, assist, with acc.*

**ὠφελιμος**, -ον [*ὠφελέω*], *useful, advantageous.*



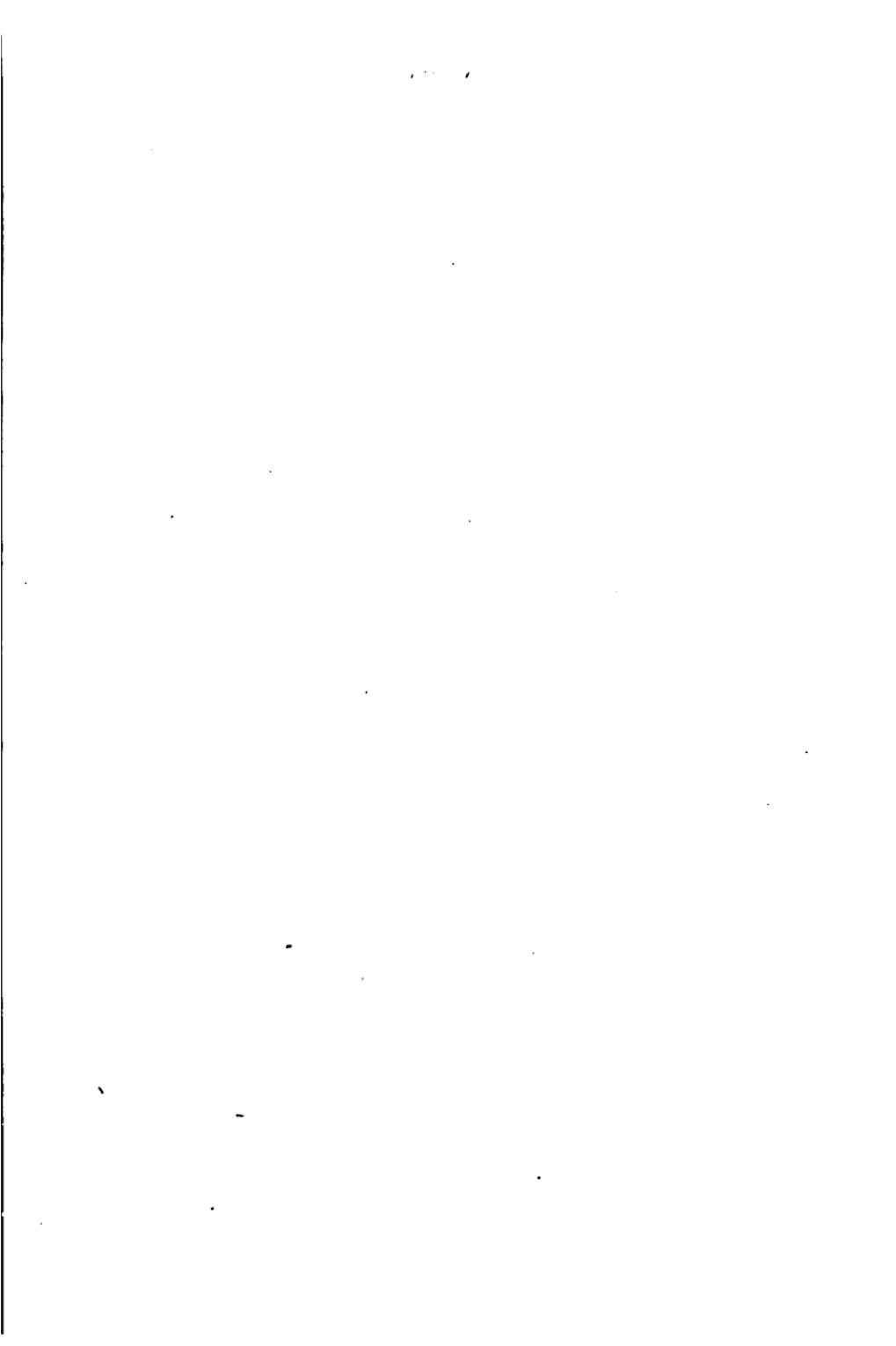


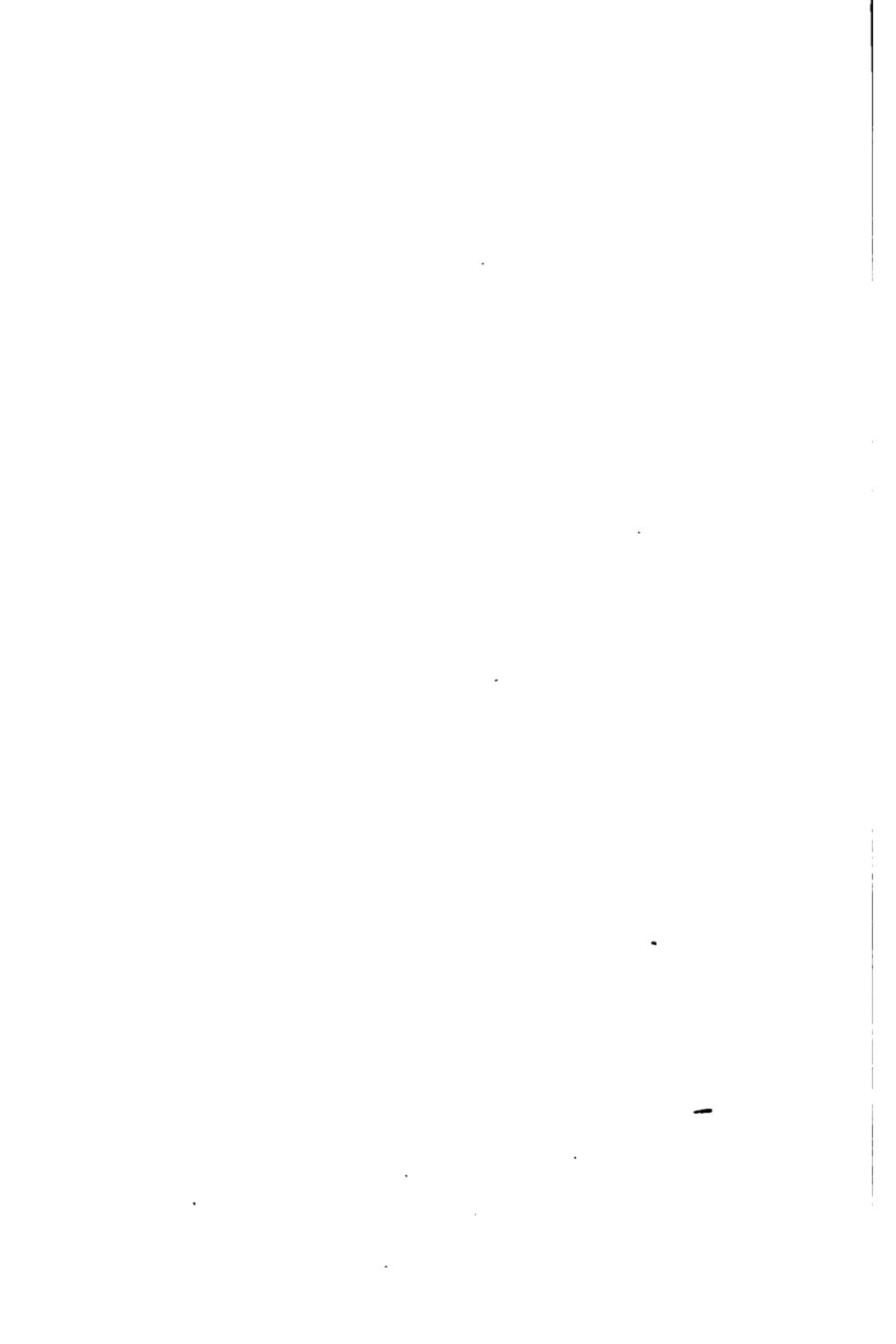






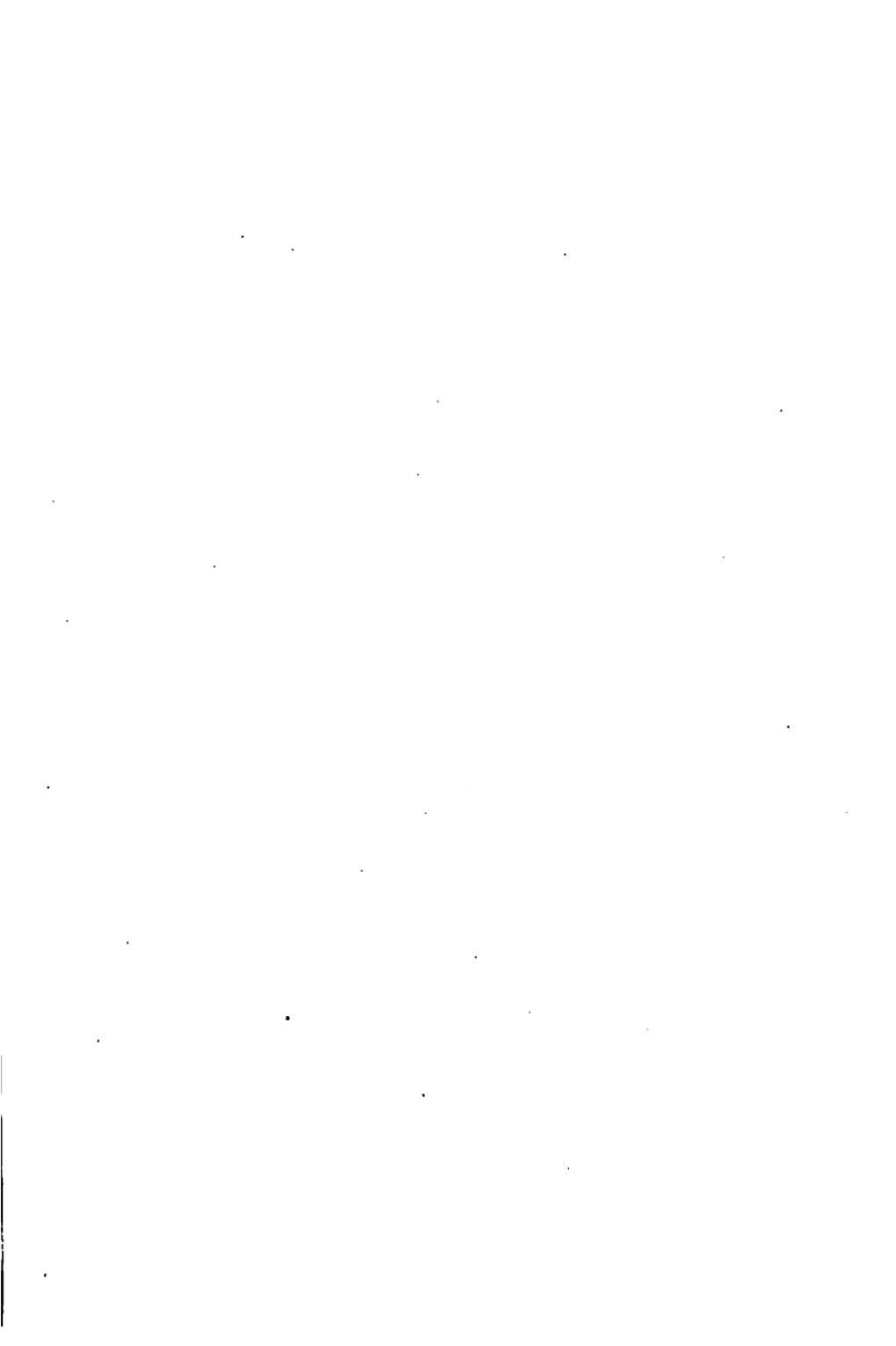












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